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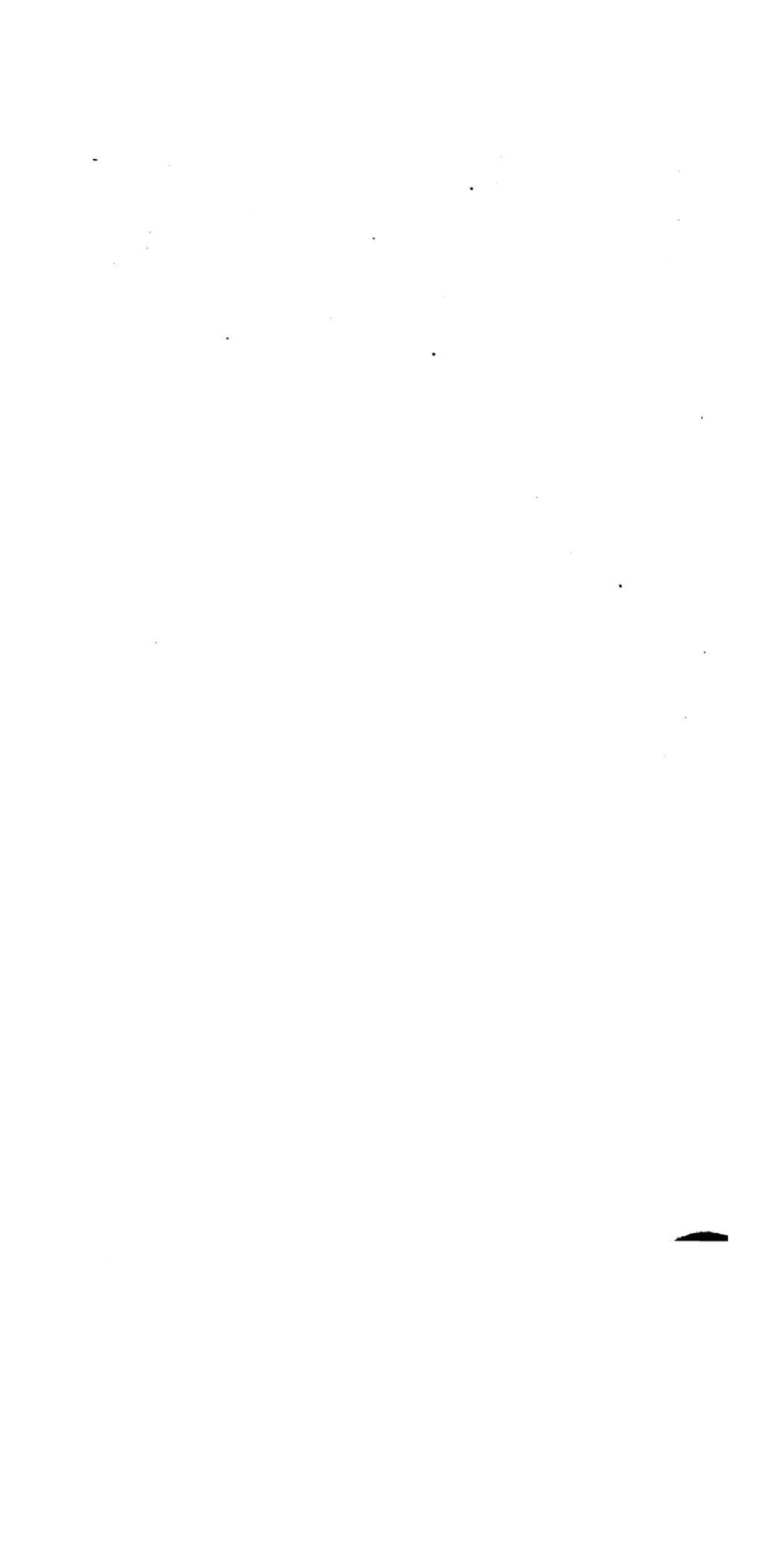
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THE  
THEOLOGICAL  
WORKS

OF  
ISAAC BARROW, D.D.

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IN SIX VOLUMES.

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VOLUME IV.

CONTAINING  
TWENTY-SIX SERMONS ON THE CREED.

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THE  
**CHRISTIAN FAITH**  
EXPLAINED AND VINDICATED  
IN SEVERAL  
**SERMONS**  
UPON  
**THE CHIEF ARTICLES OF IT**  
CONTAINED IN  
**THE APOSTLES' CREED.**



## TO THE KING.

---

SIR,

I MOST humbly present to Your Majesty a work, the author whereof, my son, was much the more dear to me for his constant and exemplary loyalty. Not only the general obligation of a subject always engaged him to Your Majesty's service, but the particular favours wherewith you were pleased to honour and encourage his studies, might probably have induced him to a Dedication of this kind, if his modesty would have let him think any thing of his worthy Your Majesty's patronage. This, which I here offer, is, by those who are better able to judge of it than myself, valued as the most considerable of his productions: but it chiefly presumes to entitle itself to your royal protection, because it is an Explication and Vindication of that Christian Faith, whereof Your Majesty is the great Defender.

And, Sir, I beg leave to take this opportunity to make as public an acknowledgment as I can, of that great goodness Your Majesty has shewn in the acceptance and recompence of the fidelity I have through a course of many years borne to the cause of Your Majesty and your Royal Father.

[ 4 ]

Long may Your Majesty live and reign under  
the happy conduct and blessing of that Wisdom, in  
whose right hand is length of days, and in her left  
hand riches and honour. I am,

May it please your Majesty,  
Your Majesty's most humble,  
faithful, and obedient  
Subject and Servant,  
**THOMAS BARROW.**

I BELIEVE in God the Father Almighty,  
Maker of heaven and earth :

And in Jesus Christ his only Son our Lord,  
who was conceived by the Holy Ghost, born of  
the Virgin Mary, suffered under Pontius Pi-  
late, was crucified, dead, and buried, He de-  
scended into hell ; the third day he rose again  
from the dead, He ascended into heaven, and  
sitteth on the right hand of God the Father  
Almighty ; from thence he shall come to judge  
the quick and the dead.

I believe in the Holy Ghost ; the holy Ca-  
tholic Church ; the Communion of Saints ;  
the forgiveness of sins ; the resurrection of the  
body, and the life everlasting. Amen.



1. The following is a list of the names of the members of the Board of Directors of the Company:

a. Name of Director

b. Position held by Director

c. Date of birth of Director

d. Address of Director

e. Name of spouse of Director

f. Name of children of Director

g. Name of other relatives of Director

h. Name of other relatives of Director

i. Name of other relatives of Director

j. Name of other relatives of Director

k. Name of other relatives of Director

l. Name of other relatives of Director

m. Name of other relatives of Director

n. Name of other relatives of Director

o. Name of other relatives of Director

p. Name of other relatives of Director

q. Name of other relatives of Director

r. Name of other relatives of Director

s. Name of other relatives of Director

t. Name of other relatives of Director

u. Name of other relatives of Director

v. Name of other relatives of Director

---

## I Believe, &c.

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### S E R M O N I.

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#### OF THE EVIL AND UNREASONABLENESS OF INFIDELITY.

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Heb. iii. 12.

*Take heed, brethren, lest there be in any of you an evil heart of unbelief.*

IF the causes of all the sin and all the mischief in the S E R M. world were carefully sought, we should find the chief of all to be infidelity; either total or gradual. Wherefore to dehort and dissuade from it is a very profitable design; and this, with God's assistance, I shall endeavour from these words; in which two particulars naturally do offer themselves to our observation; an assertion implied, that infidelity is a sinful distemper of heart; and a duty recommended, that we be careful to void or correct that distemper: of these to declare the one, and to press the other, shall be the scope of my discourse.

That infidelity is a sinful distemper of heart, appeareth by divers express testimonies of Scripture, and by many good reasons grounded thereon.

It is by our Saviour in terms called *sin*: when he John xvi. is come, he will reprove the world of *sin*,—of *sin*, because<sup>8, 9.</sup> they believe not in me: and, If I had not come, and spoken John xv. unto them, they had not had *sin*; but now they have no cloak<sup>22. ix. 41.</sup> (viii. 24.) for their *sin*: and, If ye were blind, ye should not have had<sup>ix. 41.</sup>

SERM. *sin; but now ye say, We see, therefore your sin abideth.*

I. What sin? that of infidelity, for which they were culpable, having such powerful means and arguments to believe imparted to them, without due effect.

It hath a condemnation grounded thereon; *He, faith our Saviour, that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God*<sup>a</sup>: but condemnation ever doth suppose faultiness.

<sup>a</sup> Theff. ii. It hath sore punishment denounced thereto; *God, faith*

11, 12. *St. Paul, shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness;* and,

<sup>a</sup> Theff. i. 8. Our Lord, faith he, at his coming to judgment, will take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; whence among those,

Rev. xii. 8. who have their part in the lake burning with fire and brimstone, the fearful, and unbelievers (that is, they who fear to profess, or refuse to believe the Christian doctrine) are reckoned in the first place; which implieth infidelity to be a heinous sin.

It is also such, because it is a *transgression of a principal*

<sup>1</sup> John iii. law, or divine command; *This, saith St. John, is ἡ ἁρολὴ αὐτοῦ, the command of him, That we should believe; this,*

<sup>23.</sup> <sup>John vi. 29.</sup> *saith our Lord, is τὸ ἔργον τῆς Θεᾶς, the signal work of God,*

Mark. i. 15. (which God requireth of us,) that *ye believe on him, whom he hath sent:* that was a duty, which our Lord and his Apostles chiefly did teach, enjoin, and press; wherefore correspondently infidelity is a great sin; according to

<sup>1</sup> John iii. St. John's notion, that *sin is ἀνομία, the transgression of a law.*

But the sinfulness of infidelity will appear more fully by considering its nature and ingredients; its causes; its properties and adjuncts; its effects and consequences.

I. In its nature it doth involve an affected blindness and ignorance of the noblest and most useful truths; a bad use

<sup>a</sup> John iii. 18. xii. 48. Οὐ γὰρ μόνοι τὸ μὴ εἰπεῖν ταῖς ἵτεολαις τὸν Χριστὸν, ἀλλὰ δὲ ἀποτελεῖς αὐτοῖς χαλιπατάτην, ἕπάγει τὴν κόλασιν. Chrys. ad Demat. tom. vi. p. 140.

of reason, and most culpable imprudence; disregard of SERM.  
God's providence, or despite thereto; abuse of his grace; I.  
bad opinions of him, and bad affections toward him;  
for

God in exceeding goodness and kindness to mankind  
hath proposed a doctrine, in itself *faithful and worthy of* Tit. ii. 11.  
all acceptance; containing most excellent truths instructive iii. 4.  
1 Tim. i. 15.  
of our mind and directive of our practice, toward attainment  
of salvation and eternal felicity; special overtures of  
mercy and grace most needful to us in our state of sinful  
guilt, of weakness, of wretchedness; high encouragements Luke vii. 30.  
and rich promises of reward for obedience: such a doc-  
Matt. xxiii.  
trine, with all its benefits, infidelity doth reject, defeating 37. 1 Tim.  
the counsel of God, crossing his earnest desires of our wel-  
ii. 4. Luke  
fare, despising his goodness and patience. x. 16. Rom.  
iii. 4. 2 Pet.  
iii. 9, 15.

To this doctrine God hath yielded manifold clear attestations, 1 Pet. i. 10.  
declaring it to proceed from himself; ancient pre-  
A&ts iii. 16.  
significations and predictions; audible voices and visible Luke xxiv.  
apparitions from heaven, innumerable miraculous works, 44.  
Providence concurring to the maintenance and propagation Heb. ii. 4.  
of it against most powerful oppositions and disadvantages: A&ts iv. 33.  
but all these testimonies infidelity slighteth, not fearing to  
give their author the lie, which wicked boldness St. John  
chargeth on it; *He, saith the Apostle, that believeth not* 1 John v.  
God, hath made him a liar; because he believeth not the 10.  
testimony that God gave of his Son.

Many plain arguments, sufficient to convince our minds, and win our belief, God hath furnished; the dictates of natural conscience, the testimony of experience, the records of history, the consent of the best and wisest men, do all conspire to prove the truth, to recommend the usefulness of this doctrine; but infidelity will not regard, will not weigh, will not yield to reason.

God by his providence doth offer means and motives inducing to belief, by the promulgation of his Gospel, and exhortation of his ministers: but all such methods infidelity doth void and frustrate; *thrusting away the word,* 2 Cor. v. 20.  
turning away the ear from the truth, letting the seed fall Acts xiii.  
beside us, casting away the law of the Lord of hosts; in 46.  
2 Tim. iv. 1.  
Matt. xiii.  
Isa. v. 24.

SERM. effect (as those in Job) *saying to God, Depart from us, for I we desire not the knowledge of thy ways.*

*Job xxi. 14. God by his grace doth shine upon our hearts, doth at-  
John vi. 44. tract our wills to compliance with his will, doth excite  
(Rev. iii. 20.) our affections to relish his truth: but infidelity doth resist  
Acts vii. 51. his Spirit, doth quench the heavenly light, doth smother  
1 Theff. v. 19. all the suggestions and motions of divine grace within  
2 Cor. iv. 4. us.*

What God asserteth, infidelity denieth, questioning his veracity; what God commandeth, infidelity doth not approve, contesting his wisdom; what God promiseth, infidelity will not confide in, distrusting his fidelity, or his power: such is its behaviour (so injurious, so rude, so foolish) toward God, and his truth; this briefly is its nature, manifestly involving great gravity, iniquity, and impiety.

II. The causes and sources from whence it springeth (touched in Scripture, and obvious to experience) are those which follow.

i. It commonly doth proceed from negligence, or drowsy inobseriance and carelessness; when men being *Rom. xi. 8. possessed with a spirit of slumber*, or being amused with secular entertainments, do not mind the concerns of their soul, or regard the means by God's merciful care presented for their conversion; being in regard to religious matters *Acts xviii. 17. of Gallio's humour, curing for none of those things*: thus, when the king in the Gospel sent to invite persons to his *Matt. xxii. 3. wedding feast*, it is said, *Oi δὲ ἀμελήσαντες ἀπῆλθον*, they *Heb. ii. 3. being careless, or not regarding it, went their ways, one to to his field, another to his trade.* Of such the Apostle to *Prov. i. 24. the Hebrews saith, How shall we escape, τοιαύτης ἀμελή-* *σαντες σωτηρίας, who regard not so great salvation*, exhibited *1 Th. xv. 12. to us?* Of such Wisdom complaineth; *I have called, and hevi. 4. ye refused; I have stretched out my hand, and no man re-* *Jer. vi. 31. garded.* *No man:* the greatest part indeed of men are upon this account infidels, for that being wholly taken up in pursuit of worldly affairs and diversions, in amassing of wealth, in driving on projects of ambition, in enjoying sensual pleasures, in gratifying their fancy and humour

with vain curiosities, or sports, they can hardly lend an SERM. ear to instruction; so they become unacquainted with the notions of Christian doctrine; the which to them are as *the seed falling by the way side*, which those *fowls of the air* do snatch and devour before it sinketh down into the earth, or doth come under consideration. Hence is unbelief commonly termed not *hearing God's voice*, not hearkening to God's word, the din of worldly busines render ing men deaf to divine suggestions.

2. Another source of infidelity is sloth, which indisposeth men to undergo the fatigue of seriously attending to the doctrine propounded, of examining its grounds, of weighing the reasons inducing to believe; whence at first hearing, if the notions hap not to hit their fancy, they do slight it before they fully understand it, or know its grounds; thence at least they must needs fail of a firm and steady belief, the which can alone be founded on a clear apprehension of the matter, and perception of its agreeableness to reason: so when the Athenians did hear St. Paul declaring the grand points of faith, somewhat in his discourse uncouth to their conceit falling from him, some of them did scorn, others did neglect his doctrine; *some mocked; others said, We will hear thee again of this matter;* so Agrippa was almost persuaded to be a Christian, but had not the industry to prosecute his inquiry, till he arrived to a full satisfaction. A solid faith (with clear understanding and firm persuasion) doth indeed; no less than any science, require sedulous and persevering study; so that as a man can never be learned, who will not be studious; so a sluggard cannot prove a good believer.

3. Infidelity doth arise from stupidity, or dulness of apprehension, (I mean not that which is natural; for any man in his senses, how low soever otherwise in parts or improvements, is capable to understand the Christian doctrine, and to perceive reason sufficient to convince him of its truth; but) contracted by voluntary indispositions and defects; a stupidity rising from mists of prejudice, from steams of lust and passion, from rust grown on the mind by want of exercising it in observing and comparing things;

SERM. whence men cannot apprehend the clearest notions plainly

I. represented to them, nor discern the force of arguments, however evident and cogent; but are like those wizards in

*Job v. 14. Job, who meet with darkness in the daytime, and grope at noonday, as in the night.*

*xxviii. 29. This is that, which is so often charged on the Jews as cause of their infidelity; who c did hear but not understand, and did see but not perceive; because their heart was gross, and their ears were dull of hearing, and their eyes were closed;* this is that *πόνωσις καρδίας*, that *numbness of heart*, which is represented as the common obstruction to the perception and admission of our Lord's doctrine: this our Lord blamed in his own Disciples, when he rebuked them

*Luke xxiv. thus; O fools, and slow of heart to believe all that the Prophets have spoken!* Of this the Apostle doth complain,

*telling the Hebrews, that they were uncapable of improvement in knowledge, because they were μετόπολεις ἀνώμαλοι, dull of hearing for want of skill and use, not having their senses exercised to discern both good and evil:* there is indeed to a sound and robust faith required a good perspicacity of apprehension, a penetrancy of judgment, a vigour and quickness of mind, grounded in the purity of our faculties, and confirmed by exercise of them in consideration of spiritual things.

4. Another cause of infidelity is a bad judgment; corrupted with prejudic'd notions, and partial inclinations to falsehood. Men are apt to entertain prejudices favourable to their natural appetites and humours; to their lusts, to their present interests; dictating to them, that wealth, dignity, fame, pleasure, ease, are things most desirable; and necessary ingredients of happiness; so that it is a sad thing in any case to want them: all men have strong inclinations biasing them toward such things; it is a hard thing to shake off such prejudices, and to check such inclinations;

*Matt. xvi. 23. John vi. 60, 66.* it is therefore not easy to entertain a doctrine representing such things indifferent, obliging us sometimes

<sup>c</sup> Acts xxviii. 26.—Isa. vi. 9. Matt. xiii. 14. John xii. 40. Rom. xi. 7, 8, 25. Eph. iv. 18. Isa. xxix. 10. Ezek. xxi. 2. 2 Cor. iii. 14. Mark iii. 5. vi. 52. viii. 17.

to reject them, always to be moderate in the pursuit and SERM. enjoyment of them: wherefore infidelity will naturally I. spring up in a mind not cleansed from those corruptions of judgment.

5. Another source of infidelity is perverseness of will, which hindereth men from entertaining notions disagreeable to their fond or foward humour: ὁ γνέας ἀπίστος καὶ ἴσπειρός, O faithless and perverse generation! those epistles are well coupled, for he that is perverse will be faithless; in proportion to the one the other bad quality will prevail. *The weapons of the apostolical warfare* (against the infidel world) were, as St. Paul telseth us, mighty to 2 Cor. x. 4, the casting down of strong holds: so it was; and the Apostles, by their discourse and demeanour, effectually did force many a strong fortres to surrender: but the will of some men is an impregnable bulwark against all batteries of discourse; they are so invincibly stubborn, as to hold out against the clearest evidence and mightiest force of reason: if they do not like what you say, if it cross any humour of theirs, be it clear as day, be it firm as an adamant, they will not admit it; you shall not persuade them, though you do persuade them. Such was the temper of the Jews, whom St. Stephen therefore calleth *a stiff-necked people, uncircumcised in heart and ears*; who al- though they did hear the most winning discourse that ever was uttered, although they saw the most admirable works that ever were performed, yet would they not yield to the doctrine; the mean garb of the persons teaching it, the spirituality of its design, the strict goodness of its precepts, and the like considerations, not sorting with their fancies and desires; they hoping for a Messias arrayed with gay appearances of external grandeur and splendor, whose chief work it should be to settle their nation in a state of worldly prosperity and glory.

6. This is that hardness of heart, which is so often represented as an obstruction of belief; this hindered Pharaoh, notwithstanding all those mighty works performed before him, from hearkening to God's word, and regarding the mischiefs threatened to come on him for his dis-

Matt. xvii.

17.

Cor. x. 4.

5.

Conf. Apof.

viii. 1.

Act. vii. 21.

54.

Jer. vi. 10.

ix. 26.

Exod. vii.

4, 22.

viii.

15, 19.

ix.

12.

SERM. obedience; *I will not*, said he, *let Israel go*; his will was  
 I. his reason, which no persuasion, no judgment could subdue: this was the cause of that monstrous infidelity in the  
<sup>2 Kings xvii. 14.</sup> Israelites, which baffled all the methods which God used  
 to persuade and convert them; *Notwithstanding*, it is said,  
<sup>Pt. xcv. 8.</sup> *they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God*: whence that exhortation to them; *To-day if you Heb. iii. 8.* *will hear his voice, harden not your hearts.* And to obduracy the disbelief of the Gospel upon the Apostles' preaching is in like manner ascribed; St. Paul, it is said in  
<sup>Acts xix. 8.</sup> the Acts, *went into the synagogue, and spake boldly for the 9.*  
<sup>Heb. iii. 13. Vid.</sup> *space of three months, disputing and persuading the things concerning the kingdom of God: but divers were hardened,*  
<sup>Mark xvi. 14.</sup> *and believed not: and, Exhort one another daily, faith the Apostle, lest any of you be hardened (in unbelief) through the deceitfulness of sin.*

7. Of kin to that perverseness of heart is that squeamish delicacy and niceness of humour, which will not let men entertain oravour any thing, anywise seeming hard or harsh to them, if they cannot presently comprehend all that is said, if they can frame any cavil, or little exception against it, if every scruple be not voided, if any thing be required distasteful to their sense; they are offended, and <sup>1sa. xxx. 10.</sup> their faith is choked; you must, to satisfy them, *speak to them smooth things*, which nowise grate on their conceit or pleasure: so when our Lord discoursed somewhat mysteriously, representing himself in the figure of heavenly bread (typified by the manna of old) given for the world, <sup>John vi. 60.</sup> to sustain men in life; *Many of his disciples, hearing this, 66.* <sup>1 Pet. ii. 8.</sup> *said, This is a hard saying, who can hear it?* and from <sup>John vi. 61.</sup> *that time many of his disciples went back, and walked no Matt. xxiv. more with him:* this is that which is called being <sup>10. xiii. 21.</sup> *scandalized at the word, and stumbling at it;* concerning <sup>Matt. xi. 6.</sup> which our Saviour saith, *Blessed is he, whoever shall not be offended in me.*

In regard to this weakness, the Apostles were fain in their instructions to use prudent dispensation, proposing only to some persons the most easy points of doctrine,

they not being able to digest such as were more tough and SERM. difficult : *I have, saith St. Paul, fed you with milk, and not with meat ; for hitherto ye were not able to bear it—for ye are yet carnal ; and, Ye, saith the Apostle to the Hebrews, Heb. v. 12. are such as have need of milk, and not of strong meat.*

Such were even the Apostles themselves in their minority ; *notavouring the things of God* ; being offended at our Lord's discourses, when he spake to them of suffering ; and with his condition, when he entered into it.

8. With these dispositions is connected a want of love to truth ; the which if a man hath not, he cannot well entertain such notions as the Gospel propoundeth, being nowise grateful to carnal sense and appetite : this cause St. Paul doth affign of the Pagan doctors falling into so gross errors and vices, *because they did not like to retain God in their knowledge* ; and of men's revolting from Christian truth to Antichristian imposture—*because they received not the love of truth, that they might be saved: for which cause God shall send them strong delusion, that they should believe a lie* : nothing indeed, but an impartial and ingenuous love of truth (overbalancing all corrupt prejudices and affections) can engage a man heartily to embrace this holy and pure doctrine, can preserve a man in a firm adherence thereto.

9. A grand cause of infidelity is pride, the which doth interpose various bars to the admission of Christian truth ; for before a man can believe, *πᾶν ὑψος, every height (every towering imagination and conceit) that exaleth itself against the knowledge of God, must be cast down.*

Pride fills a man with vanity and an affectation of seeming wise in special manner above others, thereby disposing him to maintain paradoxes, and to nauseate common truths received and believed by the generality of mankind.

A proud man is ever averse from renouncing his prejudices, and correcting his errors ; doing which implieth a confession of weakness, ignorance, and folly, consequently depresseth him in his own conceit, and seemeth to impair that credit, which he had with others from his wisdom ; neither of which events he is able to endure.

SERM. He that is wise in his own conceit, will hug that conceit, and thence is uncapable to learn: *there is*, faith Solomon, *more hope of a fool than of him*; and he that affecteth the praise of men, will not easily part with it for the sake of truth: whence, *How*, faith our Lord, *can ye believe, who receive glory one of another?* how can ye, retaining such affections, be disposed to avow yourselves to have been ignorants and fools, wheras ye were reputed for learned and wise? how can ye endure to become novices, who did pass for doctors? how can ye allow yourselves so blind and weak, as to have been deceived in your former judgment of things?

He that is conceited of his own wisdom, strength of parts, and improvement in knowledge, cannot submit his mind to notions which he cannot easily comprehend and penetrate; he will scorn to have his understanding baffled or puzzled by sublime mysteries of faith; he will not easily yield any thing too high for his wit to reach, or too knotty for him to unloose: *How can these things be?* what reason can there be for this? I cannot see how this can be true; this point is not intelligible: so he treateth the dictates of faith; not considering the feebleness and shallowness of his own reason: Hence *not many wise men according to the flesh*, (or who were conceited of their own wisdom, relying upon their natural faculties and means of knowledge,) not many scribes, or *disputers of this world*, did embrace the Christian truth, it appearing absurd and foolish to them; it being needful, that a man should *be a fool, that he might, in this regard, become wise.*

The prima notions of Christianity do also tend to the debasing human conceit, and to the exclusion of all glorying in ourselves; referring all to the praise and glory of God, ascribing all to his pure mercy, bounty, and grace: it representeth all men heinous sinners, void of all worth and merit, lapsed into a wretched state, altogether impotent, forlorn, and destitute of ability to help or relieve themselves; such notions proud hearts cannot digest; they cannot like to avow their infirmities, their defects, their wants, their vileness, and unworthiness; their distresses and

miseries; they cannot endure to be entirely and absolutely SERM.  
beholden to favour and mercy for their happiness; such I.  
was the case of the Jews; who could not believe, be-  
cause, *going about to establish their own righteousness, they Rom. x. 3.  
would not submit to the righteousness of God. Dextra mihi ix. 31.  
Deus,* every proud man would say, with the profane  
Mezentius.

Christianity doth also much disparage and vilify those things, for which men are apt much to prize and pride themselves; it maketh small account of wealth, of honour, of power, of wit, of secular wisdom, of any human excellency or worldly advantage: it levelleth the rich and the poor, the prince and the peasant, the philosopher and idiot in spiritual regards; yea far preferreth the meanest and simplest person, endued with true piety, above the mightiest and wealthiest, who is devoid thereof: in the eye of it, *The righteous is more excellent than his neighbour,* whatever he be in worldly regard or state: this a proud man cannot support; to be divested of his imaginary privileges, to be thrown down from his perch of eminency, to be set below those whom he so much despiseth, is insupportable to his spirit.

The practice of Christianity doth also expose men to the scorn and censure of profane men; who for their own solace, out of envy, revenge, diabolical spite, are apt to deride and reproach all conscientious and resolute practisers of their duty, as silly, credulous, superstitious, humorous, morose, fullen folks: so that he that will be good, must resolve to bear that usage from them; like David; *I will yet be more vile than thus, and will be base* <sup>2 Sam. vi.</sup> *in my own sight:* but with these sufferings a proud heart<sup>22.</sup> cannot comport; it goeth too much against the grain thereof to be contemned.

Christianity doth also indispensably require duties, point-blank opposite to pride; it placeth humility among its chief virtues, as a foundation of piety; it enjoineth us to think meanly of ourselves, to disclaim our own worth and desert, to have no complacency or confidence in any thing belonging to us; not to aim at high things; to wave the <sup>Rom. xii. 3, 16.</sup>

SERM. regard and praise of men; it exacteth from us a sense of

I. our vileness, remorse and contrition for our sins, with  
Job xlii. 3. humble confession of them, self-condemnation and ab-

6. horrence; it chargeth us to bear injuries and affronts  
 patiently, without grievous resentment, without seeking  
 or so much as wishing any revenge; to undergo disgraces,

Phil. ii. 3. crosses, disasters, willingly and gladly; it obligeth us *to*  
Rom. xii. 10. prefer others before ourselves, fitting down in the lowest  
 room, yielding to the meanest persons: to all which sorts

1 Pet. v. 5. of duty a proud mind hath an irreconcileable antipathy.

Luke xiv. 10. A proud man, that is big and swollen with haughty  
 conceit and stomach, cannot stoop down so low, cannot

Matt. vii. 14. shrink in himself so much, as to *enter into the strait gate*,  
 or *to walk in the narrow way, which leadeth to life*: he

30. v. 12. will be apt to contemn wisdom and instruction.

Isa. v. 24. Shall I, will he say, such a gallant as I, so accom-

Ezek. xx. 13, 16, 24. plished in worth, so flourishing in dignity, so plump with  
 wealth, so highly regarded and renowned among men,

(σαραφερτοντα.) thus pitifully crouch and sneak? shall I deign to avow

Luke x. 16. such beggarly notions, or bend to such homely duties?

Rom. ii. 4. shall I disown my perfections, or forego my advantages?

shall I profess myself to have been a despicable worm, a  
 villainous caitiff, a sorry wretch? shall I suffer myself to

be flouted as a timorous religionist, a scrupulous pre-

cision, a conscientious sneak? shall I lie down at the  
 foot of mercy, puling in sorrow, whining in confession,

bewailing my guilt, and craving pardon? shall I allow  
 any man better or happier than myself? shall I receive

those into consorts, or equality of rank with me, who  
 appear so much my inferiors? shall I be misused and

trampled on, without doing myself right, and making  
 them smart who shall presume to wrong or cross me?

shall I be content to be nobody in the world? So the  
 proud man will say in his heart, contesting the doctrines

and duties of our religion, and so disputing himself into  
 infidelity.

10. Another spring of infidelity is pusillanimity, or want

Rev. xxi. 8. of good resolution and courage: δειλοὶ καὶ ἄπιστοι, cowards  
 and infidels, are well joined among those who are devoted

to the fiery lake ; for timorous men dare not believe such SERM. doctrines, which engage them upon undertaking difficult, laborious, dangerous enterprises ; upon undergoing hardships, pains, wants, disgraces ; upon encountering those mighty and fierce enemies, with whom every faithful man continually doth wage war.

I.

They have not the heart to look the world in the face, when it frowneth at them, menacing persecution and disgrace ; but *when affliction ariseth for the word, they are presently scandalized.* It is said in the Gospel, that *no man spake freely of our Lord for fear of the Jews :* as it so did smother the profession and muzzle the mouth, so it doth often stifle faith itself, and quell the heart, men fearing to harbour in their very thoughts points dangerous and discountenanced by worldly power.

They have not also courage to adventure a combat with their own flesh, and *those lusts, which war against their souls ;* to set upon correcting their temper, curbing their appetites, bridling their passions ; keeping flesh and blood in order ; upon pulling out their right eyes, and cutting off their right hands, and crucifying their members ; it daunteth them to attempt duties so harsh and painful.

They have not the resolution to withstand and repel temptations, and in so doing to *wrestle with principalities and powers ;* to resist and baffle the *strong one.* To part with their ease, their wealth, their pleasure, their credit, their accommodations of life, is a thing, any thought whereof doth quash all inclination in a faint and fearful heart of complying with the Christian doctrine.

Christianity is a warfare; living after its rules is called *fighting the good fight of faith ;* every true Christian is a <sup>1 Tim. i. 18.</sup> *good soldier of Jesus Christ ;* the state of Christians must be <sup>Heb. xii. 1 Tim. vi.</sup> sometimes like that of the Apostles, who were *troubled on every side ; without were fightings, within were fears :* <sup>12. 2 Cor. vii. 5.</sup> great courage therefore, and undaunted resolution, are required toward the undertaking this religion, and the persisting in it cordially.

11. Infidelity doth also rise from sturdiness, fierceness,

**SERM.** wildness, untamed animosity of spirit ; so that a man will  
I. not endure to have his will crossed, to be under any law,  
 to be curbed from any thing which he is prone to affect.

12. Blind zeal, grounded upon prejudice, disposing men  
 to stiff adherence unto that which they have once been  
 addicted and accustomed to, is in the Scripture frequently  
 represented as a cause of infidelity. So the Jews being

**Acts xiii. 5.** filled with zeal, contradicted the things spoken by St. Paul ;  
**45. xvii. 5.** flying at his doctrine, without weighing it : so by instinct  
**v. 17.** Rom. x. 2. of zeal did St. Paul himself persecute the Church ; being  
**Gal. iv. 17.** Phil. iii. 6. exceedingly zealous for the traditions delivered by his  
 fathers.

**Gal. i. 14.** In fine, <sup>d</sup> infidelity doth issue from corruption of mind  
**Acts xxvi. 11.** by any kind of brutish lust, any irregular passion, any bad  
 inclination or habit : any such evil disposition of soul doth  
 obstruct the admission or entertainment of that doctrine,

which doth prohibit and check it ; doth condemn it, and  
 brand it with infamy ; doth denounce punishment and woe

**2 Tim. iii. 8.** to it : whence *men of corrupt minds, and reprobate con-*

**1 Tim. vi. 5.** cerning the faith ; and *men of corrupt minds, destitute of*  
*the truth*, are attributes well conjoined by St. Paul, as

**Tit. i. 15.** commonly jumping together in practice ; and to them, saith he, *that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled* : such pollution is not only consequent to, and connected with, but antecedent to infidelity, blinding the mind so as not to see the truth, and perverting the will so as not to cleave with it.

Faith and a good conscience are twins, born together, inseparable from each other, living and dying together ;

**1 Pet. iii. 21.** for the first, *faith is* (as St. Peter telleth us) nothing else but *the stipulation of a good conscience*, fully persuaded that Christianity is true, and firmly resolving to comply

**1 Tim. i. 5.** with it : and, *The end (or drift and purport) of the evangelical doctrine is charity out of a pure heart, and a good conscience, and faith unfeigned* : whence those apostolical

<sup>d</sup> Οὐ γάδιος πεπρέπει συντριβόμενοι ἀνθλίψαι ταχίως πρὸς τὸ τὸν παρὲ ἄμυν δογ-  
 μάτων ὅντος, ἀλλὰ χρὴ πάστων παθαρίσιπο τὸν παθὼν τὸν μελλοντα θηρῆ, τὸν ἀλέ-  
 θιαν. Chrys. in 1 Cor. Or. 8.

precepts, to hold the mystery of faith in a pure conscience ; SERM. and, to hold faith and a good conscience, which some having put away, concerning the faith have made shipwreck : a Tim. iii. 9. man void of good conscience will not embark in Christi- i. 19. anity ; and having laid good conscience aside, he soon will make shipwreck of faith, by apostasy from it. Resolute indulgence to any one lust is apt to produce this effect.

If a man be covetous, he can hardly enter into the kingdom of heaven, or submit to that heavenly law, which forbiddeth us to treasure up treasures upon earth ; which chargeth us to be liberal in communication of our goods ; so as to give unto every one that asketh ; which in some cases requireth to sell all our goods, and to give them to the poor ; which declareth, that whosoever doth not bid farewell to all that he hath, cannot be a disciple of Christ ; which ascribeth happiness to the poor, and denounceth woe to the rich, who have their consolation here. Preach such doctrine to a covetous person, and, as the young gentleman who had great possessions, he will go his way sorrowful ; or will do like the Pharisees, who were covetous, and having heard our Saviour discourse such things, derided him : for the love of money, saith St. Paul, is the root of all evil, which while some coveted after, they have erred from the faith ; ἀπεκλανήθησαν, they have wandered away, or apostatized from the faith.

If a man be ambitious, he will not approve that doctrine, which prohibiteth us to affect, to seek, to admit glory, or to do any thing for its sake ; but purely to seek God's honour, and in all our actions to regard it as our principal aim : which greatly disparageth all worldly glory as vain, transitory, mischievous ; which commandeth us in honour to prefer others before ourselves, and to sit down in the lowest room ; which promiseth the best rewards to humility, and menaceth, that whoever exalteth himself shall be abased ; the profession and practice whereof are commonly attended with disgrace : such doctrines ambitious minds cannot admit ; as it proved among the Jews, who therefore could not believe, because they received glory

SERM. from one another; who therefore would not profess the I. faith, because they loved the glory of men rather than the John xii. 43. glory of God.

If a man be envious, he will not like that doctrine, 1 Cor. xii. which enjoineth him to desire the good of his neighbour, 26. *εὐχαίρειν*, as his own; to have complacence in the prosperity and 1 Cor. x. 24. dignity of his brethren; *not to seek his own, but every man* Phil. ii. 4. Rom. xii. *another's wealth*, or welfare; to *rejoice with them that re-* 13. 1 Pet. ii. 1. *joice, and mourn with those that mourn*; which chargeth Gal. v. 20. us to *lay aside all envyings and emulations*, under pain of Rom. xiii. 13. damnation: he therefore who is possessed with an envious Jam. iii. 14. spirit, or *evil eye*, will look ill upon this doctrine; as the 16. Jews did, who being *full of envy* and emulation, did re- ject the Gospel; it being a grievous eyesore to them, Acts v. 17. that the poor Gentiles were thereby admitted to favour xiii. 45. xvii. 5. and mercy.

If a man be revengeful or spiteful, he will be scandal- Matt. v. 44. ized at that law, which commandeth us to *love our ene-* Rom. xii. 20. 17. *mies, to bless those that curse us, to do good to them that* 1 Pet. iii. 9. *hate us, to pray for them that despitefully use us*; which Matt. v. 39. 1 Cor. vi. 7. forbiddeth us to *resist the evil, to render evil for evil, or* 1 Thess. v. 15. *railing for railing*; which chargeth us to bear patiently, Col. iii. 13. and freely to remit all injuries, under penalty of forfeiting Eph. iv. 32. Matt. vi. 15. all hopes of mercy from God; which requireth us to de- xviii. 35. *pose all wrath, animosity, and malice*, as inconsistent with Col. iii. 8. 1 Pet. ii. 1. our salvation: which doctrine how can a heart swelling Gal. v. 20. with rancorous grudge or boiling with anger embrace? Eph. iv. 31. Jam. i. 21. seeing it must be *in meekness that we must receive the en-* grafted word, that is able to save our souls.

If a man be intemperate, he will loathe that doctrine, 2 Tim. iv. 5. the precepts of which are, that we be *temperate in all* 1 Cor. ix. 25. 27. *things, that we bring under our bodies, that we endure* 2 Tim. ii. 2. *hardship as good soldiers of Christ; to avoid all excesses; to* 8. i. 8. iv. 5. *possess our vessels in sanctification and honour; to mortify* 1 Thess. iv. 4. *our members upon earth; to crucify the flesh with its affec-* Col. iii. 5. *tions and lusts; to abstain from fleshly lusts, which war* Gal. v. 24. *against the soul:* with which precepts how can a luxurious 2 Pet. ii. 11. and filthy heart comport?

In fine, whatever corrupt affection a man be possessed

with, it will work in him a distaste and repugnance to SERM. that doctrine, which indispensably, as a condition of salvation, doth prescribe and require universal holiness, purity, innocence, virtue, and goodness; which doth not allow any one sin to be fostered or indulged; which threateneth wrath and vengeance upon all impiety, ini- quity, impurity, wherein we do obstinately persist; indifferently, without any reserve or remedy; *wherein the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, that detain the truth in unrighteousness.*

An impure, a dissolute, a passionate soul cannot affect so holy notions, cannot comply with so strict rules, as the Gospel doth recommend; as a sore eye cannot like the bright day; as a fickly palate cannot relish favourly food. *Every one that doeth evil hateth the light,* because it dis- covereth to him his own vileness and folly; because it detecteth the sadness and wofulness of his condition; because it kindleth anguish and remorse within him; because it checketh him in the free pursuit of his bad designs, it dampeth the brisk enjoyment of his unlawful pleasures, it robbeth him of satisfaction and glee in any vicious course of practice.

Every man is unwilling to entertain a bad conceit of himself, and to pass on himself a sad doom: he therefore will be apt to reject that doctrine, which being supposed true, he cannot but confess himself to be an arrant fool, he cannot but grant himself a forlorn wretch.

No man liketh to be galled, to be stung, to be racked with a sense of guilt, to be scared with a dread of punishment, to live under awe and apprehension of imminent danger; gladly therefore would he shun that doctrine, which demonstrateth him a grievous sinner, which speaketh dismal terror, which thundereth ghastly woe upon him.

<sup>c</sup> Η μεταθήσει ψυχὴ σὸν δίνεται μήγα τοι καὶ γεπαιροῦσθεῖν, ἀλλ' ἐντηροῦσθε τοὺς λα- μπεις θελεμούστης ἀμβλωπίας ὑπομένει τὴν χαλικωτάτην. Chrys. in Job. Orat. 25.

"Εστι γάρ, Ιησοῦς καὶ διὰ σφύτων διεφθαρμένος, εὐπλάσιος πολυπραγμοσύνης μόνον ἀποίκιος σπουδῆς τὸν διάσπασαν. Ibid.

SERM. He cannot love that truth, which is so much his enemy,  
I. which so rudely treateth and severely persecuteth him ;  
— which telleth him so bad and unwelcome news <sup>f</sup>.

Who would be content to deem Omnipotency engaged against him ? to fancy himself standing on the brink of a fiery lake ? to hear a roaring lion, ready to devour him ? to suppose that certain, which is so dreadful and sad to him ?

Rom. viii. Hence it is, that *the carnal mind is enmity to God* ;  
7. Job xxiv. hence do bad men *rebel against the light* ; hence, *foolish*  
18. Eccl. xv. *men shall not attain to wisdom, and sinners shall not see her* ;  
7. *for she is far from pride, and men that are liars cannot remember her.*

Hence a man resolvedly wicked cannot but be willing to be an infidel, in his own defence, for his own quiet and ease ; faith being a companion very incommodious, intolerably troublesome to a bad conscience.

Being resolved not to forsake his lusts, he must quit those opinions which cross them ; seeing it expedient that the Gospel should be false, he will be inclinable to think it so : thus he sinketh down, thus he tumbleth himself headlong into the gulf of infidelity.

The custom of finning doth also by degrees so abate, and at length so destroy, the loathsomeness, the ugliness, the horror thereof, doth so reconcile it to our minds, yea conciliateth such a friendship to it, that we cannot easily believe it so horrid and base a thing as by the Gospel it is represented to us.

ἢ πεπρια  
φθαρτικὴ  
τὸν ἀρχῶν. *Vid. Chrys. orat. 12. (p. 140.)*

In Joh. Or.  
5. (p. 582.) The same also quencheth God's Spirit, and driveth away

<sup>f</sup> They hated knowledge, and did not choose the fear of the Lord. *Prov. i. 29. v. 22.*

ε Τὸ ἀπίστων τοῖς ἰστολαῖς ἐν τῷ πρὸς τὸν ἱεράρχην ιελιλύσθαι τὸν ἰστολῶν γίνεται, &c. *Chrys. tom. vi. Orat. 12. (p. 140.)*

"Ωστοι εἰ μέλλομεν ἴρματαν ἔχειν τὸν πίστην, πολετίσας ἡμῖν διῆ παθαρᾶς, τῆς τὸ πνῦμα πιεσθεῖσαν μάνιον, καὶ συνίχειν λείψεις τὸν δύναμιν. Οὐ γὰρ ἰστή, εἰκὸν βίον ἀπάνθετον ἔχοντα μὴ πιστὴν πίστην πιλιγόνθαι, &c. *Chrys. tom. v. Or. 55.*

his grace, which is requisite to the production and preservation of faith in us. SERM. I.

14. In fine, from what spirit infidelity doth proceed we may see by the principles, commonly with it espoused, for its support and countenance, by its great masters and patrons ; all which do rankly favour of baseness and ill-nature.

They do libel and revile mankind as void of all true goodness ; from the worst qualities, of which they are conscious themselves or can observe in others, patching up an odious character of it ; thus shrowding themselves under common blame from that which is due to their own wickedness ; and dispensing with that charity and honesty, which is by God's law required from them toward their neighbour : and having so bad an opinion of all men, they consequently must bear ill-will toward them ; it not being possible to love that which we do not esteem.

They allow nothing in man to be immaterial, or immortal ; so turning him into a beast, or into a puppet, a whirligig of fate or chance.

They ascribe all actions and events to necessity, or external impulse, so rasing the grounds of justice and all virtue ; that no man may seem responsible for what he doth, commendable or culpable, amiable or detestable.

They explode all natural difference of good and evil ; deriding benignity, mercy, pity, gratitude, ingenuity, that is, all instances of good-nature, as childish and silly dispositions.

All the relics of God's image in man, which raise him above a beast, and distinguish him from a fiend, they scorn and expose to contempt.

They extol power as the most admirable, and disparage goodness as a pitiful thing ; so preferring a devil before an angel.

They discard conscience, as a bugbear, to fright children and fools ; allowing men to compass their designs by violence, fraud, slander, any wrongful ways ; so banishing all the securities (beside selfishness and slavish fear) of

SER.M. government, conversation, and commerce; so that nothing I. should hinder a man (if he can do it with advantage to himself and probable safety) to rebel against his prince, to betray his country, to abuse his friend, to cheat any man with whom he dealeth.

Such are the principles (not only avowed in common discourse, but taught and maintained in the writings) of our infidels; whereby the sources of it do appear to be a deplorable blindnes, and desperate corruption of mind; an extinction of natural light, and extirpation of good-nature. Farther,

III. The naughtiness of infidelity will appear by considering its effects and consequences; which are plainly a spawn of all vices and villanies, a deluge of all mischiefs and outrages upon the earth: for faith being removed, together with it all conscience goeth; no virtue can remain; all sobriety of mind, all justice in dealing, all security in conversation are packed away; nothing resteth to encourage men unto any good, or restrain them from any evil; all hopes of reward from God, all fears of punishment from him being discarded. No principle, or rule of practice, is left, beside brutish sensuality, fond self-love, private interest, in their highest pitch, without any bound or curb; which therefore will dispose men to do nothing but to prey on each other, with all cruel violence and base treachery. Every man thence will be a god to himself, a fiend to each other; so that necessarily the world will thence be turned into a chaos and a hell, full of iniquity and impurity, of spite and rage, of misery and torment. It depriveth each man of all hope from Providence, all comfort and support in affliction, of all satisfaction in conscience; of all the good things which faith doth yield.

The consideration of which numberless and unspeakable mischiefs hath engaged statesmen in every commonwealth to support some kind of faith, as needful to the maintenance of public order, of traffick, of peace among men.

It would suffice to persuade an infidel, that hath a scrap

of wit, (for his own interest, safety, and pleasure,) to cherish faith in others, and wish all men beside himself endued with it. SERM. I.

It in reason obligeth all men to detest atheistical supplanters of faith, as desperate enemies to mankind, enemies to government, destructive of common society; especially confidering that of all religions that ever were, or can be, the Christian doth most conduce to the benefit of public society; enjoining all virtues useful to preserve it in a quiet and flourishing state, teaching loyalty under pain of damnation.

I pass by, that *without faith no man can please God*; Heb. xi. 6. that infidelity doth expose men to his wrath and severest vengeance; that it depriveth of all joy and happiness; seeing infidels will not grant such effects to follow their fm, but will reject the supposition of them as precarious and fictitious.

To conclude therefore the point, it is, from what we have said, sufficiently manifest, that infidelity is a very sinful distemper, as being in its nature so bad, being the daughter of so bad causes, the sister of so bad adjuncts, the mother of so bad effects.

But this you will say is an improper subject: for is there any such thing as infidelity in Christendom? are we not all Christians, all believers, all baptized into the faith; and professors of it? do we not every day repeat the Creed, or at least say Amen thereto? do we not partake of the holy mysteries, sealing this profession? what do you take us for? for Pagans? this is a subject to be treated of in Turkey, or *in partibus infidelium*. This may be said: but if we consider better, we shall find ground more than enough for such discourse; and that infidelity hath a larger territory than we suppose: for (to pass over the swarms of atheistical apostates, which so openly abound, denying or questioning our religion) many infidels do lurk under the mask of Christian profession. It is not the name of Christian, or the badges of our religion, that make a Christian; no more than a cowl doth make a monk, or the beard a philosopher: there may be a creed in the

**SER.M.** mouth, where there is no faith in the heart, and a cross  
 I. impressed on the forehead of an infidel ; *with the heart*  
Rom. x. 8. *man believeth to righteousness. Shew me thy faith by thy*  
Jam. ii. 16. *works,* faith St. James : if no works be shewed, no faith is  
 to be granted ; as where no fruit, there no root, or a dead  
 root, which in effect and moral esteem is none at all.

Is he not an infidel, who denieth God ? such a renegado  
Tit. i. 16. is every one that liveth profanely, as St. Paul telleteth us.  
 And have we not many such renegadoes ? if not, what  
 meaneth that monstrous dissoluteness of life, that horrid  
 profaneness of discourse, that strange neglect of God's ser-  
 vice, a desolation of God's law ? Where such luxury, such  
 lewdness, such avarice, such uncharitableness, such uni-  
 versal carnality doth reign, can faith be there ? can a man  
 believe there is a God, and so affront him ? can he believe  
 that Christ reigneth in heaven, and so despise his laws ?  
 can a man believe a judgment to come, and so little re-  
 gards his life ; a heaven, and so little seek it ; a hell, and so  
 little shun it ? — Faith therefore is not so rife, infidelity is  
 more common than we may take it to be ; every sin hath  
 a spice of it, some sins smell rankly of it.

To it are attributed all the rebellions of the Israelites,  
 which are the types of all Christian professors, who seem  
 travellers in this earthly wilderness toward the heavenly  
 Canaan ; and to it all the enormities of sin and overflow-  
 ings of iniquity may be ascribed.

I should proceed to urge the precept, that we *take heed*  
*thereof* ; but the time will not allow me to do it : I shall  
 only suggest to your meditation the heads of things.

It is infidelity, that maketh men covetous, uncharitable,  
 discontent, pufillanimous, impatient.

Because men believe not Providence, therefore they do  
 so greedily scrape and hoard.

They do not believe any reward for charity, therefore  
 they will part with nothing.

They do not hope for succour from God, therefore are  
 they discontent and impatient.

They have nothing to raise their spirits, therefore are  
 they abject.

Infidelity did cause the Devil's apostasy. SERM.  
Infidelity did banish man from Paradise, (trusting to the I.  
Devil, and distrusting God's word.)

Infidelity (disregarding the warnings and threats of  
God) did bring the deluge on the world.

Infidelity did keep the Israelites from entering into Ca- Heb. iii. 19.  
man, the type of heaven; as the Apostle to the Hebrews <sup>iv. 6, &c.</sup>  
doth insist.

Infidelity indeed is the root of all sin; for did men heartily believe the promises to obedience, and the threats to disobedience, they could hardly be so unreasonable as to forfeit the one, or incur the other: did they believe that the omnipotent, all-wise, most just and severe God did command and require such a practice, they could hardly dare to omit or transgres.

Let it therefore suffice to have declared the evil of infidelity, which alone is sufficient inducement to avoid it.

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## I Believe, &c.

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### S E R M O N II.

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#### OF THE VIRTUE AND REASONABLENESS OF FAITH.

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2 PET. i. 1.

—*to them that have obtained like precious faith with us.*

SER. II. THE Holy Scripture recommendeth faith (that is, a hearty and firm persuasion concerning the principal doctrines of our religion, from divine revelation taught by our Lord and his Apostles) as a most *precious* and *honourable* practice; as a virtue of the first magnitude, very commendable in itself, very acceptable to God, very beneficial to us; having most excellent fruits growing from it, most noble privileges annexed to it, most ample rewards assigned for it.

It is in a special manner commanded, and obedience to that command is reckoned a prime instance of piety:

1 John iii. *This is his commandment, that we should believe; this is the work of God, that ye believe on him whom he hath sent.*

Heb. xi. 6. It is the root of our spiritual life; for, *He that cometh to God must believe;* and, *Add to your faith virtue,* faith St. Peter, supposing faith to precede other virtues.

It is the principal conduit of divine grace; for By it we are regenerated, and become the sons of God;

*Ye all, saith St. Paul, are the sons of God by faith in Christ SERM. II.*

By it we abide in God, and do possess him, saith St. John. Gal. iii. 26.  
John i. 12.  
1 Joh. ii. 24.

By it Christ dwelleth in us, saith St. Paul. 2 John ix.

By it we obtain God's Spirit: Did ye, saith St. Paul, receive the Spirit by the works of the law, or by the hearing of faith? Eph. iii. 17.  
Gal. iii. 2,  
14.

By it we are justified, or acquitted from guilt, and condemnation for sin: for, Being justified by faith we have peace with God. Eph. i. 18.  
Johnvii.36.  
Rom.iii.25.  
v. 1. x. 10.  
Acts xxvi. v. 32.

By it our hearts are purged, saith St. Paul; our souls are purified, saith St. Peter. Acts xv. 9.  
1 Pet. i. 22.

By it we are freed from the dominion of sin; according to that of our Saviour; If ye abide in my word,—ye shall know the truth, and the truth shall set you free. John viii. 31.

It procureth freedom of access to God; We have, saith St. Paul, boldness and access with confidence by the faith of him. Eph. iii. 12.  
Heb. x. 22.

It is the shield, whereby we resist temptations; and the weapon, whereby we overcome the world. Eph. vi. 16.  
1 Pet. v. 9.  
1 John v. 5.

In fine, it is that, which being retained in a good conscience, and maintained by virtuous practice, doth keep us in a state of salvation, and will assuredly convey us into eternal life and felicity; for, by grace we are saved, through faith. 1 Tim. i. 19.  
iii. 9. i. 5.  
Eph. ii. 8.  
Rom. x. 10.  
viii.24.i.16.  
Heb. x. 34.  
1 Pet. i. 9.  
Luke viii.

That faith should be thus highly dignified, hath always appeared strange to the adversaries of our religion<sup>a</sup>; and hath suggested to them matter of obloquy against it: they could not apprehend why we should be commanded, or how we can be obliged to believe; as if it were an arbitrary thing, depending on our free choice, and not rather did naturally follow the representation of objects to our mind: they would not allow that an act of our under-

<sup>a</sup> Πίστην — μή διαβάλλοντι, καὶ τὸ παῖδες φέρειν τομῆσσας "Ελλῆνες. Clem. Str. ii. (p. 265.)

Pagani nobis objicere solent, quod religio nostra, quia quasi rationibus deficit, in sola credendi persuasione consistat. Ruff. in Symb.

'Αδικημα καὶ διπλωτράγημα ἀριστα τῷ ινούσιῳ εἰπονικῷ. Ariſt. Eth. v. 8. iii. 1.

**SER.M.** standing, hardly voluntary, as being extorted by force of arguments, should deserve such reputation and such recompenses; for if, argued they, a doctrine be propounded with evident and cogent reason, what virtue is there in believing it, seeing a man in that case cannot avoid believing, is therein merely passive, and by irresistible force subdued? if it be propounded without such reason, what fault can it be to refuse assent, or to suspend his opinion about it? can a wise man then do otherwise? is it not in such a case simplicity, or fond credulity, to yield assent? yea, is it not deceit or hypocrisy to pretend the doing so? may not justly then all the blame be charged rather on the incredibility of the doctrine, or the infirmity of reasons enforcing it, than on the incredulity of the person who doth not admit it? whence no philosophers ever did impose such a precept, or did assign to faith a place among the virtues.

To clear this matter, and to vindicate our religion from such misprisions, and that we may be engaged to prize and cherish it; I shall endeavour to declare, that Christian faith doth worthily deserve all the commendations and the advantages granted thereto: this I shall do by considering its nature and ingredients, its rise and causes, its efficacy and consequences.

I. As to its nature; it doth involve knowledge, knowledge of most worthy and important truths, knowledge peculiar and not otherwise attainable, knowledge in way of great evidence and assurance.

1. <sup>b</sup> Truth is the natural food of our soul, toward which it hath a greedy appetite, which it tasteth with delicious complacency, which being taken in and digested by it doth render it lusty, plump, and active: truth is the special ornament of our mind, decking it with a graceful and pleasant lustre; truth is the proper wealth of reason, whereof having acquired a good stock, it appeareth rich, prosperous, and mighty: what light is without, that is

<sup>b</sup> Ἀληθία δὲ πάντα μὴ ἀγαθῶν θεῖς ἡγεμονεῖ, πάντα δὲ ἀρρέπεται. Plat. de Leg. v. (p. 481.) de Rep. vi. (p. 675.)

truth within, shining on our inward world, illustrating, SERM. quickening, and comforting all things there, exciting all our faculties to action, and guiding them in it. All knowledge therefore, which is the possession of truth, is much esteemed; even that which respecteth objects mean, and little concerning us, (such as human sciences are conversant about; natural appearances, historical events, the properties, proportions, and powers of figure, of motion, of corporeal force,) doth bear a good price, as perfective of national nature, enriching, adorning, invigorating our mind; whence Aristotle doubteth not upon all those habitual endowments, which so accomplish our understanding, to bestow the name of virtues; that with him being the *virtue of each thing, which anywise perfecteth it, and disposeth it for action suitable to its nature.* And if ignorance, error, doubt, are defects, deformities, infirmities of our soul, then the knowledge which removeth them doth imply the perfection, beauty, and vigour thereof. Faith therefore, as implying knowledge, is valuable.

H.

*πᾶσα ἀγαθά,  
διποσθεῖται γινέσθαι  
αὐτὸν εἰς τὸ<sup>χρ</sup> ἀγαθόν-  
λαόν, καὶ τὸ  
ἴγενον αὐτοῦ  
ικαροδίωσι.  
Arist. Eth.  
ii. 6.*

A. But it is much more so, in regard to the quality of its objects, which are the most worthy that can be, and most useful for us to know; the knowledge whereof doth indeed advance our soul into a better state, doth ennable, enrich, and embellish our nature; doth raise us to a nearer resemblance with God, and participation of his wisdom; doth infuse purest delight and satisfaction into our hearts; doth qualify and direct us unto practice most conducible to our welfare; it is a knowledge, *enlightening the eyes,* Psal. xix. 7, *converting the soul, rejoicing the heart; sweeter than honey,* 8, 9, 10. (*cix. 103,*) *and the honeycomb; more precious than rubies;* which 111.) *giveth to our head an ornament of grace, and a crown of* <sup>Prov. iii. 15.</sup> *glory.* For,

Thereby we understand the nature, or the principal attributes of God, of whom only the Christian doctrine doth afford a completely true and worthy character, directive of our esteem, our worship, our obedience, our imitation of him; whereby our demeanour toward him may become him, and please him.

SERM. By it we are fully acquainted with the will and intentions of God, relating both to our duty and our recompence; what he requireth from us, and what he designeth for us; upon what terms he will proceed with us in way of grace, of mercy, of justice.

II. By it we are informed concerning ourselves, what our frame is, whence our original, to what ends we are designed, wherein our felicity doth consist, and how it is attainable.

It enableth us rightly to distinguish between good and bad, right and wrong; what is worthy of us, and pleasing to God, what misbecoming us, and offensive to him; both absolutely and comparatively, according to the degrees of each case respectively.

It prescribeth us an exact rule of life, comprising all our duties toward God, our neighbour, ourselves; to observe which will be most decent, and exceedingly profitable to us.

It teacheth us from what principles, and upon what grounds we should act, that our practice should be truly good and laudable.

It proposeth the most valid inducements to virtue, tendering the favour of God and eternal bliss in reward thereof, menacing divine wrath and endless woe upon its neglect.

It discovereth the special aids dispensed to us for the support of our weakness against all temptations and discouragements incident to us through the course of our life.

The knowledge of these things is plainly the top of all knowledge whereof we are capable; not confining in barren notion, not gratifying idle curiosity, not serving trivial purposes, but really bettering our souls, producing most goodly and wholesome fruits, tending to ends most noble and worthy: this indeed is the highest philosophy; the true culture, and medicine of our soul; the true guide of life, and mistress of action; the mother of all virtues; the best invention of God, and rarest gift of heaven to

men<sup>c</sup>: for these commendations, by Pagan sages ascribed SERM.  
to their philosophy, do in truth solely belong to that knowledge, which by faith we do possess: their philosophy could not reach such truths<sup>d</sup>; it could not so much as aim at some of them; it did but weakly attempt at any: it did indeed pretend to the knowledge of divine and human things, (this being its definition, current among them,) but it had no competent means of attaining either in any considerable measure<sup>e</sup>; for divine things (the nature of him who dwelleth in light which no man can approach unto;<sup>1 Tim. vi.</sup> the intentions of him, who worketh all things after the <sup>16.</sup><sup>Eph. i. 11.</sup> counsel of his will; the ways of him, which are more <sup>17.</sup><sup>Isa. iv. 9.</sup> distanced from our ways, than heaven from earth; the depths of God, which none but his own Spirit can search out, or discover<sup>10, 11.</sup>) do lie beyond the sphere of natural light, and inquisition of our reason: and as for human things, the chief of them have such a connection with divine things, that who were ignorant of the one could nowise descry the other; wherefore those candidates of knowledge, notwithstanding their lofty pretences, were fain to rest in a low form, employing their studies on inferior things, *the obscurity of nature, the subtlety of discourse, and moral precepts of life*<sup>f</sup>; such precepts, as their glimmering light and common experience did suggest; for even in points of common morality and prudence human wit can but fumble, as by the great clashing and jangling about them is very notorious.

3. Faith also hath this excellent advantage, that it endueth us with such knowledge in a very clear and sure way, comparable to that whereby the theorems of any science are known; it not being grounded on any slippery deduc-

<sup>c</sup> *Cultura animi, Cis. Tuſc. 1. Medicina animi, Tuſc. 3. O vitæ philosophia dux, &c. Tuſc. 5. de Leg. 1. de Fin. 3.* Nec ullum arbitror, ut apud Platonem est, majus aut melius a Diis datum munus homini. *Acad. 1. Tuſc. 1.*

<sup>d</sup> *Omnis optimarum rerum cognitio, atque in iis exercitatio Philosophia nominatur. De Orat. 8.*

<sup>e</sup> *Oīn ἡγεγένεται τριὶς Θεοῦ λόγοις διδόμεναι καὶ διδόμεναι, &c. Clem. Alex. Strom. vi. p. 501.*

<sup>f</sup> *Philosophia in tres partes distributa est, in naturæ obscuritatem, in diffundendi subtilitatem, in vitam atque mores. Cis. de Orat. 1.*

SERM. tion of reason, nor on slender conjectures of fancy, nor on

II. musty traditions or popular rumours; but upon the infallible testimony of God, conveyed unto us by powerful evidence, striking all capacities, apt with equal influence to enlighten the simple and to convince the wise. For want of this all human wisdom was so blind and lame; so various, so uncertain; nothing but confusion, unsettlement, and dissatisfaction arising from mere ratiocination;

*Acts xvii.  
27, 30.*

which being destitute of light and aid from heaven, doth ever grope in the dark, doth rove after shadows of truth, is bewildered in mazes of intricacy, wherein things lie involved; whence all philosophy did consist in faint guesse, plausible discourses, and endless disputes about matters of highest consequence, such as the original of the world, the administration of human things, the nature and subsistence of our soul, the way to happiness; none being able about such points to conclude with resolution, or to assert with confidence; so that in effect all the philosophers might be ranged under one great sect of *skeptics*, or *seekers*, the most advised and best disposed among them, in result of their most diligent speculations, appearing very doubtful.

*2 Pet. i. 19.* But we have, as St. Peter saith, *βεβαιότερον λόγον, a more sure word of prophecy, whereunto we do well to give heed, as unto a lamp shining in a dark place, guiding us in the obscurities and uncertainties of life; we have a hope, as an anchor of the soul both sure and stably*<sup>h</sup>; which stayeth and settleth our mind, being tossed with winds and waves of uncertain cogitations, suggested by different appearances of things.

*ε ο μὴ τὸ πίστις βεβαιώσις, ἀλλ' εἰκὼν τοῦ λόγου λεχθέντος, τοῦ ἀνθρώπου παρεστῶντος πρὸς τὴν καταληψίην τῆς ἀληθείας Θεόπολην, ψύστην τοῦ παρεστελλούσης ἀληθείας λεπίνταν. Bas. in Isa. xv. "Ολας δὲ οὐ πίστις ἵνα τὸ λελύτερον πίστιν δικαῖεται λαζάρου. Ibid.*

Hanc ego perfectam Philosophiam semper judicavi, quae de maximis questionibus copiose posset, ornateque dicere. *Cic. Tusc. 5. Vid. in M. Ant. Comm. p. 143. Chrys. in Joh. Or. 63.* Οὐδέποτε γὰρ οὐταν τοιοῦτον ἡ ανθρώπου λογισμός, ἀπὸ τῆς γῆς πάντα φθεγγόμενος, καὶ μὴ ἀποχήρωτος φαντάζεται διαδεικνυτός, &c. *Chrys. in Joh. Or. 25.*

*b Τὰς ψυχὰς τὰς ἀμετέλειας συσταλεύσαστο, καὶ περιφερείστη ὅπερ τῆς τῶν λογισμῶν ἀνθρώπων, &c. Chrys. tom. v. Orat. 53.*

Hence, as St. Chrysostom is wont to insist, by virtue of SERM. II.  
 faith rustic and mechanic idiots do in true knowledge sur-  
 pass the most refined wits, and children prove wiser than old  
 philosophers: an idiot can tell us that, which a learned in-  
 fidel doth not know; a child can assure us that, wherein a  
 deep philosopher is not resolved<sup>i</sup>: for ask a boor, ask a boy  
 educated in our religion, who made him, he will tell  
 you, God Almighty; which is more than Aristotle or  
 Democritus would have told: demand of him why he  
 was made, he will answer you, to serve and glorify his  
 Maker; and hardly would Pythagoras or Plato have re-  
 plied so wisely: examine him concerning his soul, he will  
 aver, that it is immortal; that it shall undergo a judgment  
 after this life, that accordingly it shall abide in a state of  
 bliss or misery everlasting; about which points neither  
 Socrates nor Seneca could assure any thing: inquire of  
 him how things are upheld, how governed and ordered,  
 he presently will reply, by the powerful hand and wise Chrys.  
 providence of God; whereas among philosophers one tom. vi. Or.  
 would ascribe all events to the current of fate, another to  
 61.(p.688.)  
 the tides of fortune; one to blind influences of stars, an-  
 other to a confused jumble of atoms: pose him about the  
 main points of morality and duty; and he will in few words  
 better inform you than Cicero, or Epictetus, or Aristotle,  
 or Plutarch, in their large tracts and voluminous discourses  
 about matters of that nature.

So real a property it is of God's law *to give subtily to the simple, to the young man knowledge and discretion*; so true it is, that our Lord affirmeth of himself, *I came a light into the world, that he who believeth in me may not abide in darkness*; so justly doth St. Paul affirm concerning divine revelation, that *it is able to make a man wise unto salvation, through faith, which is in Christ Jesus; being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* This is

<sup>i</sup> Τές δὲ ἀτελεῖς μάθη τὰ τὸ Χριστὸν δίδακτον, οὐ τὰς ἀγαπημένους καὶ πιστούς τὸν μήτραν τὴν εὐφράτην ταῦτα ευφρίγες ἀπίδοκτον, ὅπερ τὸν μητρὸν των διανοτῶν ἐμβόλιον ἔσθλον εἰπεῖν βούτι, &c. Chrys. Ἀνθρ. 19.

SERM. that highway of holiness, of which the Prophet saith,  
 II. *the way-faring men, though fools, shall not err therein.*  
Il. xxxv. 8. Thus is faith in its nature honourable.

II. It hath also divers ingredients, or inseparable adjuncts, which it doth imply, rendering it commendable and acceptable to God. As,

1. Faith implieth a good use of reason. This is that which commendeth any virtue, that a man acting after it, doth act wisely, in conformity to the frame and design of *πᾶν τὸ ταῦτα* his nature, or like a rational creature; using his best faculties in the best manner, and in their proper operations toward the end intended by the all-wise Creator: this is *ἰστ., &c.* Clem. Alex. that, upon which all dispensation of justice is founded, a *Ped.* i. 18. man being accountable for the use of his reason, so as to deserve reward for the right management, and punishment for the misuse thereof; this is that consequently, whereon God so often declareth himself to ground his judgment; Deut. iv. 6. so that in effect he will justify men for being wise, and xxxii. 29. condemn them as guilty of folly; whence in the holy style Pf. cxi. 10. Job xxviii. wisdom, and virtue or piety, are terms equivalent; and a 28. Prov. i. 7, 9, 10. fool doth signify the same with a vicious or impious person. And if ever a man deserveth commendation for well using his reason, it is then, when upon mature deliberation he doth embrace the Christian doctrine; for so doing is a most rational act, arguing the person to be sagacious, considerate, and judicious; one, who doth carefully inquire into things, doth seriously weigh the case, doth judge soundly about it.

It was a foul asperion cast upon our religion by its ancient opposers, that it did require *ψιλὴν καὶ ἀλογον πίστιν, a mere belief, void of reason*<sup>k</sup>; challenging assent to its doctrines without any trial or proof. This suggestion, if true, were, I confess, a mighty prejudice against it, and no man indeed justly could be obliged to admit it upon such terms: but it is really a gross calumny; such a proceed-

<sup>k</sup> Μὴ ἔχεται, ἀλλὰ πίστιν. *Orig. in Cels.* (p. 84.)

Πίστιν, εἰ εὐθῆνα Σίλει, οὐ ἔτεθ. *Id. in Cels.* vi. (p. 282.)

'Ο ταῦτα πίστιν, οὐχ ἀπλῶς ὡδὶ ἀλόγων, ἀλλὰ πρὶς καὶ πληροφορίᾳ χάρισμα μέλειν οἱ Θεοί. *Conf. Afrst.* viii. 1.

ing being disclaimed by the teachers and advocates of our S.E.R.M. religion, being repugnant to the nature and tenor thereof; being prejudicial to its interest and design; being contrary to its use and practice<sup>1</sup>. Never any religion was indeed so little liable to the censure of obtruding itself on men's credulity, none ever so freely exposed itself to a fair trial at the bar of reason; none ever so earnestly invited men to scan and sift its pretences; yea provoked them for its sake and their own, upon most important considerations, (at the peril of their souls, as they tendered their own best advantage,) to a fair, discreet, careful examination <sup>Eusebius.</sup> <sup>Orig.</sup> thereof. Other religions have for their justification insisted upon the examples of ancestors, custom and prescription of times, large extent and prevalence among crews of people, establishment by civil laws, and countenance of secular powers, (arguments extrinsical, and of small validity in any <sup>Lact. ii. 6.</sup> case,) declining all other test and verdict of reason: but our religion confideth in itself, and the pure merit of its cause; and therefore warneth men, in a case of such moment, laying aside all prejudice, to employ their best understand- <sup>Lact. ii. 7.</sup> ings on an industrious and impartial search of the truth; referring the decision and result, so far as concerneth each particular man, to the verdict of that reason and conscience, with which God, in order to such purposes, hath endued every person.

It indeed ordinarily doth refuse a sudden and precipitate assent, admitting no man, capable of judging and choosing for himself, to the participation of it, or to the name and privileges of a worthy believer, until after a competent time and opportunities of instruction, he can approve himself to understand it well, and doth avow himself to be cordially persuaded of its truth.

Such is its method, and it hath not any need of other; God having provided and exhibited arguments abundantly sufficient to convince any man of its truth, who is not

<sup>1</sup> Αἰχνεῖς, φυτά, δασῆς τὰ λαγύναι, καὶ μηδὲν ἐκτραχίτω τοι πέπεστι εἰ μέρος αὐτοῦ τοι δημοσίες καὶ τίτλοι ὑπερβήσῃ τὸν ἀλεσσόναν τοι τούτους καὶ ἀναποδίνεις τοι βλάψῃ συναντήσειν. Athan. tom. ii. p. 325. de Arianis.

SERM. affectedly blind and stupid, or wantonly slothful and careless.

II. frowardly stiff and obstinate.

What indeed better arguments (considering the nature of the objects which faith respecteth, being things spiritual and invisible; considering also the capacities of persons concerned, being all sorts of people, wise and simple, learned and rude) could we have, or could we need, than the conspicuous excellency and usefulness of the doctrine, approving itself to the mind, and confirming itself by palpable experience of most happy fruits, springing from a *1 Pet. i. 10.* practice conformable thereto; than its exact correspondence to manifold ancient presignifications and predictions *Heb. ii. 4.* concerning it; than special attestations of God thereto, not *Acts iv. 33.* only by audible voices, and visible apparitions from heaven, but also by innumerable miraculous works; than the concurrence of divine Providence in strange methods to the propagation and maintenance of it; than the blessings and consolations, attending a faithful observance of it? *John vii. 17.* what subtlety of discourse, what charm of eloquence could *Acta v. 32.* serve to evince and impress the great truths concerning the attributes, providence, will, commands, and promises of God; <sup>m</sup> concerning the immortal subsistence of our soul, the future judgment, the everlasting rewards hereafter, with such evidence and such force, to the common and vulgar reason, or indeed to any reason of man, as do these plain arguments, needing no reach of wit or depth of judgment to sound their meaning, or feel their strength?

But if any man be too wise to be pleased with such downright and easy ways of conviction, reason itself, well-followed, would lead him hither, and serve to produce faith in him; for that there is a God, reason from observation of appearances in nature and providence will collect; that goodness is one of his principal attributes, reason from the same grounds will infer; that God hath an especial regard to men will thence also become notorious;

<sup>m</sup> Τί διαγνωστέοις εἰς συντελέων, εἰς μοι, προσάπαιον πλακαὶ τὸ σοφεῖοντα διάδιδοτε λαοῖς ἡρεμόνται, οὐ θύμητε τοῦτον ἴντεργον ὁράμενον, τῶντα δηθύνειν δύναμιν ὑπερβαῖνον. *Baf. iii Psal. cxv.*

that consequently God will vouchsafe his guidance to SERM. men in their way toward happiness, will appear reasonable to conceive; that God hath not done this in any other way, reason, comparing and weighing things, will easily discern; that Christian doctrine may fairly pretend thereto, reason soon will admit; so hath reason led us to the door of faith, and being arrived thither, will (if our will be not averse) easily find entrance.

Hence God doth not only allow, but enjoin us to use our best reason in judging of this doctrine, whether it be from him, and worthy of our acceptance; he doth not bid us to retire into the dark, to shut our eyes, or to wink, when we receive it; but chargeth us to go into the clearest light; to open our eyes wide, to view it thoroughly with our best senses and sharpest attention, before we do yield our consent and approbation to it: his precepts are, that *we examine all things, and hold fast that which is good*; that *we believe not every spirit, (or revelation pretended,) but try the spirits, whether they be of God;* that *we stand on our guard, and take heed that no man deceive us;* that *we be not fools, nor children in understanding;* but *wise, and perfect men;* that *we compare things different, and try what is well pleasing to God;* that *we be always ready with meekness and modesty to render unto every man demanding it an account of the hope in us.*

He therefore doth expostulate with men for their dulness, their incogitancy, their sluggishness, their folly, as the causes of their unbelief; declaring that in respect to such defaults, wilfully incurred, he will proceed to condemn it; *He, saith our Lord, that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day;* and, *If I do not the works of my Father, believe we not; If I had not come and spoken unto them—if I had not done among them the works which no other man did, they had not had sin.* Our Lord, we see, did not urge his bare authority, or exact a faith without ground; but he claimeth it as due upon two most rational accounts; his convincing discourses, and his unparalleled works; which from

John iii. 21.  
1 Pet. ii. 9.  
Acts xxvi. 18.

1 Thess. v.  
1 John iv. 1.  
Matt. xxiv.  
Eph. v. 6.  
15, 17.  
1 Cor. xiv.  
20.  
Eph. v. 10.  
Rom. xii. 2.  
1 Cor. x. 15.  
Rom. i. 18.  
Phil. i. 10.

45.  
John xii.  
48.  
xv. 22, 24.

x. 37.

SERM. any well advised and well disposed person could not but  
 II. win belief, that he was *a teacher sent from God.*

John vii.46. iii. 2. Indeed, if we seriously do weigh the case, we shall find, that to require faith without reason is to demand an impossibility; for faith is an effect of persuasion, and persuasion is nothing else but the application of some reason to the mind, apt to draw forth its assent; no man therefore can believe he knoweth not what or why: he that truly believeth, must apprehend the proposition, and he must discern its connection with some principle of truth, which as more notorious to him he before doth admit; otherwise he doth only pretend to believe, out of some design, or from affection to some party; his faith is not so much really faith, as hypocrisy, craft, fondness, or faction.

1 Tim. i. 15. God therefore neither doth nor can enjoin us *faith* without reason; but therefore doth require it, as matter of duty, from us, because he hath furnished sufficient reason to persuade us; and having made his doctrine credible, (*a faithful, or credible, word, and worthy of all acceptance;*) having given us reason chiefly to be employed in such matters, as he justly may claim our assent, so he will take well our ready surrendry of it to him, as an act of reason and wisdom becoming us.

To yield unto reason fairly proposed and proved is in any case a laudable quality, signifying that a man hath his reason to purpose, that he is guided and governed thereby, not by humour or fancy; qualifying him for conversation and business, for which nothing rendereth a man more unfit than humorous incredulity, or obstinacy against reason. It is especially commendable in these cases, concerning our better part and final state, arguing a man to be sober and advised, affording regard to things best deserving it, employing his consideration in due place, being faithful and just to himself, in attending to his main concerns.

2. Faith implieth a compliance with the providence and grace of God; with his providence framing the economy of things to be believed, discovering it to the world by special revelation, furnishing motives apt to work faith,

dispensing opportunities of knowledge leading thereto; SERM. with his grace operating in our souls, by illustration of our minds to discern, attraction of our wills to embrace, inclination of our affections to relish and like the heavenly truths exhibited to us.

II.

There is no man to whom means are not administered, sufficient to produce in him that measure of faith, which is requisite toward the good management of his life, and his rendering an account for it at God's tribunal; there is no man also, to whom such means are afforded, whom the grace of God, who *desireth that all men should be saved, and come to the knowledge of the truth*, doth not in some degree excite to the due improvement of them; but in effect the case is varied, because some men do embrace those means, and comply with that grace, while others do reject or neglect them.

Our Lord saith, that *every one, who hath heard of the Father, and hath learned, doth come unto him*: but some there are, to whom the Father speaketh, yet they *stop their ears, and refuse to hear*; some do hear in a sort, but do not learn, ill prejudices or depraved affections barring instruction from their mind; being like those of whom the Apostle saith, *The word heard did not profit them, being not mingled with faith in those which heard it.*

No man, saith our Lord again, *can come unto me except the Father draw him*: but this attraction is not compulsory; we may hold back; we may withstand it, and not follow.

Faith, saith St. Paul, is a gift of God, and a favour granted to us; *ὑμῖν ἐχεπλόδη, To you, saith he, it hath been graciously vouchsafed not only to believe in him, but also to suffer for him*; and, *To you, saith our Lord, it is given to know the mysteries of the kingdom of heaven*: but this gift is not always accepted, this favour is not always entertained; God doth not so obtrude it on us, but that we may reject or decline it.

Faith is a fruit of God's Spirit; but such as will not grow in a bad soil, not purged from weeds of corrupt

<sup>Gal. v. 22.</sup>  
<sup>Matt. xvi. 17.</sup>  
<sup>1 Cor. xii. 9. 1 John ii. 20. iv. 2. 2 Cor. iv. 18. v. 20.</sup>

SERM. prejudice, of vicious affection, of worldly care; which  
II. will not thrive without good care and culture.

God inviteth us to believe by the promulgation of his Gospel, and exhortation of his ministers; he declarereth abundant reason to persuade us; he representeth to our minds the beauty of Christian truth and virtue; he speaketh from without unto us by manifold arguments, able, if we are not very stupid, to convince us; he speaketh within by strong impressions on our consciences, apt, if Rev. iii. 20. we are not very stubborn, to subdue us; *Behold, saith he, I stand at the door, and knock; if any man will hear my voice, and will open the door, I will come in unto him:* such is the case; God standeth at the door of our heart by the ministry of his word, he knocketh at it by the impulse of his grace; but to hear is the work of our vigilance, to open is an act of our voluntary compliance.

<sup>2 Cor. iv. 6.</sup> God, saith St. Paul, who commanded the light to shine Eph. i. 17, <sup>18.</sup> out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; God shineth upon us by revelation of his truth, God shineth into us by illumination of his Spirit; the which through the ear doth convey the light of truth unto the heart: but we may by wilful obstruction exclude that light, shutting the windows of our heart against it; we may there quench it by foul affections, we may smother it in fogs of evil prejudice; we may dissipate it by troublesome cares; we may, by affected blindness, or <sup>14.</sup> <sup>τραχεῖαν τά νομίμων.</sup> drowsy negligence, render it indiscernible, or ineffectual to us; like those, of whom the Apostle there saith, that

<sup>2 Cor. iv. 4.</sup> the god of this world had blinded the minds of those which believe not, left the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

<sup>Acts xiii.</sup> A man may <sup>ἀπωλεῖσθαι τὸν λόγον,</sup> thrust away the word, <sup>46.</sup> as it is said of the Jews; he may, as others of the same <sup>Acts vii. 51.</sup> stamp did, resist the Spirit; he may, as those worldlings in Matt. xiii. the Gospel, let the seed fall beside him, or not fall deep <sup>4, &c.</sup> into him, or fall into thorns, which may choke it; he John iii. 20. may hate the light, and therefore not come unto it; or re-  
i. 3.

*set against it*, as those did in Job ; he may, as the Pharisees did, *defeat the counsels*, and *cross the desires of God*. SERM. II.

And as to deal thus with God's word and providence, <sup>Job xxiv.</sup> thus to treat his Spirit and grace, is heinously criminal, so <sup>13.</sup> Luke vii. to use them well is very acceptable to God's goodness : <sup>30.</sup> Matt. xxiii. if we yield due regard to his providence, and an obsequious ear to his word; if we cheerfully do accept his gifts, and close with his overtures of mercy; if we concur with his motions, and farther his gracious designs, he will take it kindly of us; as therein acting becomingly toward him, and gratifying him in that wherein he most delighteth, which is the procurement of our good.

3. Faith doth imply good opinion of God, and good actions toward him.

God our parent hath stamped on our nature some lineaments of himself, whereby we resemble him; he hath implanted in our soul some roots of piety toward him; into our frame he hath inserted some propensions to acknowledge him, and to affect him; the which are excited and improved by observing the manifest footsteps of divine power, wisdom, and goodness, which occur in the works of nature and providence; to preserve and cherish these is very commendable; a man thereby keeping the precious relics of the divine image from utter defacement, retaining somewhat of his primitive worth and integrity; declaring that by ill usage he hath not quite shattered or spoiled his best faculties and inclinations.

Now that he who believeth hath thus managed himself, so as to have preserved in his soul those seeds of piety, apt to conspire with the influences of grace drawing to belief, doth appear from hence, that faith doth include an assent to divers points, so thwarting our carnal sense and gust, that without a good esteem of God, and good affection toward him, we hardly could admit them; *the carnal mind*, or brutish part within us, being, as Rom. viii. St. Paul faith, *enmity to God*, and *uncapable of submission*<sup>7.</sup> to his law; the *sensual man* being not able to receive the things of God, for they are foolishness to him; to balance which repugnance and indisposition there must be some

SERM. good notions and good affections in the mind, disposing  
 II. it to comply with the revelation of truth and operation  
 of grace.

There can hardly be any greater instance of respect and love toward any person, than a ready yielding of assent to his words, when he doth aver things to our conceit absurd or incredible ; than resting on his promise, when he seemeth to offer things impossible, or strangely difficult ; than embracing his advice, when he recommendeth things very crost to our interest, humour, and pleasure ; whence Abraham's faith (expressed in hoping for a son in his decrepit age, and in offering up that son, who was so dear to him, who was *the heir of promise*, the prop of his family and hope) is so magnified, as an argument of exceeding respect and affection toward God :

*Jam. ii. 23. Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God ; it was Rom. iv. 18, a great evidence of his friendship, that against hope he believed 21, 22. Heb. xi. 19. in hope, being fully persuaded that what God had promised, he was able to perform ; and therefore it was imputed to him for righteousness ; or accepted by God, as a signal act of goodness, whereby he did testify his immoveable opinion concerning the power, fidelity, and benignity of God, together with answerable good-will toward him.*

And many things doth the Christian doctrine propose, apt to try such a friendship ; many a *hard saying* doth it assert, which a profane mind can hardly swallow or digest ; there is indeed scarce any article of faith, at which we shall not boggle ; any matter of duty, which we shall not start at, any promise of God, whereat we shall not stagger, if we be not seasoned with favourable apprehensions and inclinations toward him, who recommendeth them to us, as endued with those attributes which secure their credibility.

That God Almighty should erect this stately fabric of heaven and earth, decked with so rich and goodly furniture, with especial regard to man, so puny and mean a creature, whom he foresaw so ready to offend and wrong

him ; that upon his foul misdemeanour God should not S.E.R.M. withdraw his gracious protection and care from him, but II., thence should take occasion of designing and capacitating him for a state far more happy than that whence he had lapsed, making his punishment a benefit, and his deserved death a gate of immortality ; that for the redemption of him, continuing in apostasy and rebellious enmity, God should please to send down out of his bosom, from the height of glory and blessedness, his own dearest Son, to partake the baseness and infirmity of our flesh, to endure the inconveniences and troubles incident to our condition, to undergo a most painful and ignominious death for the expiation of our offences ; these are mysteries, to which we should not easily give credence, did we not conceive God immensely good and gracious.

That God could not pitch on more compendious and commodious ways of expressing his goodness and mercy, Eph. iii. 8. we hardly should admit, if we did not take him to be <sup>ἀνέρχεται</sup> <sub>πλήσιος τῷ</sub> <sup>τῷ</sup> <sub>Χριστῷ.</sub> transcendently wise, far beyond our reach and comprehension.

That Jesus, a man in appearance like to ourselves ; of mean parentage, of poor estate, who lived as a beggar and a vagrant, who died as a malefactor and a slave, in semblance forlorn to God and man, should be the Lord of life and glory, the general Author of salvation, the Judge of all men, the King of all the world, is a point which cannot but appear very strange, very scandalous to minds not imbued with special reverence of the divine power and wisdom.

That God, who is so perfectly holy, so exactly just, so extremely displeased with iniquity, should yet bear so patiently, and so easily pardon, enormous transgressions against himself ; that he should accept so mean services, and to so slight performances should dispense so precious rewards, who would believe, that is not possessed with conceptions of his admirable clemency and bounty ?

That God one day will raise the dead, re-collecting our scattered dust, and rearing our dissolved frame, we should not easily grant, had we not a strong opinion of God's

SERM. power, and that *nothing is too hard for him to accomplish.*

That to deny ourselves in all ways, to *hate our own souls*, to take up a cross, to forsake kindred and friends, to quit houses and lands, *to renounce all that we have*, to reject the profits, the honours, the delights of the world, to cut off our right hands, to pluck out our right eyes, to mortify our members, and crucify our flesh, to be dead to the world, to expose our lives unto greatest dangers, yea to sacrifice them unto certain loss, are often things very good, most advisable and eligible, how could we be ever induced to conceive, if we did not take God to be most wise, who hath prescribed such duties; most faithful, who hath engaged to satisfy us for the discharge of them; most able fully to requite us for the pains and damages which we sustain in such practice?

That the methods of Providence should be so intricate and unaccountable; that the passage to happiness should be so rough, and that to misery so smooth; that He who disposeth all things, should to those whom he most liketh and loveth dispense temptations, crosses, disgraces, all kinds of hardship and sorrow; permitting those whom he disapproveth and detesteth to live without interruption in quiet, splendor, and jollity; would stumble one, who hath not entertained a general assurance concerning the wisdom and equity of God.

Faith, therefore, in most of its chief parts, doth imply him that owneth it to be well conceited and well affected toward his Maker; thereby avowing his most glorious perfections, the which do assure the truth of his word John. iii. 3. and doctrine; *He, faith our Lord, that hath received my testimony, hath set his seal, that God is true*; that is, most evidently he doth signify his opinion of God's veracity and fidelity, together with the divine perfections requisite to make them good; for be (faith the believer in his mind) the proposition never so uncouth to my apprehension, yet God is true who affirmeth it; be the duty never so harsh to my sense, yet God is wise and good who appointeth it; be the promise never so unlikely in appear-

ance to find effect, yet God is faithful and able to per- SERM.  
form it: and he that is thus disposed in judgment and  
affection toward God, no wonder if his demeanour be  
very acceptable to him.

Thus is faith precious, considering its nature, and those  
essential ingredients, or inseparable adjuncts, which it doth  
include or imply. It will also appear to be so, if we con-  
sider its rise, and those good dispositions, which concur in  
its production.

III. 1. To the engendering of faith there is required a <sup>1</sup> Theff. v.  
mind sober, composed, and wakeful; ready to observe <sup>6</sup>.  
what befalleth, apt to embrace what is offered, conducible  
to our good and advantage; a mind not so drowned  
in worldly care, sensual enjoyment, or impertinent sport,  
as to oversee or neglect the concerns of our better part,  
and eternal state.

That we may believe, we must have *eyes to see*, and Deut. xxix.  
*ears to hear*, and *a heart to understand*; we must attentively <sup>4</sup>.  
look with our eyes, we must *incline our ears to God's* <sup>Matt. xiii.</sup>  
*word*, we must *apply our heart to instruction*. <sup>9. xi. 15.</sup> <sup>Rev. ii. 7.</sup> <sup>Pf. lxxviii.</sup>

Thus in the apostolical history we may observe, that <sup>1.</sup> Job xiii. 17.  
when the Apostles, in a manner apt to stir any man, being <sup>1fa. xxxii.</sup>  
awake, to remark, did propose their doctrine, some rea- <sup>3. xxxv. 5.</sup> <sup>Prov. xxiii.</sup>  
dily did yield their ears and hearts to their discourse; <sup>12. ii. 10.</sup> <sup>iv. 1, 20.</sup>  
while others did not mind or regard it. <sup>vii. 24.</sup>

2. Faith doth require much diligence and industry.  
We must have the patience to give God the hearing, care-  
fully attending to what is propounded; as it is said of Lydia,  
that she did προσέχειν, attend to the words spoken by St. 1 Tim. iv.  
Paul; and οἱ πρινοτέρως προσέχειν, we must, saith the Apo- <sup>13.</sup> <sup>Ags xvi. 14.</sup>  
file to the Hebrews, yield extraordinary attention to the <sup>Heb. ii. 1.</sup>  
things heard; we must, as our Saviour warneth, let the <sup>Luke ix. 44.</sup>  
evangelical word sink down into our ears: we must take <sup>11.</sup>  
the pains to consider the notions, and to weigh the rea-  
sons enforcing them; as the Bereans did, who did ἀναχθῆ- <sup>12.</sup> <sup>Acts xvii.</sup>  
ναι τὰς γραφὰς, examine the Scriptures, whether those things <sup>11.</sup> <sup>Heb. vi. 11.</sup>  
were so, as St. Paul did teach out of them. We must <sup>12. iv. 11.</sup>  
δικυνῶσαι τὴν σπουδὴν, exert and demonstrate that studious <sup>επιδέλημα</sup>  
care, which is requisite to get a clear knowledge and firm

S.E.R.M. persuasion concerning the points of belief; for *he that received the seed into the good ground, was & τὸν λόγον ἀκύρων*  
 II. *καὶ συνίστη, he that heard the word, and did understand it,*  
 Matt. xiii. *23. καὶ συνίστη, he that heard the word, and did understand it,*  
*or well consider it; God for this reason doth lay his truth not so open, or obvious, that we may be somewhat exercised, and put to use a pious diligence in finding it; it lieth*  
 John v. 39. *under the surface, that we may delve for it; searching the Scriptures, weighing reasons, comparing things.*

3. Faith must needs proceed from sincerity, and soundness of judgment.

The assent, which upon contemplation and considering of things we do yield to them, is usually termed judgment; and it much resembleth that act, whose name it borroweth: for as he is a good judge, who after a full cognizance, and careful discussion of the case with its pleas, doth pronounce freely and fairly, being no way swayed either by his own inclination, or by temptation from without; who is not biased by any previous affection or dislike, not drawn by favour, not daunted by fear, not bribed by profit, not charmed by flattery, not dazzled by specious appearance, not gulled by crafty insinuations or by fine speech, not tired by solicitation or importunity, not seduced by precedents or custom; not perverted by any such means, which are indirect, impertinent, or extrinsical to the cause, so as to give a wrong sentence; so is he that assenteth to Christian truth: many considerations will exempt him from any suspicion of being anywise so corrupted.

John vii. 24. For the Gospel cometh under trial in a guise nowise plausible or advantageous to human conceit: its garb and circumstances are nowise taking, or attractive of any favour to it; but such rather, as are apt to raise dislike and scandal against it; it being, as St. Paul saith, presented up  
 2 Cor. iv. 7. *in earthen vessels*, in a way very homely and contemptible.  
 Gal. iv. 13. It representeth a mean, a poor, a persecuted, a crucified  
 1 Cor. ii. 3. man offering salvation, and claiming obedience; attended by persons of like condition and fortune, urging the same overtures and pretences upon us: and what impression is such an appearance likely to work upon our

fancy, which is prone to affect splendid and pompous SERM.  
shews ?

II.

The same doth not present to us any bribe of gain, doth not tempt us with any hope of preferment, doth not allure us with any bait of pleasure ; but challengeth a free sentence ; and that such an one, which may greatly prejudice our worldly interests, may spoil our profit, may stop our preferment, may dash all our pleasure ; *In the John xvi.  
world ye shall have tribulation : We must through many tri- 33. xvii. 14.  
bulations enter into the kingdom of God : Every one that A&s xiv. 22.  
will live godly in Christ Jesus must suffer persecution : If 1 Pet. ii. 21.  
any man will come after me, let him deny himself, and take 2 Tim. iii.  
up his cross, and follow me.* Such are the promises and en- 12.  
ticipements it useth.

<sup>3.</sup>  
<sup>1</sup> Theff. iii.  
<sup>2</sup> Phil. i. 29.  
Eph. iii. 13.  
Matt. xvi.

Neither doth it sooth or court us by glozing speech, so <sup>24. x. 38.</sup> as to recommend itself to our fancies by raising in us a good conceit of ourselves ; but dealeth bluntly and coarsely with us ; faithfully and plainly acquainting us with our own case, involved in its cause ; how grievous sinners we be, how obnoxious to justice we stand ; how worthless we are, how wretched we shall be, secluding that mercy and grace of God, which it tendereth upon its own terms, of confessing our guilt, disclaiming our merit, humbly seeking mercy, forsaking our own ways, and submitting to God's will.

It doth not solicit us in trim language, nor by fly insinuations doth inveigle us to embrace it ; but in downright terms, in a plain dress of speech, in a resolute strain doth charge us, upon our peril, to do it right, denouncing upon our refusal extremities of wrath and vengeance.

It advanceth pleas against the bent of our temper, which ever is prone to things forbidden, and averse from things enjoined by it : against the prejudices of our mind, which is always apt to approve or to admire things which it condemneth or vilifieth ; to dislike or despise things which it commendeth and magnifieth : against the affections of our heart, the dearest objects of whose love, delight, and care it would discard and drive from us ; the most unwelcome and disgusting things whereto, it would

S E R M. introduce and bring to us : against our strongest appetites, II. and most earnest passions ; the violent motions of which it doth curb and check; doth quell, or doth allay: against many temptations, potently drawing us to things from which it reclaimeth, stoutly driving us from things which it recommendeth : against the stream of habitual usage, and the torrent of common example, things so prevalent upon us : in fine, against ourselves, such as we naturally are, such as we by education and custom are made; whom it impeacheth of heinous guilt and enormous folly; whose conceit and credit it debaseth ; whom it depresteth into the confines of hell and misery : all within us, all about us, do with might and main oppose it; our lust, our fancy, our honour, our interest, our reputation, our principles; our customs, our friends, our enemies ; the flesh, the world, the devil, all combinedly are so many fierce adversaries, so many shrewd advocates, so many clamorous solicitors against its cause.

He therefore, who notwithstanding all these disadvantages determineth in favour of it, must assuredly be a very upright, impartial, and incorrupt judge ; declaring his sense purely according to the dictates of his reason and conscience.

What indeed greater integrity can a man express, than in thus deciding a cause referred to him so much against himself, as he is naturally affected, and standeth related to things here ? What greater equity can he shew, than in avowing so harsh, so rough, so unpleasing truths, so little gratifying his own sense or fancy, so little favouring his profit or pleasure ? What greater ingenuity can there be, than to espouse that doctrine which pincheth our liberty within so narrow bounds ; which layeth such restraints upon our thoughts, our words, our actions ; which interdicteth to us so many enjoyments, which exacteth from us so great pains ?

4. To the begetting faith there must concur humility, or a readiness to entertain sober and moderate opinions of ourselves, together with suitable affections and desires; for he that with hearty persuasion and serious resolution em-

brace Christianity, doth thereby stoop to many things S E R M.  
very cross to the vain conceit, the proud humour, and II.  
haughty stomach of man.

The first step into the Christian state is a sight and sense  
of our own imperfection, weakness, baseness, and misery :  
we must discern and feel, that our mind is very blind, and  
our reason very feeble ; that our will is very impotent,  
lame, depraved, prone to evil, and averse from good ; that <sup>a Cor. iii. 5.</sup>  
our life is void of merit, and polluted with guilt ; that  
our condition is deplorably sad and wretched ; that of  
ourselves we are insufficient to think or do any good, in  
order to our recovery or deliverance ; whence we are ob-  
liged to fore compunction of spirit for our deeds and our  
case, to humble confession of our sins and miseries, to  
earnest supplication for mercy and grace, to heal and  
rescue us from our sad estate : *Lord have mercy on me,* <sup>a Luke xviii.</sup>  
*finner : What shall I do to be saved ? Wretched man that I* <sup>18.</sup> <sub>A&s xvi. 30.</sub>  
*am, who shall deliver me from this body of death ? Such are* <sup>Rom. vii.</sup>  
<sub>24.</sub> *the ejaculations of a soul teeming with faith.*

He that entereth into the faith, must therewith entirely <sup>Naz. Or.</sup>  
submit his understanding, and resign his judgment to God, <sup>xxvi. p. 454.</sup>  
as his master and guide ; being ready to believe whatever  
God declareth, however to his seeming unintelligible or  
incredible ; to follow whither God conducteth, although  
like Abraham he *knoweth not whither he goeth* ; to ap- <sup>Heb. xi. 8.</sup>  
prove that which God ordaineth, however distasteful to <sup>Oīn leōvēd</sup>  
his sense ; to undertake that which God requireth, how- <sup>paris eis</sup>  
ever difficult ; to bear that which God imposeth, how <sup>lexis eis.</sup>  
burdensome soever ; being content that Divine wisdom  
shall absolutely sway and reign over his wisdom ; that his  
reason shall be puzzled, shall be baffled in many cases ;  
that his mind shall be rifled of all its prejudices, its fond  
curiosities, its presumptuous confidences, of *every thought* <sup>a Cor. x. 5.</sup>  
*and device* advancing itself against divine truth.

He must abandon all good opinion of himself, all con-  
ceitedness of his own worth, merit, excellency, felicity in  
any kind ; slighting his wealth, his power, his dignity,  
his wit, his wisdom, and the like advantages natural or  
secular, which are so much prized in vulgar and worldly

SERM. esteem ; as things in themselves of no consideration, not otherwise valuable than as talents entrusted by God, or

instruments of his service ; disowning them from himself, as things freely dispensed by God, and absolutely depend-  
Phil. iii. 8,  
9. ing on his disposal : saying with St. Paul, *Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.*

He also that cordially doth embrace the Christian doc-  
trine, with resolution of conforming his practice thereto,  
must look for it to sustain much disgrace ; to be hated, to  
be censured and taxed, to be slighted and scorned, to be  
reproached, to be spurned as a fool, an idiot, a humourist,

John xv. 18,  
19. a silly, superstitious, fantastical, morose body, by the  
world, and the adherents to its corrupt principles, its vi-

1 Pet. iv. 4.  
βλασφημή-  
τις. cious fashions, its depraved sentiments and practices ; *who will wonder* (with indignation and scorn) *at those who do not run into the same excess of riot, speaking evil and railing at them* : especially in times when wickedness *doth lift up its horn*, when profaneness doth not only much prevail, but doth insult and vapour over piety.

Every Christian as such immediately doth admit notions quite debasing high conceit, which ascribe all our good things purely to Divine bounty, which allow us to own nothing but evils springing from our defects, infirmities, and corruptions, from our guilty naughtiness and folly ; which display our great imperfection, indigency, impo-  
tency, ignorance, error, unworthiness, and forlorn wretchedness ; which assure that we do subsist in total dependence upon God, continually needing his protection, succour, and mercy.

He must undertake the practice of duties extremely cross to proud humour ; to comport with injuries and af-  
fronts, without revenge, without resentment of them ; to place himself beneath others ; to be content with his state, how mean and poor soever ; to bear patiently all events

incident to him, however sad and grievous; with the like, SERM.  
contrary to the gust of a proud heart.

II.

He that doth thus demean himself, embracing such notions, and complying with such duties, how can he otherwise than be a very humble, sober, and modest person?

5. To faith much fortitude, much resolution, and courage must conspire: for he that firmly persuadeth himself to be a Christian, doth embark in a most difficult and dreadful warfare, doth undertake most high and hazardous enterprises, doth engage in the boldest adventures that a man can set upon; he intendeth to encounter most puissant, stout, and fierce enemies; to fight many a bloody battle; to attack many a strong hold, to sustain many a sharp brunt, to endure many sore hardships, to run into many terrible dangers, to break through many tough difficulties, to surmount many great discouragements, impediments, and oppositions.

He doth set himself in array against the world, the flesh, <sup>1 John v. 4.</sup> and the devil, that strong confederacy bandied against him with their utmost force of strength and subtlety.

He must combat the world, by its fair looks, flatteries, <sup>Eph. ii. 2.</sup> and carelessness, enticing to sin; by its frowns, menaces, and rough treatments, deterring from duty; ensnaring us by its profits, its glories, its pleasures; seducing us by its bad customs and examples; distracting us with its cares and amusements of busines.

He must cope with the flesh, that intestine and treacherous foe; which with its corrupt prejudices and imaginations, with its stubborn proclivities, with its impetuous appetites, with its boisterous passions, doth *war against* <sup>1 Pet. ii. 11.</sup> our soul, striving to bring our minds into captivity under <sup>Rom. vii. 23.</sup> the law of sin, which is in our members.

He must grapple with the devil, that *strong one*, that <sup>Eph. vi. 12.</sup> *greedy lion*, that *wily snake*, that *rueful dragon*, always <sup>1 Pet. v. 9.</sup> waiting to surprise us, always gaping to devour us, <sup>Eph. vi. 11.</sup> always laying close traps to entrap us, always throwing <sup>iv. 12.</sup> *fiery darts* of temptation, to consume or scorch us; *Our* <sup>2 Cor. ii. 11.</sup> *wrestling*, as the Apostle doth express it, is *against* <sup>Eph. vi. 12.</sup> principles.

S.E.R.M. *palities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

In these conflicts he must expect to meet with many a grievous repulse, to bear many a hard knock, to feel many a sore wound; to be often beat back, often knocked down, often thrust through, often trampled on, and insulted over.

To set on these things is surely the highest gallantry that can be; he that hath the heart to attempt and undergo such things, is a daring and brave man indeed; he that successfully can achieve such exploits is truly a hero; most deserving notable trophies, and everlasting monuments of renown.

The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valour like to this; their achievements were but toys in comparison to these: those famous gallants would have found it infinitely harder to conquer the world in this way; to have subdued their lusts, and mastered their passions, would have proved far more difficult, than to get advantage in scuffles with armed men; to discomfit legions of devils, would have been to them another kind of work, than was the vanquishing squadrons of Persians, of Gauls, of Romans: to have set upon their own ambition and vanity, their intemperance, their revenge; to have quelled those inward enemies; to have sustained affronts, disgraces, afflictions, with a calm and contented mind, would have more tried their courage, than all which they attempted; making a great shew, but signifying little of true fortitude.

6. The noble virtue of patience is likewise necessary to faith; thereto all kinds of patience must concur; patience of labour in God's service, and obedience to all his commands; *patience of hope*, in waiting for the accomplishment of God's pleasure; patience of persecution for God's sake, and in conscience of our duty to him; patience of crosses and afflictions by God's disposal allotted to us for our instruction, our exercise, our probation, our correction, and improvement in goodness. For,

*Heb. v. 8. Christianity is the great school and special academy of*

patience, wherein we are informed, are inured, are trained SERM. up and tried to bear all things : the cross is the badge of II.  
 our profession, without willingly carrying which, we can- Heb. xii. 6.  
 not be the children of God or disciples of Christ ; where- Matt. xvi. 24.  
 by we are conformed to the image of our Lord, the man of Rom. viii. 29.  
 sorrow, and acquainted with grief : tribulation is our lot, Isa. liii. 3.  
 to which we are appointed, and to which we are called ; 1 Theff. iii. 12.  
 persecution is the condition proposed to us ; it being told 1 Pet. ii. 21.  
 us, that every one who will live godly in Christ Jesus 1 Tim. iii. 12.  
 must suffer persecution : affliction is the way toward hap- Acts xiv. 22.  
 piness, for by many afflictions we must enter into the king- James i. 2.  
 dom of heaven ; it is represented as a favour granted to Rom. v. 3.  
 us to suffer ; for ὑμῖν ἔχαρις, to you, saith St. Paul, it hath Eph. iii. 13.  
 been indulged, not only to believe in Christ, but to suffer Matt. v. 11.  
 for him ; it is our glory, our joy, our beatitude. Our James i. 12.  
 work is to run with patience the race that is set before us : James i. 12.  
 in fine, faith and patience are the pair, which being cou- 1 Pet. iv. 14.  
 pled together draw us to the inheritance of the promises ; Heb. xii. 1.  
 patience being needful to introduce and support faith. vi. 12.  
Rev. xiii. 10.

7. With faith also must concur the virtue of prudence, in all its parts and instances : therein is exerted a sagacity, discerning things as they really are in themselves, not as <sup>19.</sup> they appear through the masks and disguises of fallacious semblance, whereby they would delude us ; not suffering us to be abused by the gaudy shews, the false glosses, the tempting allurements of things ; therein we must use discretion in prizes things rightly, according to their true nature and intrinsic worth ; in choosing things really good, and rejecting things truly evil, however each kind may seem to our erroneous sense ; therein we must have a good prospect, extending itself to the final consequences of things, so that looking over present contingencies we descry what certainly will befall us through the course of eternal ages.

In faith is exercised that prudence, which guideth and prompteth us to walk by the best rules, to act in the best manner, to apply the best means toward attainment of the best ends.

The prudence of faith is indeed the only prudence con-

SERM. siderable; all other prudence regarding objects very low

II. and ignoble, tending to designs very mean or base, having  
 ————— fruits very poor or vain. To be wise about affairs of this  
 life (these fleeting, these empty, these deceitful shadows)  
 Rom. xiii. 14. is a sorry wisdom; to be wise in *purveying for the flesh*, is  
 the wisdom of a beast, which is wise enough to progr for  
 its sustenance; to be wise in gratifying fancy, is the wi-  
 dom of a child, who can easily entertain and please himself  
 with trifles; to be wise in contriving mischief, or em-  
 broiling things, is the wi/dom of a fiend, in which the old  
 serpent, or grand politician of hell, doth exceed all the  
 Machiavels in the world: this, as St. James saith, is  
 Jam. iii. 15. *earthly, sensual, devilish wi/dom*; but the wi/dom of faith,  
 17. or that wi/dom which is from above, is first pure, then  
 peaceable, gentle, easy to be entreated, full of mercy and  
 good works.

Chryf. in  
1 Cor. Or.  
3.

8. In fine, the embracing Christian doctrine doth sup-  
 pose a mind imbued with all kinds of virtuous disposition  
 in some good degree; for seeing that doctrine doth highly  
 commend, and stri&tly prescribe all virtue, he must needs be  
 a friend to all virtue, and a devoted servant thereto, who  
 can heartily approve and like it: his eye must be sound,  
 and clear from misfs of bad prejudice, who can ken the  
 beauty, and bear the lustre of it; his palate must be pure  
 from vicious tinctures, who can relish its sweetnes; his  
 heart must be void of corrupt affections and desires, who  
 sincerely doth affect it, and firmly doth cleave thereto; his  
 conscience must be good, who can hope for the excellent  
 rewards which it proposeth, who can stand proof against  
 the terrible menaces it denounceth; his intentions must be  
 upright, who dareth offer them to be scanned by so exact  
 rules; his life must in good measure be blameless, who  
 can present it before the bar of so rigorous judgment; he  
 must be a man of much goodness, ingenuity, and integrity,  
 who can think it expedient, who can be content and will-  
 ing that such a doctrine be accounted true, which so  
 plainly discountenanceth, which so peremptorily con-  
 demneth, which so severely punisheth all kinds of wick-  
 edness; for *He*, as our Saviour saith, and he alone, who

Joha iii. 21.

*doeth the truth, doth come to the light, that his deeds may SERM.  
be manifested. Faith therefore, and good conscience, are II.  
well by St. Paul so often coupled, as inseparable asso-* 

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*1 Tim. i. 5.  
i. 19. iii. 9.*

Where now are they, who wonder that faith is so commended, doth find such acceptance with God, and is so crowned with reward; who would banish it from the company of virtues, and out of all moral consideration; who would have it taken for an involuntary act, forced on the mind, and issuing from dry speculation? for, seeing so many excellent dispositions of soul are its ingredients, essentially connected with it; seeing so many noble acts of will do concur to its production; seeing it hath so many choice virtues inseparably adherent, as previous or concomitant to it; it is no wonder that they should moralize it, should render it very considerable, so capable of praise, so worthy of recompence.

If we therefore do believe, because we will apply our minds to regard our best concerns, because we will yield due attention to the declarations and overtures of God, because we will take the pains to weigh the reasons persuasive of truth, because we look on things with an indifferent eye, and judge uprightly about them, because we have the courage, the patience, the prudence, the innocence, requisite for avowing such truths; then surely faith is voluntary, and therefore very commendable.

Whoever indeed will consider the nature of man, or will consult obvious experience, shall find, that in all practical matters, our will, or appetite, hath a mighty influence upon our judgment of things; causing men with great attention to regard that which they affect, and carefully to mark all reasons making for it; but averting from that which they dislike, and making them to overlook the arguments which persuade it; whence men generally do suit their opinions to their inclinations; warping to that side where their interest doth lie, or to which their complexion, their humour, their passions, their pleasure, their ease doth sway them; so that almost any notion will seem true, which is profitable, which is safe, which is pleasant,

SERM. or anywise grateful to them ; that notion false, which in  
 II. any such respect doth cross them : very few can abstract  
 their minds from such considerations, or embrace pure  
 truth, divested of them ; and those few, who do so, must  
 therein most employ their will, by strong efforts of voluntary  
 resolution and patience disengaging their minds from  
 —facile que credita profunt Credimus. those clogs and biases. This is particularly notorious in  
 men's adherence to parties, divided in opinion, which is so  
 regulated by that sort of causes, that if you do mark what  
 any man's temper is, and where his interest lieth, you may  
 easily prognosticate on what side he will be, and with  
 what degree of seriousness, of vigour, of zeal he will  
 cleave thereto : a timorous man you may be almost sure  
 will be on the safer side; a covetous man will bend to that  
 party, where gain is to be had; an ambitious man will  
 close with the opinion passing in court; a careless man  
 will comply with the fashion; affection arising from education  
 or prejudice will hold others stiff; few do follow  
 the results of impartial contemplation.

All faith therefore, even in common things, may be deemed voluntary, no less than intellectual ; and Christian faith is especially such, as requiring thereto more application of soul, managed by choice, than any other; whence the ancients, in their description of it, do usually include this condition, supposing it not to be a bare assent of the understanding, but a free consent of the will: <sup>a</sup> *Faith, saith Clemens Alexandrinus, is a spontaneous acceptance, and compliance with divine religion;* and, *To be made at first was not in our power; but God persuadeth us to follow those things, which he liketh, choosing by the rational faculties, which he hath given us, and so leadeth us to faith;* saith Justin the Martyr.

The same is supposed in holy Scripture; where of be-

<sup>a</sup> Πίετις πρόλαβε τούτος ἡσή, Σωτῆλος εργάζεται, &c. Clem. Strom. ii. p. 265.

'Εθιλοντὴν ευπίεσθαι τῷ ευπλέοντι ευπίεσθαι δεχεῖ. Ibid.

Τὸ μὲν δεχεῖν γενίσθαι ἐχεῖ ἀμίτητον δι. τὸ δὲ ἔκπειλεθῆσθαι εἰς φίλον αὐτῷ αἴρε-  
 μιντος δι' ὃν αὐτὸς θεοφόρος λογικῶν δομάτων, τιθέντος τοι καὶ τοῖς σίτοι ἄγειρας.  
 Just. Mart. Apol. ii. (p. 58.)

lievers it is said, that they did ἀσπίνως, gladly, or will- SERM.  
ingly receive the word, and they received it μετὰ πάσης II.  
εὐθύνας, with all willingness, or readiness of mind. Acts ii. 41.

And to defect of will infidelity is often ascribed: *Ye xvii. 11.*  
*will not come unto me*, faith our Saviour, *that ye might have life*; John v. 40.  
*and, How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!* and, *The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come:* and, *Of this,* Matt. xxii. 3.  
St. Peter of some profane infidels, *they are willingly ignorant, that by the word of God the heavens were of old:* Luke xiii. 34.  
and of the like St. Paul saith, *That they received not the love of the truth, but had pleasure in unrighteousness.* 2 Thess. ii. 10, 12.

Indeed to prevent this exception, that faith is a forced <sup>Ἄντιτος, ὃ φέλει φίλον τὸν θεόν</sup> act, and therefore not moral; or to render it more voluntary and worthy, God hath not done all that he might have done to convince men, or to wring belief from them: <sup>ἀνθρώπους.</sup> Clem. Alex. Strom. (p. 268.) et Plat. (p. 841.) he hath not stamped on his truth that glaring evidence, which might dazzle our minds; he doth not propose it armed with irresistible cogency; he hath not made the objects of faith conspicuous to sense, nor the propositions thereof demonstrable by reason, like theorems of geometry: this indeed would be to depose faith, to divest it of its excellency, and bereave it of its praise; this were to deprive us of that *blessedness*, which is adjudged to those, John xx. who *believe and do not see*; this would prostitute wisdom to be deflowered by the foolish, and expose truth to be rifled by the profane; this would take from our reason its noblest exercise, and fairest occasion of improvement; this would confound persons fit to be distinguished, the sagacious and the stupid, the diligent and the slothful, the ingenuous and the foward, the sober and the vain, the pious and the profane; *the children of wisdom*, which are apt to Matt. xi. 19. justify it, and the sons of folly, who hate knowledge; the Prov. i. 29. friends of truth and virtue, and the lovers of falsehood and 2 Thess. ii. unrighteousness. 10, 11, 12.

God therefore hath exhibited his truth, shining through

SERM. some mists of difficulty and doubt, that only those who have clear eyes, who do look attentively, who are willing to see, may discern it; that those who have eyes may see, and *those who have ears may hear*. He meaneth this way of discovering his mind for a test to prove our ingenuity, for a field to exercise our industry, for an occasion to express his goodness in crowning the wisdom and virtue of good believers; that *the trial of your faith, faith St. James i. 3.* Peter, *being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory*. He meaneth also thence to display his justice in punishing the slothful, the vain, the perverse, the profane; that, as the Apostle saith, *all men might be judged, who believed not the truth—but had pleasure in unrighteousness*: hence, *There must of necessity be scandals, said our Saviour; hence our Lord was set for a mark to be contradicted, that the thoughts of many hearts might be revealed*; and, *There must be heresies*, saith St. Paul; why? *that they which are approved, (οἱ δόκιμοι, persons that can bear the test) may be manifested*.

Pf. lxxviii. God dealeth with us as he did with his ancient people. cv. cvi. He, to assure them of his gracious protection and providence over them, or to persuade them of the truth of what he by Moses taught them, did before their eyes perform stupendous works in their behalf, affording them miraculous deliverances from their enemies, and prodigious supplies of their needs; the fight of which did extort a temporary belief; *Then, it is said, they believed his words, and sang his praise; and, When Israel saw that great work which the Lord did upon the Egyptians, the people feared the Lord, and believed the Lord, and his servant Moses*. Yet withal God suffered divers things to fall out, *to humble them, as it is said, and to prove them, and to know what was in their heart, whether they would keep his commandments, or no*: the result of which dispensations was, that they being inconsiderate, impatient, and

Matt. xi. 15. xiii. 9.  
Matt. xiii. 11.  
*καὶ διέρρευσεν.*  
Chrysl. in Joh. Or. 5.  
1 Pet. i. 7, 8.  
James i. 3.

2 Thess. ii. 12.  
Matt. xviii. 7.  
Luk. xvii. 1.  
ii. 35.  
1 Cor. xi. 19.  
(1 John ii. 19.)

Pf. cxi. 12.  
Exod. xiv. 31.

Deut. iv. 32. viii. 2.  
vii. 19.

*fractory, believed not in God, and trusted not in his sal- S E R M.  
tien; they despised that pleasant land, and gave no cre- II.  
ence to his word: so God dealt with that typical people; P. lxxviii.  
nd in like manner doth he proceed with us: he hath mi- 23, 32, 36.  
ffered signal attestations to the Gospel; he hath dispensed &c.  
rguments abundantly sufficient to convince well disposed Neh. ix. 16.  
minds of its truth; but he hath not cleared it from all Deut. i. 32.  
scuples, which may disturb the foward or the delicate;  
he hath not exempted it from all scandals, which may dis-  
gust the perverse and stubborn; he hath not prevented all  
exceptions or cavils devisable by curious or captious wits  
against it; he hath not guarded it wholly from the mali-  
cious opposition of those, whose interest it might seem, in  
favour of their vices and follies, to impugn it: just it was,  
that to such the Gospel should be *a stone of stumbling, and a Pet. ii. 7.  
rock of offence; who stumble at the word, being disobe- 8.*  
*dient, unto which they were appointed,* (that is, God having  
so purposely ordered the evangelical dispensation, that  
such persons should not approve it, or comply with it;) just it was, that they should be debarred from a know-  
ledge of that truth, which they should abuse, and *detain in Rom. i. 18.  
unrighteousness;* just it was, that they should be punished 28.  
with such temptations unto doubt and error, *who would 2 Theff. ii.  
not receive the love of the truth, that they might be saved.* 10, 11, 12.*

Indeed, more abundant light of conviction, as it would deprive good men of much praise and reward, so it might be hurtful to many persons; who having affections indisposed to comply with truth, would outface and outbrave it, however clear and evident; *they would,* as Job speak- Job. xxiv.  
eth, *rebel against the light,* although shining on them with 14.  
a meridian splendor; they would plunge themselves into an inexcusable and incorrigible state of impiety, *doing Heb. x. 29.  
despite to the Spirit of grace,* and involving themselves in Matt. xii.  
the *unpardonable sin;* as we have many instances in the 31, 45.  
ix. 34.  
xii. 24.  
Luke xiii.  
evangelical history of those, who beholding unquestionable 17.  
evidences of divine power attesting to our Lord's doctrine, John xi. 47.  
which they could not but acknowledge, did yet oppose it, xii. 37. ix.  
did blaspheme against it, did outrageously persecute it. 28.  
Acts iv. 16.

Should God, as he once did in a dreadful manner,

SERM. thunder out his laws, and *shake the earth with his voice*,

II. yet many would little regard them ; should God, in confirmation of his will, perform every day as many miracles,

Heb. xii. 18, 26. as he did once in Egypt, yet there would be Pharaohs, *hardening their hearts against it* ; should God himself descend from heaven, as once he did, and converse with us, instructing us by discourse and practice, displaying among us conspicuous evidences of his power and goodness, yet

John xii. 28. who would believe his report, to whom would the arm of

Rom. x. 16. the Lord be revealed ? how few cordially would embrace his doctrine, or submit to his law ! As it was then, so it would be now ; he would be hated, be scorned, be affronted, and abused, by persons qualified with like affections, as those were, who so then did serve him ; for in all times like persons will do like things : as then only

John x. 27. his sheep (that is, well disposed persons, like sheep, simple, harmless, and ductile) did hear his voice, and follow him ;

John x. 26. so others would not believe him, because they were not of his sheep, being imbued with swinish, currish, wolvish dispositions, incapacitating them to follow his conduct : there

Acts xiii. 41. would be persons like to those, of whom it is said, *Behold, ye scorners, and wonder, and perish : for I work a work in your days, a work which you shall no wise believe, though a man declare it unto you.*

(It is with instituted religion as it is with natural ; the works of nature are so many continual miracles of divine power and wisdom ; in the common track of Providence many wonderful things do occur ; yet who by them is moved to acknowledge and adore God ? notwithstanding them, how many Atheists and Epicureans are there ! So will it be in regard to divine revelations, which however clearly attested, will yet be questioned.)

° Those indeed whom sufficient reasons (such as God hath dispensed to us) will not convince, upon them the greatest motives would have small efficacy ; so father Abraham told the rich man ; *If they hear not Moses and the pro-*

Luke xvi. 31.  
(John. v. 47.)

• Γνώμης χρήσια εὐγενώσοντος πάσι, μὴ αὐτη ταχέῃ, σημεῖων οὐδὲν διέλεγε. Chrys. in Matt. Or. 43.

*phets, neither will they be persuaded, though one rose from S.E.R.M.  
the dead.*

They may pretend, if they had more light, they would be persuaded; like those who said, *Let him now come down from the cross, and we will believe;* but it would not in effect prove so, for they would yet be devising shifts, and forging exceptions; or, however, they would oppose an impudent face, and an obstinate will against the truth.

Wherefore it was for the common good, and to Divine wisdom it appeared sufficient, that upon the balance truth should much outweigh falsehood, if the scales were held in an even hand, and no prejudices were thrown in against it; that it should be conspicuous enough to eyes, which do not avert themselves from it, or *wink* on purpose, or *be clouded with lust and passion;* it was enough that in-fidelity is justly chargeable on men's wilful pravity; and that *πρόσωπον ἐκ θεοῦ, they have not,* as our Saviour faith, <sup>27.</sup> <sup>22.</sup>

any reasonable excuse for it.

But so much for the causes and adjuncts of faith; the effects and consequences of it I reserve for another occasion.

I Believe, &c.

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## S E R M O N III.

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### OF THE VIRTUE AND REASONABLENESS OF FAITH.

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2 PET. i. 1.

*—to them that have obtained like precious faith with us.*

SERM. III. **O**F all Christian virtues, as there is none more approved and dignified by God, so there is none less considered or valued by men, than faith; the adversaries of our religion have always had a special pique at it; wondering that it should be commanded, as if it were an arbitrary thing, or in our choice to believe what we please; why it should be commended, as if it were praiseworthy to be subdued by reason; either by that which is too strong for us to resist, or by that which is too weak to conquer us.

But that faith worthily deserveth the praises and privileges assigned thereto, we may be satisfied, if we do well consider its nature and ingredients, its causes and rise, its effects and consequences.

In its nature it doth involve knowledge, or the possession of truth, which is the natural food, the proper wealth, the special ornament of our soul; knowledge of truths most worthy of us, and important to us, as conversing about the highest objects, and conducing to the noblest use; knowledge peculiar and not otherwise attainable, as

lying without the sphere of our sense, and beyond the SERM.  
reach of our reason; knowledge conveyed to us with great evidence and assurance; the greatest indeed that well can be, considering the nature of its objects, and the general capacities of men, and the most proper way of working upon reasonable natures.

III.

It implieth (that which giveth to every virtue its form and worth) a good use of our reason, in carefully weighing and uprightly judging about things of greatest concernment to us; it implieth a closing with God's providence dispensing opportunities, and representing motives serving to beget it; a compliance with God's grace attracting and inclining our souls to embrace his heavenly truth: it implieth also good opinions of God, and good affections toward him, which are requisite to the believing (upon his testimony, promise, or command) points very sublime, very difficult, very cross to our fancy and humour.

The causes also, which concur in its production, are very excellent; many virtuous dispositions of soul are requisite to the conception and birth of it: there must be a sober, composed, and wakeful mind, inquisitive after truth, apt to observe it starting, and ready to lay hold on it: there must be diligence and industry in attending to the proposals, and considering the enforcements of it: there must be sincerity and soundness of judgment, in avowing its cause, against the exceptions raised against it by prejudice and carnal conceit, by sensual appetites and passions, by temptation and worldly interest: there must be great humility, disposing us to a submission of our understanding, and a resignation of our will unto God, in admitting notions which debase haughty conceit, in espousing duties which repel sturdy humour: there must be much resolution and courage, in undertaking things very difficult, hazardous, and painful; much patience, in adhering to a profession, which exacteth so much pain, and exposeth to so much trouble: there must be great prudence, in applying our choice (among so many competitions and pretences claiming it) to that which is only good; in seeing

SER M. through fallacious disguises, and looking over present ~~and~~  
 III. ~~and~~ appearances, so as to descry the just worth, and the fine  
 consequence of things : there must, in fine, be a love of  
 truth, and a liking of all virtue, which is so highly com-  
 mended, and so strictly prescribed by the Christian doc-  
 trine.

These particulars, commanding faith to us, I have al-  
 ready largely prosecuted ; I shall only therefore now insist  
 upon the last head, concerning its effects, whereby (as the  
 goodness of a tree is known by its fruits) the great excel-  
 lency thereof will appear.

Its effects are of two sorts ; one springing naturally  
 from it, the other following it in way of recompence  
 from Divine bounty : I shall only touch the first sort ; be-  
 cause in this its virtue is most seen, as in the other its fe-  
 licity.

Faith is naturally efficacious in producing many rare  
 fruits ; naturally, I say, not meaning to exclude superna-  
 tural grace, but supposing faith to be a fit instrument  
 thereof ; for *God worketh in us to will, and to do*, but in  
 a way suitable to our nature, employing such means as  
 properly serve to incline and excite us unto good practice ;  
 and such is faith, supported and wielded by his grace ; for  
 indeed

(Acts xi.  
24.)

Even in common life faith is the compass by which  
 men steer their practice, and the main spring of action,  
 setting all the wheels of our activity on going ; every man  
 acteth with serious intention, and with vigour answerable  
 to his persuasion of things, that they are worthy his  
 pains, and attainable by his endeavours. What moveth  
 the husbandman to employ so much care, toil, and ex-  
 pense in manuring his ground, in plowing, in sowing, in  
 weeding, in fencing it, but a persuasion that he shall reap  
 a crop, which in benefit will answer all ? What stirreth up  
 the merchant to undertake tedious voyages over vast and  
 dangerous seas, adventuring his stock, abandoning his  
 ease, exposing his life to the waves, to rocks and shelves,  
 to storms and hurricanes, to cruel pirates, to sultry heats  
 and piercing colds, but a persuasion, that wealth is a very

What then shall we say? that the will omniscient is not able to perfectly see the true state of every act of what we do? and yet by apprehending the present will omniscient is to us? for he sees in the past light of what our hands did; and the wages and reward is in working all the day with unfeigned and true intent and patience. What can then prove better, than that such a dehorting desire, what can put no impedimente to us, but to be a hind of impeding worthy remonstrance to do well; what can impell us effectual effort and care in shewing out a hind of impeding grieuous punishment and foul minchings thence?

In reason a strong and steady belief but of one point or two, would suffice to engage us upon all duty, and to set us from us from all sin. Did we only believe the future judgment, with the results of it, that alone would be an effectual both spur and curb to us: for who believing that his soul then shall be laid bare, that his inmost thoughts and secretest purposes shall be disclosed unto the view of all the world, will presume to harbour in his breast any foul thought or base design? who believing that he shall then be obliged to render an account of *every idle word*, will dare to utter villanous blasphemies, wicked curses, fond oaths, profane jests, vile flanders or detractions, harsh censures, or bitter reproaches? who being persuaded

SERM. that a rigorous amends will then be exacted from him for  
III. any wrong he doeth, will not be afraid with violence to  
 oppress, or with fraud to circumvent his neighbour? who  
 deeming himself accountable then for every talent and op-  
 portunity, will find in his heart to squander away or mis-  
 employ his time, his power, his wealth, his credit, his  
 wit, his knowledge, his advantages in any kind of doing  
 God service? who knowing himself obnoxious to a sud-  
 den trial, whereat his estate, his reputation, his life, all  
 his interest and welfare must lie at stake, will contentedly  
 lose his mind in wanton sports or wild frolics? In fine,  
 if we are really persuaded, that presently after this short  
 and transitory life, we shall openly, in the face of God,  
 angels, and men, be arraigned at an impartial bar, where  
 all our thoughts, our words, our actions shall most exactly  
 be sifted and scanned; according to which cognizance a  
 just doom shall be pronounced, and certainly executed  
 upon us; how must this needs engage us to be very sober  
 and serious, very circumspect and vigilant over our mind,  
 our tongue, our dealings, our conversation, our whole  
 life!

Again, If a man firmly believeth, that by a pious course  
 of life, he shall gain the present favour and friendship of  
 the Almighty, with all the real goods whereof he is ca-  
 pable; and that hereafter he shall be rewarded for it with  
 an eternal life in perfect rest, in glory, in joy, in beatitude.

1 Pet. i. 4. Luke xii.  
33. unspeakable; that he shall obtain *an incorruptible inheri-  
 tance, a treasure that can never fail, a crown that will not  
 fade, a kingdom that cannot be shaken;* wherein he shall  
1 Pet. v. 4. Heb. xii.  
28. enjoy the blissful vision of God, smiling in love upon him;  
 the presence of his gracious Redeemer, embracing him  
 with dear affection; the most delightful society of blessed  
1 Cor. ii. 9. angels, and *just spirits made perfect*; a state of felicity,  
 surpassing all words to express it, all thoughts to conceive  
 it; of which the brightest splendors, and the choicest  
 pleasures here can yield but a faint resemblance; how  
 can he forbear earnestly to embrace and pursue such a  
 course of practice! what zeal must such a persuasion in-  
 spire; what vigour must it rouse within him! who upon

any terms would forfeit the hopes of such a happiness? SERM.  
who would not be glad to undertake any pains, or endure III.  
any hardships for it?

And who likewise heartily is persuaded, that by vicious conversation he shall incur the wrath of Almighty God, and stand obnoxious to the strokes of his severe justice; that persisting therein he infallibly must drop into the bottomless pit, into that utter darkness, that furnace of fire unquenchable, that lake of flaming brimstone; where is weeping and gnashing of teeth, where the immortal worm shall gnaw on his heart, and he must feel the pangs of never-dying death; that state of most bitter remorse, of most horrid despair, of most forlorn disconsolateness, continual and endless torment; wherein he shall be banished from the face of God, and by immutable destiny barred from all light, all ease, all solace; from any glimpse of hope, from any respite of pain; the wretchedness of which condition not the sharpest pain of body, not the severest anguish of mind, not the saddest distress here can anywise reach or represent; whoever, I say, is possessed with a belief of these things consequent on a wicked life, will he not thence be effectually scared from it? what bait of temptation shall allure him, what force shall drive him thereto? will he for a flash of pleasure, for a puff of fame, for a lump of pelf; will he in compliment or complaisance to others, in apish imitation or compliance with a fashion, out of mere wantonness, or in regard to some petty interest; will he in hope of any worldly good, or fear of any inconvenience here, suffer himself to be cast into that dismal state? will he not sooner go and shake a lion by the paw, sooner provoke an adder to bite him, sooner throw himself down a precipice, or leap into a caldron of burning pitch? Certainly in reason to believe such things, and to sin, can hardly be consistent.

Such a general influence is faith, looking with a provident eye upon future rewards and consequences of things, apt to have upon our practice: the which collaterally taking in the glorious attributes of God, the gracious performances of our Saviour, the beauty and sweetness of

S E R M. each divine precept, the manifold obligations and encouragements to duty, the whole latitude and harmony of evangelical truth, all tending to the recommendation of holiness, what efficacy must it needs have! how powerfully must it incite us to good practice!

*πνικε ψυχής.* We are told, that faith doth *purify our souls*, and *cleanse our hearts*; that is, our whole interior man, all the faculties of our soul; disposing them to an universal obedience and conformity to God's holy will; and so it is; for faith not only doth clear our understanding from its defects, (blindness, ignorance, error, doubt,) but it cleanseth our will from its vicious inclinations, (from stubborn, forward, wanton, giddy humours;) it freeth our affections from disorder and distemper, in tendency toward bad objects, and in pursuit of indifferent things with immoderate violence; it purgeth our conscience, or reflexive powers, from anxious fear, suspicion, anguish, dejection, despair, and all such passions which corrode and fret the soul: how it effecteth this we might declare; but we cannot better set forth its efficacy and puissance, than by considering the special and immediate influence it plainly hath in the production of each virtue, or on the performance of every duty; *Add to your faith virtue*, saith St. Peter; implying the natural order of things, and that if true faith precede, virtue will easily follow.

*2 Pet. i. 5.* The chief of all virtues, *piety*, (comprising the love of God, fear and reverence of him, confidence in him, gratitude for his favours and mercies, devotion toward him, a disposition to worship and serve him,) seemeth according to reason inevitably consequent from it; for can we believe God superexcellent in all perfection, and immensely benign toward us; can we be persuaded that in free goodness he did create us, and doth continually preserve us in being; that his bounty hath conferred on us all our endowments of soul, and all our accommodations of life; that he hath a tender desire of our welfare, from which even our most heinous offences and provocations cannot divert him; that he most wonderfully hath provided for our happiness; in order thereto, when we had rebelled

and revolted from him, sending down out of his bosom, SERM.  
from the top of celestial glory and bliss, his only dear  
Son, into this base and frail state, to sustain the infirmities  
of our nature, the inconveniences of a poor life, the pains  
of a bitter and shameful death, for our recovery from sin  
and misery; that with infinite patience he driveth on this  
gracious design, continually watching over us, attracting  
us to good, and reclaiming us from evil by his grace, not-  
withstanding our frequent and stiff reluctancies thereto;  
can, I say, we heartily believe these points, and not love  
him? Can the eye of faith behold so lovely beauty, so ra-  
vishing sweetness in him, and the heart not be affected?  
Can we apprehend so many miracles of nature, of provi-  
dence, of grace performed by him for our sake, and not  
be thankful to him? Can we likewise believe God infi-  
nitely powerful, infinitely just, infinitely pure, and withal  
not dread him, not adore him? Can we believe him most  
able, most willing, most ready to do us good, and not  
confide in him? or can we take him to be most veracious,  
most faithful, most constant, and not rely on his promises?  
Can we avow him to be our Maker, our Patron, our Lord,  
our Judge, and not deem ourselves much obliged, much  
concerned to serve him? Can we believe, that God in our  
need is accessible, that he calleth and inviteth us to him,  
that he is ever willing and ever ready to hear us, that he  
is by promise engaged to grant us whatever we do with  
humble fervency and constancy request; yet forbear to  
pray, or easily desist from it? Do we believe his omnipre-  
sence and omniscience; that he is with us wherever we  
go, doth know all we think, hear all we say, see all we  
do; and will not belief engage us to think honestly, to  
speak reverently, to act innocently and decently before  
him? Do we believe, that God's commands do proceed  
from that will, to which rectitude is essential; from that  
wisdom, which infallibly discerneth what is just and fit;  
from that goodness, which will require from us nothing  
but what is best for us; from that unquestionable and un-  
controllable authority, to which all things are subject, and  
must submit; will not this sufficiently engage us to obe-

SERM. dience? Surely the real belief (such as we have about  
III. common things, apprehended by our reason or by our  
sense) of any such divine act, or attribute, cannot fail to  
strike pious affection, and pious awe into us.

After piety, the next great virtue is *charity*, the which  
<sup>2 Tim. i. 15.</sup> also is easily derived from a pure heart, as St. Paul speak-  
eth, *and faith unfeigned*; it representing peculiar obliga-  
tions and inducements thereto, from the most peremptory  
commands of God, from the signal recompenses annexed  
to that duty, from the strict relations between Christians,  
from the stupendous patterns of charity set before us.  
Who can withhold love from him, whom he believeth  
his brother, in a way far nobler than that of nature, so  
constituted by God himself, the common Father, by spi-  
ritual regeneration, and adoption of grace; whom he be-  
lieveth born of the same heavenly seed, renewed after the  
same divine image, quickened by the same Holy Spirit;  
united to him not only in blood, but in soul; resembling  
him, not in temper of body or lineaments of face, but in  
conformity of judgment and practice; partner of the one  
inheritance, and destinat<sup>ed</sup> to lead a life with him through  
all eternity, in peaceful consorts<sup>hip</sup> of joy and bliss? Who  
can deny him love, whom he believeth out of the same  
gate of mercy? for whom he by faith vieweth the com-  
mon Saviour divesting himself of glory, pinching himself  
with want, wearying himself with labour, loaded with  
contumelies, groaning under pain, weltering in blood,  
and breathing out his soul, propounding all this as an  
example of our charity, and demanding it from us as the  
most special instance of our grateful obedience to him?  
What greater endearments can be imagined, what more  
potent incentives of love, what more indissoluble bands  
of friendship, than are these? Can such a believer forbear  
to wish his neighbour well, to have complacence in his  
good, to sympathise with his adversities, to perform all of-  
fices of kindness to him? Can he in the need of his bro-  
ther *shut up his bowels of compassion*, or withhold his han<sup>ds</sup> from  
relieving him? Can a man know that God require<sup>th</sup>

this practice as the noblest fruit of our faith, and most acceptable part of our obedience, which he hath promised to crown with most ample rewards ; can he believe, that God will recompense his *labour of love* with everlasting rest, and for a small expence of present goods will bestow immense treasures in the other world, and yet abstain from charitable beneficence ? Who can forbear sowing, that believeth he shall reap so plentiful a crop ; or abstain from dealing in that heavenly trade, whereby he is assured to be so vast a gainer ?

In like manner is faith productive of *meekness*, in comporting with injuries, discourtesies, neglects, and provocations of any kind : for who can be fiercely angry, who can entertain any rancorous grudge or displeasure against him, whom he believeth his brother, and that upon so many accounts he is obliged to love him ? Who that believeth God hath pardoned him so much, and doth continually bear so many wrongs, so many indignities from him, will not in conscience and gratitude toward God, and in compliance with so great an example, bear with the infirmities of his neighbour ? Who can look upon the pattern of his Saviour, patiently enduring so many grievous affronts, without a disposition to imitate him, and to do the like for his sake ? Who that taketh himself for a child of God, a citizen of heaven, an heir of eternal glory, can be so much concerned in any trivial accident here ; can desirous to have his passion stirred for any worldly respect ? as if his honour could be impaired, or his interest suffer diminution by any thing said or done here below.

Again, Faith is the mother of *fraternity*, that comprehensive virtue, which seasoneth all other virtues, and keepeth them sound : for it assuring us, that an all-seeing eye doth view our heart, doth *encompass our paths*, is present to all our closest retirements ; that *all things are naked*<sup>2.</sup> Heb. iv. 13. and open to the eyes of him with whom we have to do, how vain must it appear to us anywise to dissemble, or prevaricate, speaking otherwise than we think, acting otherwise than we pretend, seeming otherwise than we are ; concealing real intents, or disguising them under masks of deceit-

SERM. ful appearance! If we believe that we shall be judged, not  
III. according to the opinions of men concerning us, or our  
port and garb in this world, but as we are in ourselves,  
and according to strictest truth; that in the close of things  
we shall be set forth in our right colours and complexion,  
all varnish being wiped away; that all our thoughts,  
words, and deeds shall be exposed to most public censure;  
that hypocrisy will be a sore aggravation of our sin, and  
much increase our shame; how can we satisfy ourselves  
otherwise than in the pure integrity of our heart, and  
clear uprightness of our dealing?

Likewise the admirable virtue of *humility*, or sobriety  
of mind, doth sprout from faith; informing us, that we  
have nothing of our own to boast of, but that all the good  
we have, we can do, we may hope for, are debts we owe  
to God's pure bounty and mercy; prompting us to ascribe  
nothing to ourselves, but to ascribe all the honour of our  
endowments, of our performances, of our advantages unto  
God; keeping us in continual dependance upon God for  
the succours of his providence and his grace; representing  
to us our natural weakness, vileness, and wretchedness,  
together with the adventitious defects and disadvantages  
from our wilful misbehaviour, the unworthiness of our  
lives, the many heinous sins we have committed, and the  
grievous punishments we have deserved.

He who by the light of faith doth see, that he came  
naked into the world, heir to nothing but the sad conse-  
quences of the original apostasy; that he is a worm,  
crawling on earth, feeding on dust, and tending to corrup-  
tion; that he liveth only by reprieve from that fatal sen-  
tence, *The day thou finnest thou shalt die*; that he was a  
caitiff wretch, a mere slave to sin, a forlorn captive of hell;  
and that all his recovery thence, or capacity of a better  
state, is wholly due to mercy; that he subsisteth only upon  
alms, and hath nothing but his sins and miseries, which  
he may call his own; he that believeth these things, what  
conceit can he have of himself, what confidence in his  
own worth, what complacency in his estate?

Faith also doth engage to the virtue of *temperance*;

discovering not only the duty, but the necessity thereof, SERM. in regard to our state, which is a state of continual exercise and strife; wherefore as wrestlers with many strong adversaries, as racers for a noble prize, we by good diet and constant labour must keep ourselves in heart, in temper, in breath to perform those combats; according to that of St. Paul, *Every man that striveth for the mastery* <sup>1 Cor. ix. 25.</sup>

Again, Faith is productive of *contentedness* in our state: for how is it possible that he, who is fully satisfied that God appointeth his station, and allotteth his portion to each one; that all occurrences depend on his will, and are managed by his providence, should take any thing amiss; as if it could hap better, than as infinite goodness pleafeth, and infinite wisdom determineth? How can he, that believeth God most powerful and able, most kind and willing, ever present and ready to help him, be in any case disconsolate, or despair of seasonable relief? What can discompose him, who knoweth himself, if he pleafeth, immoveably happy; that his best good is secure from all attacks, and beyond the reach of any misfortune; that desiring what is best, he cannot fail of his desire; that (himself excepted) all the world cannot considerably wrong or hurt him?

He that is assured, those precepts (*Be careful for no-  
thing; Cast all your burden on God; Be content with such  
things as ye have*) were not given to mock and gull us; <sup>Matt. vi. 25.</sup> <sup>Phil. iv. 6.</sup> <sup>1 Pet. v. 7.</sup> <sup>1 Tim. vi. 17..</sup> <sup>Heb. xiii. 5.</sup> <sup>Luke xii. 29.</sup> <sup>Psal. xxxiv. 9. viii. 11.</sup> <sup>Prov. xii. 21. x. 24.</sup> <sup>Rom. viii. 28.</sup> <sup>Matt. vi. 33.</sup> that those declarations and promises (*There is no want to  
them that fear God; No good thing will God withhold  
from them that walk uprightly; There shall no evil happen  
to the just; The desire of the righteous shall be granted;  
All things work together for good to them who love God;  
Seek ye first the kingdom of God, and his righteousness, and  
all these things shall be added unto you*) were seriously made, and will surely be performed, how loose must his mind be from all solicitude and anxiety! how steady a calm, how sweet a serenity will that faith spread over his soul, in regard to all worldly contingencies!

It will also beget a cheerful *tranquillity* of mind, and

SERM. *peace of conscience*, in regard to our future state; that

III. which St. Paul calleth *all joy and peace in believing*;

Rom. xv. which the Apostle to the Hebrews termeth *the confidence*

13. *and rejoicing of hope*; of which St. Peter saith, *Believing, ye*

Heb. iii. 6. *rejoice with joy unspeakable and full of glory*: for he that

ix. 14. *rejoice with joy unspeakable and full of glory*: for he that

1 Pet. i. 8. is perswaded that God (in whose disposal his fortune and

felicity are) is reconciled and kindly affected toward him;

that he doth concern himself in designing and procuring

his salvation; that to purchase the means thereof for him,

the Son of God purposly came down, and suffered death;

that an act of oblivion is past, and a full remission of sins

Rom. viii. exhibited to him, if he will embrace it; that now *there is*

1. v. 1. *no condemnation to them that are in Christ Jesus*; and that,

Col. i. 5. *being justified by faith, we have peace with God*; that

blessing is his portion, and that an eternal heritage of joy

is reserved for him, what ease must he find in his con-

science, what comfort must possess his heart! how effec-

tually will that of the Prophet be accomplished in him,

Isa. xxvi. 3. *Thou wilt keep him in perfect peace, whose mind is stayed*

*on thee, because he trusteth in thee!*

Again, It is faith which breedeth the *courage*, and up-holdeth the *patience* requisite to support us in our spiritual course.

It doth inspire *courage*, prompting to attempt the

bravest enterprises, disposing to prosecute them resolutely,

and enabling happily to achieve them: for he that be-

lieveth himself in his undertakings backed by Omnipo-

tence, and that, as St. Paul, *he can do all things through*

*Christ strengthening him*, what should he fear to set upon,

what difficulty should keep him off, what hazard should dis-

(Phil. i. 28. may him? he that knoweth himself, by reason of the fu-

1 John iv. cour attending him, infinitely to overmatch all opposition,

4.) whom should he not dare to encounter? May he not well

Pf. xxvii. 1. say with David; *The Lord is my light and my salvation,*

cxxviii. 6. *whom shall I fear? the Lord is the strength of my life, of*

*whom shall I be afraid?* Let all the world, let earth

Chrys. tom. and hell combine to invade him, how can that mate his

vii. p. 51. spirit, if he believe they cannot overthrow him, or hurt

Psal. xlvi. 1. him, being secured by the invincible protection of him, to

whose will all things do bow; in comparison to whom SERM. nothing is puissant, beside whom nothing is really formidable; seeing none but *he can kill*, none can touch the soul? III.  
Matt. x. 26.

If we be armed with the spiritual panoply, having our head covered with the helmet of salvation, our heart guard- Eph. vi. 15.  
1 Thess. v. 8.  
ed with the breast-plate of righteousness, our loins girt about with truth, our feet shod with the preparation of the Gospel of peace, all our body sheltered by the impenetrable shield of faith; and wielding in our hands by faith the penetrant two-edged sword of the Spirit; which is the word of God; what assaults may we not sustain, what foes shall we not easily repel?

The most redoubtable enemy we have is our own flesh, Gal. v. 17.  
Rom. vii. 23.  
1 Pet. ii. 11.  
which, with a mighty force of violent appetites and impetuous passions, is ever struggling with our reason, and warring against our soul; yet it faith alone dareth to resist, and is able to quell; opposing to the present delights of sense the hopes of future joy, quashing transitory satisfactions by the fears of endless torment.

The world is another powerful enemy; ever striving, by its corrupt principles, by its bad examples, by its naughty fashions, by its menaces of persecution, damage, and disgrace, by its promises of vain honour, base profit, and foul pleasure, to overthrow and undo us; but a resolute faith will defeat its attempts; for, *He, faith St. John, that is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith:* the faith of a better world will defend us from the frowns and the flatteries of this; the riches, glories, and joys of heaven, thereby presented to our minds, will secure us from being enchanted with the wealth, splendors, and pleasures of earth.

Another fierce adversary is the cursed fiend; who ever, like a roaring lion, goeth about seeking to devour us, or like a treacherous snake lieth in wait to bite us; raising panic fears to daunt and affright us; laying subtle trains of temptation to abuse and seduce us: but him by resistance we may easily put to flight, for, *Resist the Devil, faith St. James iv. 7.* 1 Pet. v. 8.  
Eph. iv. 27.  
1 John v. 4.  
(2 Pet. i. 4.  
Eph. iv. 29.)

SERM. James, and he will flee from you ; and how we must resist

III. him St. Peter calleth us, *Whom resist steadfast in faith;*

<sup>1 Pet. v. 9.</sup> and St. Paul also, *Above all, faith he, taking the shield of Eph. vi. 16. faith, wherewith ye shall be able to quench the fiery darts of the wicked one:* if we hold forth this glittering shield, it will dazzle his sight, and damp his courage ; being not able to endure its lustre, or stand its opposition, he will instantly retire ; fearing that by our victory over his temptations (through reliance on God's help, and adherence to his truth) our reward shall be heightened, and his torment (the torment of improsperous envy and baffled malice) be increased.

Faith also will arm us with *patience* to endure whatever events shall be dispensed with alacrity and comfort ; lightening the most heavy burdens imposed on us, sweetening the most distasteful occurrences incident to us : for,

He who is persuaded, that by any damage here sustained for conscience toward God, he shall become a huge gainer, receiving, as the Gospel promiseth, *an hundred fold, and inheriting eternal life*, what will he not gladly lose ? will he not willingly put forth all he hath in this most profitable usury ? will he not, as those Hebrews did, *take joyfully the spoiling of his goods, knowing that he hath in heaven a better and an enduring substance ?*

Matt. xix. 29. Matt. v. 12. He who believeth, that in regard to any disgrace cast on him for his virtue, he shall be honoured by God, and crowned with heavenly glory, will he not in a manner be proud and ambitious of such disgrace ? will he not, as the

Luke xviii. 30. Acts v. 41. Apostles did, *rejoice, that he is counted worthy to suffer shame for the name of Christ ?*

1 Cor. iii. 8. 1 Pet. iv. 14. He who trusteth, that for a little pains taken in God's service, he shall receive *ωλὴν μισθὸν, abundant wages*, far exceeding the merit of his labour, will he not cheerfully bear any toil or drudgery therin ?

Rom. viii. 18. 2 Cor. iv. 17. He who, with St. Paul, computeth, that *the light afflictions, which are but for a moment, are not worthy to be compared with the glories that shall be revealed* ; and that *those light momentary afflictions do work for us a far more exceeding weight of glory* ; will they not indeed be light

unto him ; will he not feel them lying on him, as a few SERPENTS  
straws or feathers ?

He who conceiveth our Lord's word true, that by *losing* <sup>Matt. x.</sup>  
*his life he shall find it*, or that death shall become to him <sup>39. xvi. 25.</sup>  
a door into a happy immortality, would he not gladly <sup>Luke xvii.</sup>  
upon such terms be killed all the day long, and be always <sup>33.</sup>  
*delivered unto death for Jesus?* <sup>(Pf. cxxvi.  
5.)</sup> <sup>2 Tim. ii.</sup>

He who by faith is assured, that any disasters befalling him are not inflictions of wrath, but expressions of love toward him, by God in kindness dispensed as trials of his faith<sup>a</sup>, as exercises of his virtue, as occasions of his acquiring more plentiful rewards, how can he be disgusted at them, or discomposed by them? why should he not rather accept them as favours, as felicities, with a thankful and joyful heart; <sup>b</sup> counting it, as St. James adviseth, all joy, when he falleth into divers temptations?

1 Pet. iv. 18.  
Rom. viii.  
17.  
2 Cor. iv.  
10.  
Phil. i. 29.)  
Rom. viii.  
36.  
2 Cor. iv.  
11.  
1 Cor. iv. 9.  
Acta xx. 24.  
xvi. 13.

In fine, it is faith alone which can plant in us that <sup>a</sup> Jam. i. 8.  
which is the root of all contentedness and all patience ; a  
just indifference and unconcernedness about all things <sup>b</sup> Jam. i. 2.  
here : <sup>c</sup> it alone can untack our minds and affections from <sup>b</sup> Jam. i. 2.  
this world, rearing our souls from earth, and fixing them <sup>Rom. v. 3.</sup>  
in heaven ; for if we are persuaded, there is a state of life <sup>Luke vi. 23.</sup>  
infinitely more desirable than the best condition here ; if <sup>c</sup> Col. iii. 1.

He that taketh himself here to be out of his element, <sup>He ἀπέστη</sup>  
that he is but *a stranger and sojourner upon earth*, that he <sup>ἀλλοίρος, καὶ οὐ</sup>  
*hath here no abiding city*, no country, no house, no land, <sup>τὸν ξενιστα-</sup>  
no treasure, no considerable interest, but that he is merely <sup>τὸν πόρου</sup>  
wayfaring, in passage toward his true home and heavenly <sup>τὴν θέλησιν</sup> <sup>Chrys.</sup>  
country; *the Jerusalem above*, whereof he is a citizen, <sup>in Heb. xi. 13.</sup>  
where his grand concerns do lie, where he hath reserved

SERM. for him immovable possessions and unvaluable treasures;

III. where he is designed to enjoy most noble privileges and most illustrious dignities in the court of the great King ; how can he have his heart here sticking in this earthly

Gal. vi. 14. clay, entangled with the petty cares, amused with the ii. 20.

'Εντα μετανοή ψυχή sorry entertainments of this life ? how can he otherwise

χρήσιμη η ψυχή than with St. Paul be dead, and *crucified to this world ?*

προς τον οὐρανόν. Chrys. tom. v. Or. 55. how can he withhold his mind from soaring thither in contemplation, and in affection dwelling there, whither his

desires and hopes do all tend, where his joy and felicity are found, where the great objects of his esteem and love do reside ?

But you will perhaps interpose, and say ; These are indeed fine sayings, but where do such effects appear ? who, I pray, doth practise according to these notions ? where is that gallant to be found, who doth work so great exploits ? where may we discern that height of piety, that tenderness of charity, that meek comportment with injuries and affronts, that clear sincerity, that depth of humility, that strictness of temperance, that perfect contentedness, and undisturbed calmness of mind, that stoutness of courage and stiffness of patience, which you talk of as the undoubted issues of faith ? who is the man that with such glee doth hug afflictions, or biddeth adversity so welcome to his home ? where dwell they, who so little regard this world, or so much affect the other ? do we not see men run as if they were wild after preferment, wealth, and pleasure ? what do they else, but scrape and scramble and scuffle for these things ? doth not every man moan the scantness of his lot, doth not every man flinch at any trouble, doth not every one with all his might strive to rid himself of any thing disgusting to his sense or fancy ? Are not therefore such encomiums of faith mere speculations, or brave rhodomontades of divinity ?

The objection, I confess, is a shrewd one ; but I must reply to it : you say, Where are such effects, where are such men ? I ask then, Where is faith, where are believers ? shew me the one, and I will shew you the other : if such effects do not appear, it is no argument that faith cannot

introduce them, but a sign that faith is wanting ; as if a SERM. tree doth not put forth in due season, we conclude the III. root is dead ; if a fountain yield no streams, we suppose it dried up : *Show me, faith St. James, thy faith by thy works* ; implying, that if good works do not shine forth in the conversation, it is suspicious there is no true faith in the heart : for such faith is not a feeble weening, or a notion swimming in the head, it is not a profession issuing from the mouth, it is not following such a garb, or adhering to such a party, but a persuasion fixed in the heart by good reason, by firm resolution, by lively sense ; it is *with Rom. x. 9. the heart*, as St. Paul saith, *man believeth unto right-ness* ; that is the faith we speak of, and to which we ascribe the production of so great and worthy effects : if a man wanteth that, attested by practice suitable, though he know all the points exactly, though he readily will say *men* to every article of the Creed, though he wear all the badges of a Christian, though he frequent the congregations, and comply with the forms of our religion, yet is he really an infidel : for is he not an infidel who denieth God ? and is he not such a renegado who liveth impudently ? he is so in St. Paul's account ; for, *They profess, Tit. i. 16. faith* he of such persons, *that they know God, but in works they deny him* ; and, *He is not a Jew, faith the same Rom ii. 28. Apostle*, (he is not a Christian, may we by parity of reason affirm,) *who is one outwardly; but he is a Christian who is inwardly, and faith is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God* : we may attribute to a barren conceit, or to a formal profession, the name of faith, but it is in an equivocal or wide sense ; as a dead man is called a man, or a dry stick resting in the earth a tree ; for so *faith*, saith St. James, *without Jam. ii. 17. works is dead* ; is indeed but a trunk, or carcase of faith, resembling it in outward shape, but void of its *spirit* and *Jam. ii. 26. life*.

To our infidelity therefore, that overspreading vice ; to the unfeigning, or deadness of our faith, the great defects of our practice are to be imputed ; that is the grand source from which impiety doth so overflow ; that so few

SERM. instances of sprightly virtue are visible, may be a sign the  
 III. time is the same, or very like to that, of which our Lord  
 Luke xviii. faith, *When the Son of man cometh, shall he indeed find*  
 8. *faith upon the earth?*

But if such effects can now rarely be found, yet time hath been, when they were more rife, scarce any time hath been quite destitute of them; every age since the foundation of things may have tokens and trophies to shew of faith's victorious efficacy; so many actions as there have been truly great and glorious, so many gallant feats have been achieved by faith: if we survey the lives of the ancient Patriarchs, of the Prophets, of the Apostles, of the Martyrs and Confessors of true religion, their faith in all their works is most conspicuous.

Heb. xi. 4. Faith recommended that *excellent sacrifice of Abel* to Divine acceptance, and advanced him to the rank of first martyr for piety.

On the wings of faith did Enoch mount to heaven, snatching the reward due to his faithful, and therefore well-pleasing obedience.

Faith preserved Noah from two mighty deluges, one of sin, the other of water, overflowing the earth; by it he stemmed the torrent of the one, and rode on the back of 2 Pet. ii. 5. the other; it encouraged him to be a *preacher of righteousness* Gen. vii. 2. against the grain, and a practiser of it against the fashion of the world, not regarding the common hatred and envy which he did incur thereby; it moved him to undertake that great and strange work of building the ark for a sanctuary and seminary of mankind; the type of that spiritual vessel, by embarking into which through faith we are saved from utter ruin.

Faith disposed Abraham to forsake his country and Heb. xi. 8. home, his estate, his kindred, following Divine conduct in Chrys., tom. vii. p. 17. *knew not whither*; to wander abroad and sojourn among barbarous strangers: faith inclined him, at God's command, to sacrifice his only son, a goodly youth in the flower of his age and hopes, worthily most dear unto him; the son of his old age, and the comfort thereof, given to him by miracle and in special favour; the prop

of his family, and the heir of promise, by whom his seed SERM.  
was to be propagated, and his memory to flourish; him III.—  
was he ready in obedience with his own hand to slay,  
quelling nature and his bowels, thwarting his own hopes,  
defying all semblances of contradiction, or clashing between  
the commands and promises of God.

Faith, through the rudest efforts of envy and malice,  
through the dismal calamities of exile and slavery, through  
hideous snares of temptation, through villainous slanders,  
through loathsome prisons and fetters of iron, all along  
sustained with admirable moderation and presence of mind,  
did rear up Joseph to the helm of that great kingdom.

The same inclined Moses to exchange the dignities and  
delights of a court for a state of vagrancy and servility; it  
heartened him to outbrave the invincible obstinacy of a  
mighty prince; it steeled him with patience to conduct  
for the space of forty years, through a wild desert, a most  
perverse and mutinous herd of people.

Faith was mother of that renowned patience, which Chrys. tom.  
exhausted Satan's quiver, spent all his artillery, and wore vii. p. 17.  
out his invention in suggesting mischiefs; *I know that my Job xix. 23.*  
*Redeemer liveth,* was the rock, on which that unshakeable  
patience of Job was founded.

That pricked the ruddy stripling forward, naked and  
unarmed, with undaunted heart and countenance, to in-  
tide the monster of Gath, that tower of flesh, swelling  
with rage and pride, and all fenced with brafs and steel;  
*Thou comest to me,* said he, *with a sword, and with a spear,* 1 Sam.  
*and with a shield;* but *I come to thee in the name of the xvii. 45.*  
*Lord of hosts:* there lay his confidence, thence sprung his  
admirable courage.

To this the bold attempts, and the glorious victories of  
Joshua, of Gideon, of Barak, of Jephtha, of Samson, of  
Jonathan, of the Maccabees, are worthily ascribed, who  
with small forces, upon great disadvantages, did assault,  
did vanquish mighty enemies and oppressors.

This inflamed the zeal of Elias, by which he alone did 1 Kings.  
check and control the degenerate follies of his nation, xviii. 36.  
surmounting the indignation of princes which favoured xix. 20.

S E R M. them; it fed him in the wilderness by the purveyance of  
 III. ravens; it framed the wheels of that fiery chariot, which  
<sup>2 Kings ii.</sup> transported him into heaven.

<sup>11.</sup> This made Jeremy, with like zeal and courage, dare to carry most unwelcome news and unpleasant messages to an outrageous people, not daunted by their angry menaces or cruel misusages; *his feet sunk into the mire*, but <sup>Jer. xxxviii. 4, 6.</sup> faith bore up his heart above all discouragement.

<sup>Dan. iii. 16.</sup> This saved the conscience of those three brave youths clear from that impiety into which barbarous violence would have driven them, so that neither the fury of that great monarch nor his gaping furnace could terrify them into sin; faith putting into their mouths those manful words, *O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king; but if not, be it known unto thee, that we will not serve thy gods, nor worship the golden image, which thou hast set up:* their faith carried them undaunted into the flames, and kept them untouched within them; so that they became as gold not wasted, but tried and purised in the furnace.

<sup>Heb. xi. 33.</sup> Neither could a danger no less terrible scare the noble Daniel from his devotions; his faith did *stop the lions' mouths*; and <sup>Dan. vi. 10, 22, 23.</sup> he, faith the text, *was taken up out of the den, and no manner of hurt was found upon him, because he trusted in his God.*

Such exploits of spiritual prowess were achieved by an Old Testament faith, relying upon God's attributes and providence, although wanting a clear revelation of the promises, which then lay wrapped up in mysteries and shadows; but more heroical acts of fortitude and patience did the bright sunshine of grace and glory upon the minds of our Apostles and primitive saints produce: animated by faith, a little troop of them marched out with resolution to attack all the powers of hell, and to beat down the kingdom of darkness, to dispatch all the prejudices and errors of mankind, and to subdue the world to the obedience of Christ; so armed, successfully did they

knock down and trample upon all opposition to their glo- SERM.  
rious designs ; they defeated all the secular power and  
policy, they baffled all the wit, the learning, the elo-  
quence, which stood in their way, or gave them resistance ;  
they triumphed over persecutions, and in regard to all  
sufferings *were more than conquerors* ; to forsake and for- Rom. viii.  
feit all they had, was their gain ; to *have nothing*, was <sup>35.</sup> Eph. iii. 13.  
their wealth ; to incur disgraces, was their glory ; to be in  
continual labour and travail, was their ease ; fastings, hun-  
ger, and thirst, were their pleasure, their feast, their luxury ;  
prisons were chapels to them, in which they preached, <sup>Acts xvi.</sup>  
and prayed, and sang praises to God ; their joy was to <sup>25.</sup>  
suffer ; to receive stripes, and undergo torments, was their  
triumph and their glory ; they constantly despised, they  
often courted, death.

That they were able to perform such prodigious acts,  
and to endure things so insupportable, was not from a  
stupid insensibility of things, from a sturdiness of spirit, or  
stiffness of humour ; but from a true magnanimity inspired  
by faith ; because they were persuaded of God's will, be-  
cause they confided in God's help, because they relied on  
God's word, because they did expect rewards from God  
able to satisfy for all their pains and losses ; this made  
them to undertake so bold enterprises, and carried them  
with insuperable constancy through all ; hence were they  
glad to abandon their ease and pleasure, to prostitute their  
honour and reputation, to part with their substance, to  
venture their safety, to sacrifice their lives for God's truth ;  
*Therefore do we both labour and suffer reproach, because* <sup>1 Tim. iv.</sup>  
*we trust in the living God, who is the Saviour of all men,* <sup>10.</sup> (Rom. viii.)  
~~specifying of those that believe,~~ is the short account, which <sup>17.</sup>  
St. Paul rendereth of it : and infallibly the like effects <sup>2 Tim. ii.</sup>  
will faith produce, wherever it is found, in a degree pro- <sup>11.</sup>  
portionable to its sincerity and strength. <sup>1 Pet. i. 7.</sup>  
<sup>iv. 13.</sup>  
<sup>2 Tim. iv.</sup>  
<sup>8.)</sup>

*A grain of faith, our Saviour faith, is able to remove* <sup>Matt. xvii.</sup>  
*mountains ; that is, to accomplish things in appearance* <sup>20. xxi. 21.</sup>  
*very strange and difficult : and, To him that believeth all* <sup>Luke xvii.</sup>  
*things are possible, faith the same mouth of truth : and, 1 Cor. xiii.* <sup>6.</sup>  
*He, faith our Lord again, that believeth in me, the works* <sup>2.</sup> <sup>Mark. xi.</sup>  
<sup>23. ix. 23. John xiv. 12. Chrys. tom. vii. Or. 64.</sup>

SERM. *that I do, he also shall do, and greater works than these*

III. *shall he do.* If this be true in reference to works concerning the frame of nature, it is surely no less true in regard to those which lie within the more proper sphere of faith, to moral and spiritual operations : if faith can obtain the help of God, enabling to transfer a mountain, it also can procure his grace disposing to restrain an appetite, or repress a passion.

Now that which is in itself so worthy and lovely, which is attended with so good consorts, which is the daughter of so excellent causes, the sister of so great virtues, the parent of so admirable effects, how can it otherwise than be very precious, very laudable, very acceptable ? how can we at all wonder that it should be graced with such commendations, and crowned with such rewards ?

Let us therefore (to conclude) be exhorted, if we do want it, to endeavour the acquist of it by all proper means, (by serious contemplation and study, by prayer to God, by voiding all obstructions of it :) if we have it, to hold it fast, to cherish it, to improve it, as by all good ways, so especially by good practice ; that we may produce the good fruits, and obtain the happy rewards thereof, through the mercies of God in Jesus Christ our Lord ; to whom for ever be all praise.

Chryf. in  
Joh. Or. 6.

Rom. xv.  
13.

*Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen.*

I Believe, &c.

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## SERMON IV.

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### OF JUSTIFYING FAITH.

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ROM. v. 1.

*Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

**THEREFORE**; that word implies the text to be a conclusion (by way of inference, or of recapitulation) resulting from the precedent discourse; it is indeed the principal conclusion, which (as being supposed a peculiar and a grand part of the Christian doctrine, and deserving therefore a strong proof and clear vindication) St. Paul designed by several arguments to make good. Upon the words, being of such importance, I should so treat, as first to explain them, or to settle their true sense; then to make some practical application of the truths they contain.

SERM.  
IV.

As to the expiatory part, I should consider first, what the faith is, by which we are said to be justified; 2. what being justified doth import; 3. how by such faith we are so justified; 4. what the peace with God is, here adjoined to justification; 5. what relation the whole matter bears to our Lord Jesus Christ; or how through him being justified, we have peace with God; in the prosecution of which particulars it would appear, who the persons justified are, and who justifies us; with other circumstances incident.

SERM. I shall at this time only insist upon the first particular,  
 IV. concerning the notion of faith proper to this place; in  
 order to the resolution of which inquiry, I shall lay down  
 some useful observations: and,

Top. 4, 5. 1. First, I observe, that *faith*, or belief, in the vulgar  
 acception, doth signify (as we have it briefly described  
 in Aristotle's Topics) a σφοδρὰ ὑπόληψις, *an earnest opinion*  
 or persuasion of mind concerning the truth of some matter  
 propounded. Such an opinion being produced by, or  
 grounded upon some forcible reason, (either immediate  
 evidence of the matter, or sense and experience, or some  
 strong argument of reason, or some credible testimony;  
 for whatever we assent unto, and judge true upon any such  
 grounds and inducements, we are commonly said to be-  
 lieve,) this is the popular acception of the word; and ac-  
 cording thereto I conceive it usually signifies in holy Scrip-  
 ture; which being not penned by masters of human art or  
 science, nor directed to persons of more than ordinary ca-  
 pacities or improvements, doth not intend to use words  
 otherwise than in the most plain and ordinary manner.

Belief therefore in general, I suppose, denotes a firm  
 persuasion of mind concerning the truth of what is pro-  
 pounded; whether it be some one single proposition, (as  
 Rom. iv. 21. when Abraham believed, that *God was able to perform*  
 Heb. xi. 19, 11. *what he had promised*;) and Sarah, that *God, who had pre-*  
 Pt. cxi. 24. *mised, was faithful*,) or some system of propositions, as  
 lxxviii. 32. 2 Thess. ii. 12. when we are said to *believe God's word*, (that is, all which  
 by his Prophets was in his name declared;) to *believe the*  
 Ps. cxix. 66. *truth*, (that is, all the propositions taught in the true re-  
 ligion as so;) to *believe God's commandments*, (that is, the  
 doctrines in God's law to be true, and the precepts  
 Mark i. 15. thereof to be good;) to *believe the Gospel*, (that is, to be  
 Phil. i. 27.

<sup>a</sup> Aut proba esse quae credis; aut si non probas, quomodo credis? *Tertul.*  
*adv. Marc.* v. 1.

"Οταν γάρ τως πίστιν, καὶ γνώμης αὐτῇ θεων αἱ ἀρχαι, ιπτίσαται. *Ariſt. Eth.*  
*vi.* 3.

"Αριστοτέλης τὸ ιπτίματον τὴν ιπτίσην περιμετάσκειν αἱ ἀληθῖαι, τὸ δὲ τι πίστην εἶναι φυγή.  
*Clem. Strom.* ii. p. 267.

"Ενοι, γὰρ πίστινύντων ὑδὲν ἡττον αἱ δοξαζόμεναι, οὐ ιπτίσουσι οἱ ιπτίσανται. *Ariſt. Eth.*  
*vii.* 3.

persuaded of the truth of all the propositions asserted or SERM.  
declared in the Gospel.)

IV.

2. I observe, secondly, that whereas frequently some person, or single thing, is represented (*verbo tenuis*) as the object of faith, this doth not prejudice, or in effect alter the notion I mentioned; for it is only a figurative manner of speaking, whereby is always meant the being persuaded concerning the truth of some proposition, or propositions, relating to that person or thing: for otherwise it is unintelligible how any incomplex thing, as they speak, can be the complete or immediate object of belief. Before simple apprehension (or framing the bare idea of a thing) there is no operation of a man's mind terminated upon one single object; and belief of a thing surely implies more than a simple apprehension thereof: what it is, for instance, to believe this or that proposition about a man, or a tree, (that a man is such a kind of thing, that a tree hath this or that property,) is very easy to conceive; but the phrase believing a man, or a tree, (taken properly, or excluding figures,) is altogether insignificant and unintelligible: indeed to believe, *πιστεύειν*, is the effect τὸ πιστεύειν, of a persuasive argument, and the result of ratiocination; whence in Scripture it is commended, or discommended, as implying a good or bad use of reason. The proper object of faith is therefore some proposition deduced from others by discourse; as it is said, that *many of* Joh. iv. 39. *the Samaritans believed in Christ, because of the woman's word, who testified that he told her all that ever she did;* or as St. Thomas believed, because he saw; or as when it is John xx. said, that *many believed on our Lord's name, beholding the* John ii. 23. *miracles which he did:* when then, for example, the Jews Exod. xiv. are required to believe Moses, (or to believe in Moses, John v. 31. xix. 9. after the Hebrew manner of speaking,) it is meant, to be 43, &c. persuaded of the truth of what he delivered, as proceeding from Divine revelation; or to believe him to be what he professed himself, a messenger or prophet of God. So to 2 Chron. believe the Prophets, or in the Prophets, (בָּנֵי נְبִיאִים) was to xx. 20.

SERM. mands were to be obeyed, the threats and promises should be performed, the predictions should be accomplished :  
IV. *believe all which the Prophets did say*, as our Saviour  

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Luke xxiv. 25. speaks ; *to believe all things written in the Prophets*, as St. Paul.) So to *believe God's works* (a phrase we have in  
Acts xxiv. 14. the Psalms) signifies, to be persuaded, that those works  
Pf. lxxviii. 32. did proceed from God, or were the effects of his good  
Jer. xvii. 5. providence : to *believe in man* (that which is so often prohibited and dissuaded) denotes the being persuaded, that  
xlvi. 25. man in our need is able to relieve and succour us : lastly  
Pf. cxviii. 8, &c. *to believe in God* (a duty so often enjoined and inculcated) is to be persuaded, that God is true in whatever he says, faithful in performance of what he promises ; perfect, wise, powerful, and good ; able and willing to do us good : the being persuaded, I say, of all these propositions, or such of them as suit the present circumstance and occasion, is to believe in God : thus, in fine, to believe on a person, or thing, is only a short expression (figuratively) denoting the being persuaded of the truth of some proposition relating, in one way or other, to that

ined sense, did consist: but because from such a person (being sincere, and strong enough) there did naturally and duly result a satisfaction, or acquiescence in the latter enjoined as best to be done; a choice and resolution to comply with God's appointment; an effectual obedience; a cheerful expectation of a good issue thereon; therefore all those dispositions of soul and actions occurring become expressed by the name of faith, (that persuasion being the principle and root of them:) for it is for his faith that he is highly commended; it is for that he obtained so favourable an approbation and acceptance from God. Yet supposing Abraham to have had such a persuasion concerning God; and yet to have liked what God required, or to have resolved against doing it, or to have indeed disobeyed, or to have disrespected the happy success; it is plain that Abraham as to the whole matter deserved rather much blame, than any commendation; and would not upon that account have *ad righteousness imputed to him*, and have been called the friend of God: when therefore his *faith* is so magnified, that word comprehends not his bare persuasion only, but all those concomitants thereof, which if they had not gone along therewith, it had been a proof, that such a persuasion was not sincere, (not ἐντοξίπητος πίσις, an un-<sup>1</sup> Tim. i. 5. assembled faith; such as St. Paul commends in Timo-<sup>2</sup> Tim. i. 5. thy,) or not strong enough, (not ἀδιάρπητος πίσις, an un-<sup>17</sup> James iii. 17. dubting faith, (but a weak, a small, a *weak*, an ineffectual faith; which come under blame and reproof; but the Rom. iv. 20. 1 Cor. viii. 10. effect shewed, that he did not, as St. Paul says, ἀσθενεῖς Rom. iv. 19. οἱ πίσι, had not a weak, or sickly faith; nor staggered at Matt. vi. 30. the promise of God; but was strong in faith, giving glo., Jam. ii. 17, to God; which he did not only in believing his word, but<sup>20</sup>. in suiting his affections, and yielding obedience thereto: Heb. xi. 6. τίς ὑπέκειτο ἔγινεν) by faith he obeyed, so as to forsake his country, says the Apostle to the Hebrews; and faith thus taken is not only a single act of a man's understanding, or will, but a complex of many dispositions and actions, diffused through divers faculties of a man, denoting the whole complication of good dispositions and actions

SERM. relating to one matter; which attend upon a true and IV. earnest persuasion concerning it; right choice, submiffion, and satisfaction of mind, firm resolution, dutiful obedience, constant and cheerful hope, or the like.

4. I observe more nearly to our purpose, fourthly, that the faith here spoken of (being here and otherwhere put absolutely, or by itself, without any adjunct of limitation or distinction) is often set down with terms annexed thereto, explaining and determining it; being sometimes

Rom. iii. 3, styled the *faith of Christ, of Jesus, of God,* ( $\tauῷ Χριστῷ, τῷ$   
 $21, 26.$  Ἰησοῦ, τῷ Θεῷ,) sometimes *faith upon Christ,* ( $εἰς Χριστὸν,$  and  
 $Gal. ii. 16,$   $20.$   $iii. 22.$   $ἐπὶ Χριστὸν,$ ) *faith in Christ,* ( $ἐν Χριστῷ,$ ) *faith to Christ,* to the  
 $Phil. iii. 9.$  Lord, to God, ( $πιστεύων τῷ Χριστῷ, τῷ Κυρίῳ, τῷ Θεῷ,$ ) *faith*  
 $xiv. 12.$  *upon the name of Christ,* ( $εἰς ὄνομα,$ ) *faith of his name,*  
 $21,$  *i.e., Acts xx.* ( $πίστις τῷ ὄνοματος,$ ) *faith to his name,* ( $τῷ ὄνοματι :$ ) which  
 $xxiv. 24.$  phrases, all questionless denoting the same thing, do imply  
 $xxvi. 18.$  *Col. ii. 5,* this faith to consist in being persuaded concerning the  
*&c.* truth of some propositions chiefly relating to our Lord and  
*i.e., Heb.* Saviour Jesus Christ, either as grounded upon his autho-  
*vi. 1.* rity, or appertaining to his person. Now what such propo-  
*Acts ix. 42.* sitions are, we may learn from other expressions, descrip-  
*xxii. 19, &c.* tions, or circumlocutions declaring the nature and quality  
 $26.$  *1 Tim. iii.* of this faith: it is sometimes called *the belief of the Gos-  
 $18.$  *2 Tim. iii.* *pel,* (that is, of the whole system of doctrines, and laws,  
 $15.$  *A&s xiii.* and promises, and prophecies taught, delivered, or de-  
 $39, &c.$  *v. 14.* *τῷ Χρ. Acts* clared by Christ, and his Apostles: <sup>a</sup> *Repent,* said St. John  
*xvi. 34.* the Baptist, *and believe the Gospel,* *the belief of the truth,*  
*xviii. 28.* (that body of truth, signally so called, which was taught  
*xxvii. 25.* *John v. 24.* by the same authors,) *the acknowledgment of the same*  
*x. 37, 38.* *truth* (<sup>b</sup>  $πιστός,$  and  $ἐπεγνωκὼς τὴν ἀλήθειαν$  are in St. Paul  
*xiv. 11, &c.* *xi. 6,* *the same.)* Equivalent to those descriptions of this faith  
*John i. 12.* are those expressions, which set it out by yielding assent  
*ii. 23.* *1 Joh. v.* (generally) to what our Lord Christ and his Apostles  
<sup>c</sup> *13, &c.* taught, or to some chief points of their doctrine, inferring  
*Ats iii. 16.* the rest; the <sup>c</sup> *believing,* <sup>d</sup> *hearing,* <sup>e</sup> *receiving the word of*  
*1 John iii.* *God, of Christ, of the Apostles,* <sup>f</sup> *the receiving Christ's tes-*  
*23, &c.**

<sup>a</sup> *Mark i. 15.* *Phil. i. 27.* *1 Pet. iv. 17.* *2 Theff. ii. 12, 13.* <sup>b</sup> *1 Tim. iv. 3.*  
*ii. 4.* *Tit. i. 1.* *Heb. x. 26.* *1 Tim. ii. 4, &c.* <sup>c</sup> *John v. 46, 47.* <sup>d</sup> *John xii.*  
<sup>e</sup> *47.* <sup>f</sup> *John xii. 48.* *xvii. 8.* *Ats xi. 1.* <sup>g</sup> *John iii. 33.*

*timony, and (which is the same) & receiving Christ himself; SERM.  
coming unto Christ, (that is, as disciples to their Master, as  
servants to their Lord, as persons oppressed and enslaved  
to their Deliverer;) i the believing (and knowing) that Jesus  
was sent by God, and came from him; k the believing that John vi.  
Jesus was what he professed himself to be; l the confessing Matt. xi. 28.  
that Jesus Christ is come in the flesh; that Jesus is the Christ, the Son of God, he which should come into the world;<sup>i Joh. xvii. 8.  
v. 24. vi.</sup>  
the King of Israel; that God raised him from the dead; by 29. xi. 42.  
the belief of which one point, as involving the rest, St. Paul xvi. 30.  
expresseth this faith: m If thou, faith he, shalt confess with k John viii.  
thy mouth the Lord Jesus, and shalt believe with thy heart l 1 John iv.  
that God raised him from the dead, thou shalt be saved. 2, 15. v. 1,  
5.*

The result, upon considering all which expressions declaratory of the nature of this faith (for this surely is not different from that, which is so commonly otherwhere represented in our Saviour's and his Apostles' discourses and writings, as a great duty required of us; as a virtue (or act of virtue) highly commendable, as an especial instrument of our salvation, as a necessary condition prerequisite to our partaking the benefits and privileges by Divine favour conferred on Christians)—the result, I say, is this, that by this faith (as to the first and primary sense thereof) is understood the being truly and firmly persuaded in our minds, that Jesus was what he professed himself to be, and what the Apostles testified him to be; the Messias, by God designed, foretold, and promised to be sent into the world, to redeem, govern, instruct, and save mankind; our Redeemer and Saviour, our Lord and Master, our King and Judge; the great High Priest, and Prophet of God; the being assured of these, and all other propositions connexed with these; or, in short, the being thoroughly persuaded of the truth of that Gospel which was revealed and taught by Jesus and his Apostles. That this notion is true, those descriptions of this faith, and phrases expressing it, do sufficiently shew; the nature and reason of the thing doth confirm the same; for that such a faith is, in its kind and order, apt and sufficient to promote God's design of saving us, to

SERM. render us capable of God's favour; to purge our hearts,  
 IV. and work that change of mind, which is necessary in  
 order to the obtaining God's favour, and enjoying happiness; to produce that obedience, which God requires of us, and without which we cannot be saved; these things  
 are the natural results of such a persuasion concerning those truths; as natural, as the desire and pursuit of any good doth arise from the clear apprehension thereof, or as the shunning of any mischief doth follow from the like apprehension: as a persuasion that wealth is to be got thereby, makes the merchant to undergo the dangers and pains of a long voyage, (verifying that, *Impiger extremos currit mercator ad Indos, Per mare pauperiem fugiens, per saxa, per ignes;*) as the persuasion that health may thereby be recovered, engages a man not only to take down the most unsavoury potions, but to endure cuttings and burnings, (*ut valeas ferrum patieris et ignes;*) as a persuasion, that refreshment is to be found in a place, doth effectually carry the hungry person thither: so a strong persuasion that Christian religion is true, and the way of obtaining happiness, and of escaping misery, doth naturally produce a subjection of heart, and an obedience thereto; and accordingly we see the highest of those effects which the Gospel offers, or requires, are assigned to this faith, as results

1 John v. 1. from it, or adjuncts thereof. Regeneration; *Whosoever*, saith St. John, *believeth that Jesus is the Christ is born of God.* Spiritual union with God; *Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God:* *If what ye have heard from the beginning abide in you, ye shall also abide in the Father and the Son.* The obtaining God's love; *The Father loves you, because you have loved me, and have believed that I came from God.* Victory over the world; *Who is he that overcometh the world, but he who believeth that Jesus is the Son of God?* Freedom from spiritual slavery, and becoming true disciples of Christ; *If ye abide in my word, ye are truly my disciples; and ye shall know the truth, and the truth shall set you free.* Obtaining everlasting life; *He that heareth my word, and believeth him that sent me,* (that is, who be-

27. Vid. 2 Thef.  
 ii. 13. Eph. i. 13.  
 Acts xv. 7, 9.  
 1 John v. 5.  
 John viii. 31, 32.  
 John v. 24.

my word, which is indeed the word of God, who SERM.  
ie, and in whose name I speak,) hath everlasting life. IV.  
*These things were written, that you may believe that John xx. 31.*  
*is the Christ, the Son of God, and that believing it,*  
*may have life in his name.* Interest in God and  
; *He that abideth in the doctrine of Christ, he (ἔστε) 2 John 9.*  
*the Father and the Son. Verily, verily, I say unto John vi. 47.*  
*ie that believeth upon me hath eternal life. Rising iii. 36. xv.*  
*Christ, (that is, as to capacity and right;) Buried 16. Col. ii. 12.*  
*him in baptism, wherein you are risen with him through*  
*of the operation of God; who raised him from the*  
Being saved; *Whoever confesses with his mouth the Rom. x. 9.*  
*Iesus to be the Son of God; and in his heart believes*  
*God raised him from the dead, shall be saved.* Lastly,  
justified; for, St. Paul adjoins, *a man believeth (in Rom. x. 10.*  
*anner before mentioned) to righteousness; and with*  
*truth confession is made to salvation.* So we see, that  
use of those excellent benefits, to the procuring of  
faith (however understood) is anywise conducible,  
use, do belong to the persuasion concerning evan-  
l truths. We may also observe in the history con-  
g our Lord, and his Apostles' proceedings toward  
s, whom they had converted to Christianity, and  
mit to a participation of the privileges thereof, that  
ier faith was by them required in order thereto:  
uch a persuasion appearing, they received them into  
urch, baptized them, pronounced unto them an ab-  
on from their sins, and a reception into God's favour.  
was the faith of Martha, which gave her interest in  
omise of eternal life: *Every one, said our Saviour John xi. 26.*  
, *living, and believing in me, shall never die: Dost*  
*believe this? She faith unto him, Yes, Lord, I have be-*  
*that thou art the Christ, the Son of God, which should*  
*unto the world.* This was the faith, for which our Matt. xvi.  
r commends St. Peter, and pronounces him happy. <sup>16, 17.</sup> John vi. 69.  
appearance of this faith, St. Peter baptized and ad-  
into the church the three thousand persons whom  
I converted. (*Then, says the text, they who gladly* <sup>Oἱ ἀπομινεῖ</sup>  
*gladly) received his word (that is, were persuaded of* <sup>ἀποδέξαμενοι</sup>  
<sup>τὸν λόγον.</sup> <sup>Acts ii. 41.</sup>

**SERM.** the truth of that doctrine, which is before set down concerning our Lord) were baptized ; and the same day were added (to the church) about three thousand souls.) Upon the like faith the Samaritans were baptized, (*ὅτε τρισμύριοι τῷ Φιλίππῳ, when they gave credence to Philip's doctrine.*) And upon the same account did the same Evangelist say it was lawful to baptize the Eunuch, and accordingly did perform it : *If, faith Philip, thou believest with thy whole heart, it is lawful,* (or thou mayest be baptized.) *He answering said, I believe that Jesus Christ is the Son of God. So he baptized him.* This was the faith, upon which St. Paul baptized Lydia, *when she had yeilded assent unto* (so προσέχειν doth import in the Acts ; not only προσέχειν νῦν to yield attention, but προσέχειν πίστιν to give a assent unto) *the things spoken by St. Paul.* Thus also of those Jews in another place of the Acts, when St. Paul had *opened and alleged, out of the Scriptures, that Christ was to suffer, and to rise again from the dead, and that Jesus was the Christ,* it is said *τινὲς ἐξ αὐτῶν ἐκεσθῆσαν, καὶ προσεκληρώθησαν, were persuaded, and conforsted with Paul and Silas,* (that is, were received into Christian communion with them.) The same is intimated in other passages of the apostolical history ; by all which it appears, that the Apostles' method was to declare and inculcate the main points of the Christian history and doctrine, attesting to the one, and proving the other by testimonies and arguments proper to that purpose ; and whoever of their hearers declared himself persuaded of the truth of what they taught, that he did heartily assent thereto, and resolved to profess and practise accordingly, him, without more to do, they presently baptized, and instated him in the privileges appertaining to Christianity ; or, in St. Paul's language, did justify them, according to their subordinate manner, as the ministers of God. And thus did the primitive church practise after the Apostles ; as Justin the Martyr fully relates of it :—*ὅσοι ἀν πεθάνσι, καὶ πιστεύσασι ἀληθῆ ταῦτα τὰ υφ' ἡμῶν διδασκόμενα, καὶ λεγόμενα εἶναι, καὶ ποιῶν ἔτις δύνασθαι ὑποσχῶνται, &c.—ἄγονται υφ' ἡμῶν ἕνδεις ὑδωρ ἐστι, καὶ τρόπου ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀνα-*

*versus.—Apol. 2.* Whoever, faith he, are persuaded, and SERM.  
 do believe these things by us taught, and said to be true, IV.  
 and undertake that they can live so according to them;—  
 are brought thither, where water is, and are regenerated  
 after the same manner as we have been regenerated. I far-  
 ther add, that even this faith is expressed to be the effect  
 of Divine grace and inspiration; for when St. Peter had  
 confessed that Jesus was the Christ, the Son of the living Matt. xvi.  
 God, our Saviour tells him, that flesh and blood had not <sup>16, 17,</sup>  
 revealed that unto him, but his Father in heaven; and, No <sup>1 Cor. xii.</sup>  
 man, St. Paul tells us, can call Jesus Lord, but by the Holy <sup>3. ii. 10.</sup>  
 Ghost: and, Every spirit, which confesseth Jesus Christ to <sup>2 Cor. iv. 6.</sup>  
 have been come in the flesh, is of God, saith St. John. So <sup>2 Pet. i. 19.</sup>  
<sup>1 Joh. iv. 2.</sup> <sup>(Eph. i. 17,</sup>  
 that even this is a faith, in respect to which the Holy Ghost <sup>18.)</sup> <sup>2 Cor. iv.</sup>  
 is called the Spirit of faith, which is the fruit of the Spirit, <sup>19.</sup>  
 and the gift of God; that which no man can have without <sup>Gal. v. 22.</sup>  
 God's drawing him, and teaching him; No man can come <sup>Eph. iii. 8.</sup>  
 unto me, except the Father, that hath sent me, shall draw <sup>Phil. i. 29.</sup>  
 him (*ιδύων αὐτόν*). Every one that hath heard from the <sup>John vi. 44,</sup>  
 Father, and hath learned, cometh unto me: to which it is <sup>45.</sup>  
 ordinarily required, that God should open the heart, as he  
 did Lydia's heart, to attend and assent unto what St. Paul <sup>Acts xvi.</sup>  
 taught: neither doth the Scripture, as I conceive, attribute <sup>14.</sup>  
 my thing unto faith, which doth not agree to this notion.

We might lastly adjoin, that this was the common and current notion of faith among the ancient Christians; neither do we, I suppose, meet with any other in their writings; all which things do abundantly confirm the truth thereof.

5. But I must farther observe particularly, (in correspondence to what was before more generally observed,) that this faith doth not only denote precisely and abstractedly such acts of mind, such opinions and persuasions concerning the truth of matters specified, but doth also connote <sup>b</sup> and imply (indeed comprehend according to the meaning of those who use the word) such acts of will, as,

<sup>b</sup> *Salv. de Provid.* iv. 1. Cum hoc sit hominis Christiani fides, fideliter Christi mandata servare, sit absque dubio, ut nec fidem habeat qui infidelis sit, nec Christianum credat, qui Christi mandata conculcat, &c.

SERM. supposing those persuasions to be real and complete, are  
 IV. naturally consequent upon them, and are in a manner ne-  
 cessarily coherent with them; a firm resolution constantly  
 to profess and adhere unto the doctrine, of which a man is  
 so persuaded; to obey all the laws and precepts, which it  
 contains; forsaking in open profession, and in real prac-  
 tices, all principles, rules, customs inconsistent with those  
 doctrines and laws; that which is called *conversion*, or *re-  
 turning to the Lord*, (that is, leaving a course of rebellion,  
 and disobedience to those laws, which the Lord in the  
 Gospel commands, and resolvedly betaking themselves to

*Acts xi. 21.* the obseruance of them,) πολὺς τε ὄχλος πιστεύας ἐκίστησεν  
 Vid. *Acts ix. 35. xiv. 1* ἐπὶ τὸν Κύριον, a great multitude, it is said, believing, did re-  
 15. xxvi. turn unto the Lord; their faith did carry with it such a  
 18. *Acts v. 32.* conversion. Hence this faith is styled πειθαρχεῖν Θεῷ, to  
 1 Thef. i. 8. obey God's command; ὑπακέειν τῷ εὐαγγελίῳ, to obey the  
 Rom. i. 6. vi. 17. xvi. *Gospel*; ὑπακέειν τῇ πίστᾳ, to obey the faith; ὑποταγὴ τῆς  
 16. 2 Cor. ix. 13. δμολογίας εἰς τὸ εὐαγγέλιον, (subjection of professing the Gos-  
*Acts xi. 23* pel of Christ,) with purpose of heart to adhere unto God;  
 1 Pet. iii. 21. stipulation of a good conscience toward God, (that which  
 St. Peter intimates, as a necessary concomitant of baptism,  
 it being a sincere undertaking, and engaging one's self to  
 obey God's commandments;) in fine, to *repent*; which is  
 either adequately the same thing with faith, or included  
 therein, according to the apostolical meaning of the word;  
 for that remission of sins, which is sometime made the  
 consequent of faith, is otherwhere expressly annexed to  
 repentance: the sum of the *Gospel* our Saviour himself  
*Luke xxiv. 47.* expresses by the preaching in his name *repentance, and*  
*Acts ii. 38.* *remission of sins in all nations*: and, *Repent*, St. Peter  
*iii. 19. xvii. 30.* preached, *and let every one of you be baptized*: and,  
*Repent*, said he again, *and return, that your sins may be*  
*Acts xi. 18.* *blotted out*: and, *Then to the Gentiles, say those in the*  
*Acts, hath God given repentance unto life*; which signifies  
*the same with that other expression concerning the same*  
*Acts xv. 9.* *persons, God's having purified their hearts by faith*; in  
 which places I take *repentance* to import the same thing  
 with *faith*; being in effect nothing else, but sincere em-  
 bracing Christian religion. Now the word *faith* is thus

extended (beyond its natural and primary force) to comprehend such a compliance of will, or purpose of obedience, because this doth naturally arise from a persuasion concerning the truth of the Gospel, if it be real and strong enough, in that degree, which Christianity requires, and supposes to the effects mentioned in the Gospel; if it be *τὸν καρδίαν, in the heart,* (or a hearty faith,) as St. Paul Rom. x. 6. speaks; if it be such as Philip exacts of the Eunuch, *a belief ἐξ ὅλης τῆς καρδίας, from the whole heart;* if it have <sup>Acts viii. 37.</sup> that due plerophory, that stability, that solidity, which <sup>Heb. x. 22,</sup> the Apostles speak of, for a weak, faint, slight, ill-<sup>12.</sup> grounded, ill-rooted opinion concerning the truth of the <sup>1 Thes. i. 23.</sup> Gospel, (such as those in another case had, whom our Sa-<sup>Col. i. 23.</sup>  
<sup>ii. 5. 7.</sup>  
<sup>iv. 12.</sup>viour rebuked with a *τί δειλοί ἀστεῖοι, ὀλυγόπιστοι;* *Why are ye* <sup>2 Cor. viii. 7.</sup>  
*fearful, O ye small in faith?* such as St. Peter had, when <sup>Matt. viii.</sup> our Saviour said to him, *ἀληγόπιστε, εἰς τὶ ἔδισαστας;* *O thou of* <sup>26. xiv. 31.</sup>  
*small faith, why didst thou doubt?* which faith could not keep them nor him from sinking; not such as those had, who *heard the word, and gladly received it; but wanted* <sup>Matt. xiii.</sup>  
*not, so that, when persecution or affliction did arise for the* <sup>20.</sup>  
*word, they were presently scandalized;* not such a faith as those many rulers had, who are said to have *believed in* <sup>John xii.</sup>  
*Jesus, but for fear of the Pharisees did not confess him;* not <sup>42.</sup>  
such as Simon Magus had, who is said to have believed Philip, but to no good effect, *because his heart was not* <sup>Acts viii.</sup>  
*right before God;* he having not thoroughly resolved to <sup>12, 21.</sup>  
obey the Gospel; not such as Agrippa had, whom St. Paul had *almost persuaded to be a Christian)*—these sorts <sup>Acts xxvi.</sup>  
of faith are, in comparison to that we speak of, but equi-<sup>28.</sup>  
vocally so called: it includes a firm resolution to perform carefully all the duties enjoined to Christians, to undergo patiently all the crosses incident to Christianity; it is the same with becoming a disciple of Christ, which a man cannot be without renouncing all other interests and concernments, without *denying one's self, forsaking all and* <sup>Matt. x.</sup>  
*following him;* without *taking his yoke upon him, going* <sup>38. xi. 29.</sup>  
*after, and bearing his cross:* it supposes (as our Saviour <sup>Luke ix. 23.</sup>  
also teaches us) that a man hath cast up with himself the <sup>xiv. 26, 27.</sup>  
*gain and loss he is like to receive by the bargain, and* <sup>xvi. 24.</sup>  
<sup>44, 45.</sup>  
<sup>Luke xiv.</sup>  
<sup>28, 31.</sup>

SERM. being satisfied therein, to contract *bona fide* with God; that

IV. a man hath weighed all the pains and dangers he shall be put upon by entering into this warfare, and so resolvedly

<sup>2</sup> Theff. ii. <sup>10.</sup> to adventure upon it; it is productive of *love to the truth*,

(1 Cor. xiii.) yea of love to God, and charity to men, without which

<sup>2.</sup> Gal. v. 6.) all faith is unprofitable and ineffectual, as St. Paul teaches

us. In short, this faith is nothing else but a true, serious, resolute embracing Christianity; not only being persuaded that all the doctrines of Christ are true, but submitting to his will and command in all things<sup>c</sup>.

But to prevent mistakes, and remove objections, I shall yet further observe,

That this faith hath, although not an adequate, yet a peculiar respect unto that part of Christian truth, which concerns the merciful intentions of God toward mankind, and the gracious performances of our Saviour in order to the accomplishing them; the promises of pardon to our sins, and restoral into God's favour upon the terms propounded in the Gospel, of sincere faith and repentance;

<sup>2</sup> Cor. v. <sup>18, 19.</sup> whence the Gospel is called λόγος καταλλαγῆς, (*the word of reconciliation*;) and this is expressed as a summary of the apostolic ministry or message; that *God was in Christ reconciling the world, not imputing their sins*:

Luke xxiv. <sup>47.</sup> and this accordingly they did mainly propound

Acts v. 31. and inculcate; that God had exalted *Jesus to his right hand as a Prince and a Saviour, to give repentance unto*

Acts x. 43. *Israel, and remission of sins; that he should receive remission*

Acts xiii. <sup>38.</sup> *of sins, whoever did believe in his name: Let it be known unto you, brethren, that by this man remission of sins is*

\* *denounced unto you; (so did they preach.) Whence this*

Rom. iii. <sup>25.</sup> *faith is (signanter) called belief in the blood of Christ: indeed, of all Christian doctrines, this is most proper first to be propounded and persuaded, as the most attractive to the*

Rom. iii. *belief of the rest; most encouraging and comfortable to men; most apt to procure glory to God by the illustration*

26. xv. 9.

Eph. i. 6.

<sup>c</sup> Credere se in Christum quomodo dicit, qui non facit quod Christus facere praecepit? *Cypr. de Un. Ec.*

of his principal attributes, his justice and his goodness ; SERM.  
most suitable to the state of things between God and  
men ; for men being in a state of rebellion and enmity to-  
ward God, in order to their reducement and recovery  
thence, it was most proper, that in the first place an over-  
ture of mercy and pardon should be made, an act of ob-  
livion should be passed and propounded to them : yet are  
not these propositions and promises the adequate or entire  
object of this faith ; for other articles of faith are often  
propounded in a collateral order with those ; yea some-  
times (as in the case of the Eunuch) others are expressed,<sup>Acts viii.</sup>  
when that is not mentioned, but only understood : neither  
<sup>37.</sup><sup>Rom. x. 9.</sup> if any one should believe all the doctrines of that kind, if  
he did not withal believe that Jesus is his Lord, and shall  
be his Judge ; that there shall be a resurrection of the  
dead, and a judgment to come, with the like fundamental  
verities of our religion, would he be a believer in this  
faith.

7. I observe farther, that this faith doth relate only to  
propositions revealed by God <sup>d</sup>, (or at least deduced from  
principles of reason, such as are, that there is a God ; that  
God is good, veracious, and faithful ; that our religion is  
true in the gross ; that the holy Scriptures were written  
by Divine inspiration ; which propositions we believe upon  
rational grounds and motives,) not unto other propositions  
concerning particular matter of fact, subject to private  
conscience or experience ; nor to any conclusions depend-  
ing upon such propositions. For instance, it is a part of this  
faith, to believe that God is merciful and gracious, that  
he bears good-will unto, and is disposed to pardon, every  
penitent sinner ; or (which is all one) that supposing a  
man doth believe, and hath repented, God doth actually  
love him, and doth forgive his sins ; this is, I say, indeed  
a part of the faith we speak of, its object being part of  
the Gospel revealed unto us : but the being persuaded  
that God doth love me, or hath pardoned my sins, or that

<sup>e</sup> Fides dicit, parata sunt magna et incomprehensibilia dona a Deo fideli-  
bus suis : dicit spes, mihi illa bona servantur ; charitas dicit, curro ego ad  
illa. *Bern.*

SERM. I am in a state of favour with God, may, as my circumstances may be, not be my duty; however it is no part of this faith, but a matter of opinion, dependent upon private experience: for such a persuasion must be grounded upon my being conscious to myself of having truly and thoroughly repented, (this being required by God, as a necessary condition toward my obtaining pardon and his favour;) of having performed which duty I may presume, when it is false, (and therefore cannot then be obliged to believe it,) and may doubt, when it is true; and that not without good reason, considering the blindness and fallibility of man's mind, and that man's *heart is deceitful above all things*, as the Prophet tells us: upon which account then a man may not be obliged to have such a persuasion. It is indeed a great fault to doubt, or distrust, on that hand which concerns God; about his goodness, his truth, his wisdom, or power: but it is not always (perhaps not commonly) blameable to question a man's own qualifications, or his own performances, whether in kind or degree they be answerable to what God requires; *that* is inconsistent with true faith, but *this* not: we cannot have any good religious affections toward God, if we do not take him to be our gracious Father; but we may have in us such affections toward him, and he may be favourably disposed toward us, when we suspect ourselves to be untoward children, *unworthy* (as the prodigal son in the Gospel confessed himself) *to be called the sons of God*.

Luke xv. 19.

Matt. viii. 8, 10.

Matt. ix. 28, 29.

Vid. Matt. xv. 27.

The Centurion in the Gospel did confess himself *unworthy that Christ should enter under his roof*: but he declared his persuasion, that *if Christ should only speak a word, his child should be healed*; and our Saviour thereupon professes, *that he had not found so much faith in Israel*. To the blind men imploring his relief, our Saviour puts the question, *Do ye believe that I can do this? They answered, Yes, Lord*: he required no more of them; but said thereupon, *According to your faith let it be done unto you*.

\* Qui perseveraverit usque ad finem, hic salvus erit; quicquid ante finem fuerit, gradus est, quo ad fastigium salutis ascenditur, non terminus, quo jam culminis summa teneatur, &c. Cypr. de Unit. Eccl. p. 259.

And that for which Abraham the father of believers, his SERM.  
which is represented so acceptable is, his firm persuasion IV.  
concerning God's power; because, saith St. Paul, he had a Rom. iv.  
*Merophory, that what was promised, God was able to per-* 21, 11.  
form; by doing thus, he was a believer, and thereby gave Heb. xi. 19.  
*glory to God,* as the Apostle there adds. If we do not <sup>πληροφορη-</sup>  
then distrust God, we may have faith, although we distrust <sup>στις.</sup> Rom. iv.  
ourselves. It is true (generally and absolutely speaking) 21.  
we should endeavour so fully and clearly to repent, and to  
perform whatever God requires of us, that we may thence  
acquire a good hope concerning our state; we should la-  
bour, that *our hearts may not condemn us* of any presump- Col. i. 23.  
tuous transgressing our duty, and consequently, that we Heb. iii. 6.  
may become in a manner confident of God's favour to- 1 John iii.  
ward us: but when we have done the best we can, even 21.  
when we are not conscious of any enormous fault or de-  
fect, yet we may consider with St. Paul, that we are not 1 Cor. iv. 4.  
*thereby justified,* but abide liable to the more certain cog-  
nizance and judgment of God, who seeth not as man 1 Sam. xvi.  
seeth; that we are not capable, or competent judges of 7.  
ourselves; nor are ever the better for thinking well of  
ourselves; since, as St. Paul tells us again, he is not ap- 2 Cor. x.  
proved that commends himself, but whom the Lord com- 18.  
mendeth: for that, *delicta sua quis intelligit?* who can Pf. xix. 12.  
thoroughly understand and scan his own errors? Who can Prov. xx. 9.  
say, I have made my heart clean, I am purged of my sin?  
Who can know, (if the Psalmist implieth that he could  
not,) until God hath searched him, and discovers it, whe- Pf. cxxxix.  
ther there be any secret way of wickedness in him; whether 24.  
he be sufficiently grieved for having offended God, fully  
humbled under the sense of his sins, thoroughly resolved  
to amend his life? However, it often happens that true  
faith and sincere repentance are in degree very defective;  
in which case we may, without prejudicing the truth of Mὴ οὐκ ξένη.  
our faith, suspect the worst; yea, I conceive it is more Φείδη, διλαβ  
safe and commendable so to do: if in any, then chiefly, Rom. xi.  
I suppose, in this most important and critical affair, the 20.

<sup>f</sup> Nunquam est de salute propria mens secura sapientia. Salv. ad Eccl. Catech.  
lib. ii.

SERM. ture previous and prerequisite thereto ; it is therefore required before baptism, in which remission of sins is confirmed: God justifies, accepts, and pardons him, that hath been impious, but not him that is an infidel. This is the method plainly declared in Scripture ; wherefore if faith implies a persuasion that God hath remitted our sins, it must imply an antecedent faith, (even a justifying faith antecedent to itself,) or that we believe before we believe, and are justified before we are justified. I add, that this notion many, or most (I will not, after the council Trent, say all) humble and modest Christians are excluded from being believers; even all those who are not confident of their own sincerity and sanctity, and consequently cannot be assured of their standing in God's favour : and on the other side, the most presumptuous and fanatical sort of people are most certainly the truest and strongest believers, as most partaking of the most essential property thereof, according to that notion ; for of all men living such are wont to be most assured of God's especial love unto them, and confident that their sins are pardoned : experience sufficiently shews this to be true, and consequently that such a notion of faith cannot be good.

Much less is that notion of faith right, which defines faith to be a firm and certain knowledge of God's eternal good-will toward us particularly, and that we shall be saved<sup>1</sup>; which notion (taught in the beginning of the Reformation, by a man of greatest name and authority) was thus lately expressed by the Professors of Leyden in their *Synopsis prioris Theologie*: <sup>2</sup> *Faith* (they say in their definition thereof) *is a firm assent—by which every be-*

<sup>1</sup> *Calv. Inst. lib. vii. §. 7. et 28. compar.* Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentiaæ firmam certamque cognitionem, &c.

Jam in divina benevolentia quam respicere dicitur fides, intelligimus fidelitatem ac vitæ æternæ possessionem obtineri, &c.

<sup>2</sup> —firmus assensus—quo certa fiducia in Deo acquiescens firmiter unusquisque fidelis statuit, non solum promissum esse credentibus in genere remissionem peccatorum, sed sibi in particulari concessum, æternamque justitiam, et ex ea vitam, &c.

*with a certain trust resting in God, is persuaded not SERM.  
it remission of sins is in general promised to them* IV.

*lieve, but is granted to himself particularly, and  
righteousness, and from it life, by the mercy of God,*  
 Which notion seems to be very uncomfortable, as  
 g every man from the company of believers, who  
 r ignorant or doubtful, not only concerning his  
 , but his final state; who hath not, not only a good  
 , but a certain knowledge of his present sincerity  
 &ity; yea, not only of this, but of his future con-  
 severance therein: so that if a man be not sure he  
 spented, he is (according to this notion) sure that  
 h not repented, and is no believer. How many  
 eople must this doctrine discourage and perplex!  
 ove it, we may consider, 1. that it altogether in-  
 nd confounds the order of things declared in Scrip-  
 herein faith (as we observed before) is set before  
 ng God's good-will, as a prerequisite condition  
 ; and is made a means of salvation, (*without faith* Heb. xi. 6.  
*impossible to please God: By grace we are saved,* Eph. ii. 8.  
*h faith.*) Rom. g. 9. And if we must believe before God loves  
 ith such a love as we speak of,) and before we can  
 ed; then must we know that we believe, before we  
 low that God loves us, or that we shall be saved;  
 nsequently we must indeed believe before we can  
 that God loves us, or that we shall be saved. But  
 xtrine makes the knowledge of God's love and of  
 on in nature antecedent to faith, as being an essential  
 ient into it; which is preposterous. Consider this  
 of discourse: a man cannot know that he believes,  
 ut he does believe; this is certain: a man cannot  
 that he shall be saved, without knowing he doth  
 e; this is also certain: for upon what ground, from  
 evidence can he know his salvation, but by knowing  
 th? But again backward: a man, say they, cannot  
 e (and consequently not know that he believes)  
 ut being assured of his salvation. What an inextric-  
 maze and confusion is here! This doctrine indeed  
 make the knowledge of a future event to be the

SER.M. cause of its being future ; it supposes God to become our friend (as Abraham was by his faith) by our knowing

IV. James ii. 23. that he is our friend ; it makes us to obtain a reward by knowing that we shall obtain it ; it supposes the assurance

of our coming to a journey's end, to be the way of getting thither ; which who can conceive intelligible, or

John xvii. 3, 8. true ? Our Saviour doth indeed tell us, that it is *the way to life* everlasting (or conducible to the attaining it) to know (that is, to believe, as it is interpreted in the 8th

verse of that chapter ; for what upon good grounds we are persuaded of, or judge true, we may be said to know) *the true God, and Jesus Christ, whom he hath sent* : but he doth not say, it is life everlasting (or conducible to the obtaining it) to know, that we shall have life everlasting, that were somewhat strange to say. St. Peter exhorts us

2 Pet. i. 10. to *use diligence to make our calling and election sure*, (or firm, and stable :) but he doth not bid us know it to be sure. If we did know it to be so, what need should we have to make it so ? yea, how could we make it so ? He doth not enjoin us to be sure of it in our opinion, but to secure it in the event by sincere obedience, and a holy life ; by so impressing this persuasion upon our minds, so rooting the love of God and his truth in our hearts, that no temptation may be able to subvert our faith, or to pluck out our charity.

2. This notion plainly supposes the truth of that doctrine, that no man being once in God's favour, can ever quite lose it ; the truth of which I shall not contest now, (nor allege the many clear passages of Scripture, nor the whole tenor of the Gospel, nor the unanimous consent of all Christendom for fifteen hundred years against it,) but shall only take notice, that their notion of faith necessarily presupposing the truth of this doctrine, is yet thereby everted : for it follows thence, that no man, who doth not assent to that doctrine, is, or can be a believer : for he that is not assured of the truth of that opinion (although we suppose him assured of his present sincerity, and being in a state of grace) cannot know that he shall be saved : so that only such as agree with them in that opinion can

believers, which is somewhat hard, or rather very ab- SERM.

d. And to aggravate this inconvenience, I adjoin, 3. IV.

it, according to their notion, scarce any man, (except we have had an especial revelation concerning their salvation,) before the late alterations in Christendom, was a believer; for before that time it hardly appears, that any man did believe, as they do, that a man cannot fall from grace; and therefore scarce any man could be assured, that he should be saved; and therefore scarce any man could be a believer in their sense.

St. Augustine himself (whose supposed patronage stands De Corr. et em in so much stead upon other occasions) hath often Gr. cap. 9.  
De bon. affirmed, that divers have had given them that faith, that Persev. cap.  
sanctity, that justification, wherein if they had died, they viii. 13.  
could have been saved; who yet were not saved: which persons surely, when they were in that good state, (admitting them, according to St. Augustine's supposal, to have been in it,) were as capable of knowing their salvation, as any other man can be; yea, St. Augustine himself (considering that *accidere cuiquam quod potest, cuivis agit*, what was another man's case might be his, there being no ground of difference) could not be more sure of his own salvation at any time, than such persons were at that time: according to St. Augustine's judgment therefore, no man could know that he should be saved, (his salvation depending upon perseverance, which in his opinion not being given to all, must as to our knowledge, whatever it might be in respect to God's decree, be contingent and uncertain)—it follows, I say, upon his suppositions, yea he expressly affirms it; lib. ii. de bono Perf. *Inquit*, says he, *utrum quisque hoc (perseverantiae) munus repperit, quamdiu hanc vitam dicit, incertum est: Whether my have received this gift of perseverance while he leads his life, is uncertain.* <sup>t</sup> Wherefore St. Augustine could

<sup>t</sup> —nec sibi quisque ita notus est, ut sit de sua cuncta conversatione securus. *Aug. Ep. 121. ad Probam.*

In hoc mundo, et in hac vita nulla anima possit esse secura. *Ibid.*

Quamdiu vivimus, in certamine sumus, et quamdiu in certamine, nulla est victoria. *Hier. adv. Pelag. ii. 2.*

SERM. not be assured of his own salvation ; and therefore (according to these men's sense) he was no believer, no Christian ; which I suppose yet they will not assert, though it be so plainly consequent on their own position. I might, 4. ask of them, if a man should confess ingenuously, that although he did hope for mercy from God in that day, yet that he was not assured of his salvation, whether such a person should be rejected from Christian communion, as no believer. It seems, according to their notion of faith, he should ; since by his own (in this particular infallible) judgment, it is notorious that he, as being no believer, hath no title unto, or interest in, the privileges of Christianity : but this proceeding would very much depopulate the Church, and banish from it, I fear, the best (the most humble and modest, yea the wisest and soberest) members thereof.

But so much I think suffices for the removal of that new harsh notion, to say no worse of it.

Vid. Ames. Med. lib. i. cap. 27. Christus adaequatum objec- tum. Ames. There is another more new than that, devised by some, (who perceived the inconveniences of the former notions,) yet, it seems, did affect to substitute some new fine one in their room,) which if it be not so plainly false, yet is, it seems, more obscure and intricate: it is this ; that faith is not an assent to propositions of any kind, but a recumbency, leaning, resting, rolling upon, adherency to (for they express themselves in these several terms, and others like them) the person of Christ ; or, an apprehending and applying to ourselves the righteousness of Christ ; his person itself, and his righteousness, as simple incomplex things ; not any proposition (that they expressly caution against) are the objects, say they, of our faith: they compare our faith to a hand that lays hold upon Christ, and applies his righteousness ; and to an eye that looks upon him, and makes him present to us ; and by looking on him (as on the brazen serpent) cures us. But this notion is so intricate, these phrases are so unintelligible, that I scarce believe the devisers of them did themselves know what they meant by them ; I do not, I am sure : for what it is for one body to lean upon, or to be rolled on

; what for one body to reach at, and lay hold SERM.  
mother; what it is to apply a garment to one's IV.  
or a salve to one's wounds, I can easily understand:  
at it is for a man's mind to lean upon a person,  
more than by assenting unto some proposition he  
or relying upon some promise he makes,) to apply  
, otherwise than by consenting to some proposition  
ing that thing, I cannot apprehend, or reach;  
not, as we noted before, any faculty or operation  
un's mind, which answers the intent of such notions  
ses. Let me put this case: Suppose a great pro-  
ad generally revolted from its sovereign, whereby  
ople thereof had all deserved extreme punishment  
to such an offence; but that the king, moved  
ity, and upon the intercession of his only beloved  
gether with a satisfaction offered and performed  
,) should resolve to grant a general pardon to  
upon just, and fit, and withal very easy terms; and  
r the execution of this gracious purpose toward  
he should depute and send his son himself among  
o treat with them, by him declaring his merciful  
ns toward them, with the conditions, upon com-  
wherewith, all, or any of them, should be par-  
their offence, and received into favour; those con-  
being, suppose it, that first they should receive and  
vledge his son for such as he professed himself to  
e king's son indeed, who truly brought such a mes-  
to them from his majesty;) then that they should  
y resolve with themselves, and solemnly engage to  
unto their due allegiance; undertaking faithfully  
r after to observe those laws, which the said prince  
ather's name should propound unto them. Sup-  
rther, that the prince in pursuance of this commis-  
d design, being come into the country, should there  
about officers of his, enjoining them to discover  
nt of his coming, what he offered, and upon what  
withal, empowering them in his name to receive  
who complied, into favour, declaring them par-

SERM. IV. done of all their offences, and restored to the benefit of the king's protection, and all the privileges of loyal subjects : suppose now, that these officers should go to the people, and speak to them in this manner : The king makes an overture of pardon and favour unto you, upon condition, that any one of you will recumb, rest, lean upon, or roll himself upon the person of his son, (rest upon his person, not only rely upon his word, that you are to understand,) or in case you will lay hold upon and apply to yourselves his son's righteousness, by which he hath procured of the king his father this mercy and favour for you, (not only being perfuaded that he hath performed thus much for you, this is not enough;) do you think these messengers should thus well express themselves, or perform their message handsomely and with advantage? Should not they do much better, laying aside such words of metaphor and mystery, to speak in plain language ; telling them, that their king's son (by plain characters discernible to be truly such) was come among them upon such an intention; that if they would acknowledge him, and undertake thereafter to obey him, they should receive a full pardon, with divers other great favours and advantages thereby ? The case is apparently so like to that which stands between God and man, and doth so fully resemble the nature of the evangelical dispensation, that I need not make any application, or use any more argument to refute that notion : I shall only say, that I conceive these new phrases, for such they are, not known to ancient Christians, nor delivered, either in terms or sense, in Scripture ; for the places alleged in favour or proof of them by Ames, one of the first broachers of them, (all, we may presume, that they could find anywise seeming to favour their notion,) do not, as, if time would permit, might easily be shewed, import any such thing, but are strangely misapplied—that, I say, these phrases do much obscure the nature of this great duty, and make the state of things in the Gospel more difficult and dark than it truly is ; and thereby seem to be of bad conse-



quence, being apt to beget in people both dangerous presumptions and sad perplexities: for they hearing that they are only, or mainly bound to have such a recumbency upon Christ, or to make such an application of his righteousness, they begin (accordingly as they take themselves to be directed) to work their minds to it; and when they have hit upon that posture of fancy, which they guess to suit their teachers' meaning, then they become satisfied, and conceit they believe well, although perhaps they be ignorant of the principles of the Christian faith, and indisposed to obey the precepts of our Lord. Sometimes, on the other side, although they well understand, and are persuaded concerning the truth of all necessary Christian doctrines, and are well disposed to observe God's commandments, yet because they cannot tell whether they apprehend Christ's person dexterously, or apply to themselves his righteousness in the right manner, as is prescribed to them, (of which it is no wonder that they should doubt, since it is so hard to know what the doing so means,) they become disturbed and perplexed in their minds; questioning whether they do believe or no. Thus by these notions (or phrases rather) are some men tempted fondly to presume, and other good people are wofully disengaged by them; both being thence diverted, or withdrawn from their duty: whereas what it is to believe, as Christians anciently did understand it, and as we have assayed to explain it, is very easy to conceive; and the taking it so, can have no other than very good influence upon practice, as both reason (as we have insinuated) shews, and the Scripture largely and plainly affirms. But let thus much suffice for the inquiry concerning the genuine nature and notion of faith proper to this place, (that faith by which in this text we are said to be justified:) the other particulars I cannot so much as touch upon at this time.

I end with those good prayers of our Church:

*O Lord, from whom all good things do come, grant to 5th Sunday  
is thy humble servants, that by thy holy inspiration we <sup>after Easter.</sup>  
may think those things that be good; and by thy merciful*

SERM. guiding may perform the same, through our Lord Jes  
IV. Christ. Amen.

14th Sun-  
day after  
Trinity.     Almighty and everlasting Lord, give unto us the increas  
of faith, hope, and charity; and, that we may obtain th  
which thou dost promise, make us to love that which thou  
dost command, through Jesus Christ our Lord. Amen.

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I Believe, &c.

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## S E R M O N V.

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### OF JUSTIFICATION BY FAITH.

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ROM. v. 1.

*Therefore being justified by faith, we have peace with God,  
through our Lord Jesus Christ.*

IN order to the understanding of these words, I did formerly propound divers particulars to be confidered and discussed : the first was, What that Faith is, by which Christians are said to be justified ? This I have dispatched : the next is, What Justification doth import ? The which I shall now endeavour to explain ; and I am concerned to perform it with the more care and diligence, because the right notion of this term hath in latter times been canvassed with so much vehemence of diffension and strife.

In former times, among the Fathers and the Schoolmen, there doth not appear to have been any difference or debate about it ; because, as it seems, men commonly having the same apprehensions about the matters, to which the word is applicable, did not so much examine or regard the strict propriety of expression concerning them : consenting in *things*, they did not fall to cavil and contend about the exact meaning of *words*. They did in-

SERM. deed consider distinctly no such point of doctrine as that of

V. *justification*, looking upon that word as used incidentally in some places of Scripture, for expression of points more clearly expressed in other terms; wherefore they do not make much of the *word*, as some *divines* now do.

But in the beginning of the Reformation, when the discovery of some great errors (from the corruption and ignorance of former times) crept into vogue, rendered all things the subjects of contention, and multiplied controversies, there did arise hot disputes about this point; and the right stating thereof seemed a matter of great importance; nor scarce was any controversy prosecuted with greater zeal and earnestness: whereas yet (so far as I can discern) about the real points of doctrine, whereto this word, according to any sense pretended, may relate, there hardly doth appear any material difference; and all the questions depending, chiefly seem to consist about the manner of expressing things, which all agree in; or about the extent of the signification of words capable of larger or stricter acceptance: whence the debates about this point, among all sober and intelligent persons, might, as I conceive, easily be resolved or appeased, if men had a mind to agree, and did not love to wrangle; if at least a consent in believing the same things, although under some difference of expression, would content them, so as to forbear strife.

To make good which observation, tending as well to the illustration of the whole matter, as to the stating and decision of the controversies about it, let us consider the several Divine acts, to which the term Justification is, according to any sense pretended, applicable: I say Divine acts; for that the Justification we treat of is an act of God simple or compound (in some manner) respecting, a terminated upon man, is evident, and will not, I suppose be contested; the words of St. Paul in several places

Rom. viii. 33. clearly declaring it; as in that, *Who shall lay any thing to the charge of God's elect?* It is God that justifieth

Rom. iv. 5. iii. 26. and in that, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for right*

*Articulus  
stantis et  
cadentis  
Ecclesiae.  
Luth.*

*ouness.* Now according to the tenor of Christian doc- SERM.  
trine such acts are these. V.

1. God (in regard to the obedience performed to his will by his beloved Son, and to his intercession) is so reconciled to mankind, that unto every person, who doth sincerely believe the Gospel, and, repenting of his former bad life, doth seriously resolve thereafter to live according to it, he doth (upon the solemn ob-signation of that faith, and profession of that resolution in baptism) entirely remit all past offences, accepting his person, receiving him into favour; assuming him into the state of a loyal subject, a faithful servant, a dutiful son; and bestowing on him all the benefits and privileges suitable to such a state; according to those passages: *It behoved Christ to suffer* — Luke xxiv. *and that repentance and remission of sins should be preached* <sup>46, 47.</sup> *in his name among all nations:* Then Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins;* and, *To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins;* and, *God was in Christ, reconciling the world unto himself, not imputing their sins;* and in other places innumerable. <sup>Acts ii. 38. iii. 19. v. 31. Acts x. 43. Rom. iii. 24, 25.</sup>

2. As any person persisting in that sincere faith, and serious purpose of obedience, doth assuredly continue in that state of grace, and exemption from the guilt of sin; so in case that, out of human frailty, such a person doth fall into the commission of sin, God (in regard to the same performances and intercessions of his Son) doth, upon the confession and repentance of such a person, remit his sin, and retain him in or restore him to favour; according to those sayings of St. John, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:* and, *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.* <sup>1 John i. 9. 1 John ii. 1.</sup>

3. To each person sincerely embracing the Gospel, and continuing in steadfast adherence thereto, God doth afford his Holy Spirit, as a principle productive of all inward sanctity and virtuous dispositions in his heart, enabling also and quickening him to discharge the conditions of

SER M. faith and obedience required from him, and undertakes

V. by him ; that which is by some termed making a person  
 Rom. viii. just, infusion into his soul of righteousness, of grace, of  
 Gal. iv. 6. virtuous habits ; in the Scripture style it is called *acting*  
 1 Cor. ii. 12. *by the Spirit, bestowing the gift of the Holy Ghost, renovation of the Holy Ghost, creation to good works, sanctification*  
 2 Tim. ii. 7.  
 Acts ii. 38  
 Rom. viii. 9.  
 Tit. iii. 5.  
 (Eph. ii. 22.)  
 Eph. ii. 10.  
 iv. 23.

which phrases denote partly the collation of a principle enabling to perform good works, partly

the design of religion tending to that performance.

Now all these acts (as by the general consent of Christians, and according to the sense of the ancient Catholic Church, so) by all considerable parties seeming to dissent, and so earnestly disputing about the point of justification, are acknowledged and ascribed unto God ; but with which of them the act of justification is solely or chiefly coincident ; whether it signifieth barely some one of them, or extendeth to more of them, or comprehendeth them all, (according to the constant meaning of the word in Scripture,) are questions coming under debate, and so eagerly prosecuted : of which questions whatever the true resolution be, it cannot methinks be of so great consequence, as to cause any great anger or animosity in Dis-senters one toward another, seeing they all conspire in avowing the acts, whatever they be, meant by the word *Justification*, although in other terms ; seeing all the dispute is about the precise and adequate notion of the word *Justification* : whence those questions might well be waved as unnecessary grounds of contention ; and it might suffice to understand the points of doctrine which it relateth to in other terms, laying that aside as ambiguous and litigious. Yet because the understanding the rightest, or most probable notion of the word, may somewhat conduce to the interpretation of the Scriptures, and to clearing the matters couched in it, somewhat also to the satisfaction of persons considerate and peaceable, I shall employ some care faithfully (without partiality to any fide) to search it out, and declare it : in order whereto I shall propound some observations, seeming material.

I. Whereas it were not hard to speak much, and criti-

out the primitive sense of the word, and about its SERM.  
acceptions both in holy Scripture and other writ- V.  
I do question whether doing that would be pertinent  
ducible to our purpose of understanding its right  
here: for knowing the primitive sense of words Verba va-  
ldom or never determine their meaning any where, lent ut  
often in common use declining from it; and the  
ing variety of acceptions doth at most yield only the  
tage of choosing one suitable to the subjacent mat-  
d occasion. We are not therefore to learn the sense  
word from mere Grammarians.

The sense of this word is not to be searched in ex-  
us writers; both because no matter like to that we  
upon did ever come into their use or consideration,  
ecause they do seldom or never use the word in a  
anywise congruous to this matter: in them most  
only the word δικαιωσα doth signify (as the like word 'Eduaiōσαν,  
to deem a thing just, equal, or fit, (or simply to  
about a thing.) Sometimes also, yet not often as  
it, being applied to an action, or cause, it importeth  
ake it appear lawful, or just, as when we ordinarily  
o justify what one faith or doth, (whence δικαιωμα in  
tle is an argument proving the justice of a cause,  
*mentum causæ*;) but in them very seldom or never  
plied to persons; and an example, I conceive, can  
y be produced, wherein it is so used.

In the sacred Writings at large it is commonly  
ed to persons, and that according to various senses,  
more wide and general, some more restrained and  
ular. It there sometime denoteth generally to ex-  
any judicial act upon, in regard unto, or in be-  
f a person; to do him right, or justice, in declaring  
erit of his cause, or pronouncing sentence about  
in acquitting or condemning him for any cause, in  
ing him to, or exempting him from any burden, in  
sing to him any reward or punishment, indifferently:  
Absalom said, *O that I were made a judge in the* <sup>2 Sam. xv.</sup> *that every man, which hath any suit or cause, might* <sup>4.</sup> *unto me,* <sup>תְּצִדְקָה</sup> *xal δικαιόσων αὐτὸν, and I would*

S E R M. *justify him*, that is, *I would do him right*: and in the 82  
 V. Psalm, this charge is given to the princes, or judges; *Di*  
 Pf. lxxxii. *fend the poor and fatherless*, *דִּין אֶחָד לְדַמּוֹתָיו*, *justify th*  
 8. *poor and needy*; that is, do right and justice to them.

But more particularly the word signifieth (and that according to the most usual and current acceptance) so to do a man right, as to pronounce sentence in his favour, as to acquit him from guilt, to excuse him from burden, to free him from punishment; whence we most often meet with the word placed in direct opposition to that of condemnation: as in that law, *If there be a controversy between men, and they come unto judgment, that the judge may judge them, then they shall justify the righteous, an* 1 Kings viii. *condemn the wicked*: and in Solomon's prayer, *Then ha* 32. *32.*  
 2 Chr. vi. *thou in heaven, and do, and judge thy servants, condemning* 23. *the wicked, to bring his way upon his head, and justifying*  
*the righteous, to give him according to his righteousness*.  
 Prov. xvii. and in the Proverbs, *He that justifieth the wicked, and h* 15. *that condemneth the just, even both are an abomination unto*  
 Matt. xii. 37. *the Lord*: and in the Gospel our Saviour saith, *By thy* (If. v. 23. *words thou shalt be justified, and by thy words thou shalt be* xliviii. 9.) *condemned*.

In consequence upon this sense, and with a little deflection from it, to justify a person sometime denoteth to approve him, or esteem him just, a mental judgment, as in Matt. xi. 19. *were, being passed upon him*: so *Wisdom* is said to be *justified*, that is, approved, *by her children*: so in the Gof- Luke x. 29. *pel some persons are said to justify themselves*, that is, to xvi. 15. *conceit themselves righteous*: and the *Publican went home justified rather than the Pharisee*, that is, more ap- Luke vii. 29. *proved and accepted by God*: so also it is said, that *all the people and the publicans justified God, being baptised with John's baptism*: they justified God, that is, they declared their approbation of God's proceeding, in the mission of John.

In like manner, Justification is taken for exemption Acts xiii. 39. *from burdens*; as where in the Acts St. Paul saith, *And from all things, from which by the law of Moses ye could not be justified, in this is every one that believeth justified*.

ay also sometimes be taken for deliverance from S E R M.  
sent; as where in the Law God saith, *The innocent* <sup>V.</sup>  
*zhteous slay thou not; for I will not justify the* <sup>Exod. xxiii.</sup>  
*; that is, not let him escape with impunity;* ac- <sup>7.</sup>  
*; to that in the Proverbs, *Though hand join in hand,**  
**ked shall not go unpunished.**

We may observe, that (as every man hath some  
and particular forms of speech, in which he de-  
b, so) this term is somewhat peculiar to St. Paul,  
rdly by the other Apostles applied to that matter,  
he expreffeth thereby: they usually in their Ser-  
and Epistles do speak the same thing, whatever it  
other terms more immediately expressive of the  
. St. James indeed doth use it, but not so much, <sup>Acts xiii.</sup>  
ieth, according to his usual manner of speech, as <sup>88. ii. 38.</sup>  
nally, to refute the false and pestilent conceits of <sup>iii. 19. v.</sup>  
persons, who mistaking St. Paul's exprefſions and <sup>31. x. 43.</sup>  
ie, did pervert them to the maintenance of Soli- <sup>xxii. 16.</sup>  
Eunomian, and Antinomian<sup>o</sup>positions, greatly pre-  
to good practice. And seeing the term is so pro-  
St. Paul in relation to this matter, the right senfe  
tion thereof seemeth best derivable from consider-  
e nature of the ſubject he treateth on, obferving the  
f his discourse and manner of his reasoning, com-  
the other phrases he uſeth equivalent to this, and  
relative of his meaning.

Following this method of inquiry, I do obſerve and  
that the laſt notion of the word, as it is evidently  
iual in the Scripture, ſo it beſt ſuiteth to the mean-  
St. Paul here, and otherwherē commonly, where he  
th upon the ſame matters; that God's justifying  
, or chiefly, doth import his acquitting us from

SERM. which I take to be this ; the asserting the necessity, reasonableness, sufficiency, and excellency of the Christian dispensation ; in order to that, which is the end of all religion, the bringing men to happiness, and consequently the rendering men acceptable to God Almighty, who is the sole Author and Donor of happiness : this is the which in general he aimeth to assert and maintain.

This, I say, is that which he chiefly driveth at, to maintain, that it is not unreasonable that God should so proceed with men (whose good and felicity, as their gracious Maker, he greatly tendereth) as the Christian Gospel declareth him to do, but that rather such proceeding was necessary and fit, in order to our salvation ; and with conformable to the ordinary method of God's proceedings toward the same purpose.

Now God's proceeding with man according to the Gospel, the general tenor thereof doth set out to be this, that God out of his infinite goodness and mercy, in consideration of what his beloved Son, our blessed Lord, had performed and suffered, in obedience to his will, and for the redemption of mankind, (which by transgression of his laws, and defaultance in duty toward him, had grievously offended him and fallen from his favour, was involved in guilt, and stood obnoxious to punishment,) is become reconciled to them, (passing by and fully pardoning all offences by them committed against him,) so as generally to proffer mercy, upon certain reasonable and gentle terms, to all that shall sincerely embrace such overtures of mercy, and heartily resolve to comply with those terms required by him ; namely, the returning and adhering to him, forsaking all impiety and iniquity, constantly persisting in faithful obedience to his holy commandments ; this, I say, is the proceeding of God, which the Christian Gospel doth especially hold forth, and which,

Luke xxiv. 47. according to our Lord's commission and command, the Apostles did first preach to men ; as whosoever will consider the drift and tenor of their preaching, will easily discern ; which therefore St. Paul may reasonably be supposed here to assert and vindicate against the Jews, and

er adversaries of the Gospel: consequently the terms SERM.  
wifeth should be so interpreted as to express that mat- V.  
; whence being justified, will imply that which a per-  
n embracing the Gospel doth immediately receive from  
od, in that way of grace and mercy, viz. an absolution  
nm his former crimes, an acquittance from his debts, a  
ste of innocence and guiltlessness in God's sight, an ex-  
mption from vengeance and punishment; all that which  
y him sometimes, and by the other Apostles, is couched  
nder the phrases of *remission of sins*, having sins *blotted* Acts xiii.  
*and washed away*, being *cleansed from sin*; and the 38. xxii.  
ke: thus considering the nature of the matter, and design 16. ii. 38.  
f his discourse, would incline us to understand this word. 1 John i. 7.

2. Again, the manner of his prosecuting his discourse,  
nd the arguments by which he inferreth his conclusions  
ncerning the Gospel, do confirm this notion. He dis-  
xurseth, and proveth at large, that all mankind, both  
ews and Gentiles, were *shut up under sin*, that *all had* Rom. iii. 9.  
*fimed, and did fall short of the glory of God*, (that is, of xi. 32. iii.  
ndering him his due glory by dutiful obedience,) that Gal. iii. 22.  
*every mouth was stopped*, having nothing to say in defence  
of their transgressions, and that *all the world stood obnoxius-* Rom. viii.  
*to the severity of God's judgments*; that not only the *iniquities-*  
light of nature was insufficient to preserve men from off-  
ending inexcusably, even according to the verdict of their Rom. viii.  
own consciences, but that the written Law of God had 3.  
(to manifold experience) proved ineffectual to that purpose, Gal. iii. 21.  
erving rather to *work wrath*, to bring men under a curse, 7. Rom. iv. 15.  
to aggravate their guilt, to convince them of their sinful- Gal. ii. 16.  
nes, to discourage and perplex them; upon which gene- 20.  
al state of men (so implicated in guilt, so liable to wrath) Rom. v. 20.  
is consequent a necessity either of condemnation and pu- vii. 8.  
ishment, or of mercy and pardon.

He doth also imply (that which in the Epistle to the Galatians, where he prosecuteth the same argument, is more expressly delivered) that no precedent dispensation had exhibited any manifest overture, or promise of pardon; for the light of nature doth only direct unto duty, condemning every man in his own judgment and conscience,

SERM. who transgresseth it; but as to pardon in case of transgression, it is blind and silent; and the Law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressor thereof in any part; from whence he collecteth, that as Rom. iii. 20. *man can be justified by the works of the Law, (natural or Mosaical;* or that no precedent dispensation can justify any man,) and that *a man is justified by faith,* or hath absolute need of such a justification as that, which the Gospel declareth and tendereth; *λογιζόμενα δι, we hence, saith he, collect, or argue, that a man is justified by faith, without the works of the Law:* which justification must therefore import the receiving that free pardon, which the criminal and guilty world did stand in need of, which the forlorn and deplorable state of mankind did groan for, without which no man could have any comfort in his mind, any hope, or any capacity of salvation. If the state of man was a state of rebellion, and consequently of heinous guilt, of having forfeited God's favour, of obnoxiousness to God's wrath; then that justification, which was needful, was a dispensation of mercy, remitting that guilt, and removing those penalties.

Again, St. Paul commendeth the excellency of the evangelical dispensation from hence, that it entirely doth ascribe the justification of men to God's mercy and favour, excluding any merit of man, any right or title thereto, grounded upon what man hath performed; consequently advancing the glory of God, and depressing the vanity of

Rom. iv. 2. man; *If, faith he, Abraham were justified by works, he had whereof to boast; for that to him who worketh, wages are not reckoned as bestowed in favour, but are paid as debt:* so it would be, if men were justified by works; they might claim to themselves the due consequences thereof, impunity and reward; they would be apt to please themselves, and boast of the effects arising from their own performances: but if, as the Gospel teacheth, Rom. iii. 24. *men are justified freely (gratis) by God's mercy and grace,* without any regard to what they formerly have done, either good or bad, those who have lived wickedly and

impionly (upon their compliance with the terms pro- SERM.  
posed to them) being no less capable thereof, than the V.  
most righteous and pious persons ; then *where is boasting ?* Rom. iv. 5.  
*It is excluded ;* then surely no man can assume any thing iii. 27.  
to himself, then all the glory and praise are due to God's Eph. ii. 9.  
frank goodness : the purport of which reasoning (so often  
used) doth imply, that a man's justification signifieth his  
being accepted or approved as just, standing *rectius in  
curia* ; being in God's esteem, and, by his sentence, ab-  
solved from guilt and punishment ; the which cannot  
otherwise be obtained, than from Divine favour declared  
and exhibited in the Gospel ; according as St. Paul other-  
where fully speaketh : *To the praise of the glory of his* Eph. i. 6, 7.  
*grace, wherein he hath made us accepted in the beloved ; in*  
*whom we have redemption through his blood, the forgive-*  
*ness of sins, according to the riches of his grace.*

Again, St. Paul expresseth justification as an act of judg-  
ment performed by God, whereby he declareth his own  
righteousness, or justice ; that justice confiting in accept-  
ance of a competent satisfaction offered to him in amends  
for the debt due to him, and in reparation of the injury  
done unto him, in consequence thereof acquitting the  
debtor, and remitting the offence ; so those words de-  
clare : *Being justified freely by his grace, through the re-* Rom.iii.24,  
*demption that is in Christ Jesu ; whom God hath set forth* 25, 26.  
*to be a propitiation, through faith in his blood, to declare*  
*his righteousness for the remission of sins that are past,*  
*through the forbearance of God ; to declare at this time his*  
*righteousness, that he might be just, and the justifier of him*  
*which believeth in Jesus.* Justification there we see is ex-  
pressed a result of Christ's redemption, and the act of God  
consequent thereon ; so is remission of sins ; God by them  
jointly demonstrating his justice and goodness, so that  
they may be well conceived the same thing diversely ex-  
pressed, or having several names according to some divers  
formalities of respect. So in other places, sometimes  
justification, sometimes remission of sins are reckoned the  
proper and immediate effects of our Saviour's passion ;

**SERM.** *Being (faith St. Paul in the 5th to the Romans) justified by his blood, we shall be saved by him from wrath; and, In whom (faith he again in the first of the Epistle to the Ephesians) we have redemption through his blood, the forgiveness of sins;* which argueth the equivalency of these terms.

**Rom. v. 9.** *V.* **Eph. i. 7.** **Col. i. 14.** *we have redemption through his blood, the forgiveness of sins;* which argueth the equivalency of these terms.

**Gal. iii. per tot.** *So likewise a main point of the evangelical covenant on God's part is made justifying of a man by his faith, upon it; and remission of sins upon the same condition, is also made the like principal point, which sometime is put alone, as implying all the benefits of that covenant.*

**Rom. vi. 2.** *Again, justification is by St. Paul made the immediate consequent, or special adjunct, of baptism; therein, he saith, we die to sin, (by resolution and engagement, to lead a new life in obedience to God's commandment,) Rom. vi. 6, and so dying we are said to be justified from sin, (that which otherwise is expressed, or expounded, by being freed from sin;) now the freedom from sin obtained in baptism is frequently declared to be the remission of sin then conferred, and solemnly confirmed by a visible seal.*

**Eph. v. 26.** *Whereas also so frequently we are said to be justified by faith, and according to the general tenor of Scripture, the immediate consequent of faith is baptism; therefore dispensing the benefits configned in baptism, is coincident with justification; and that dispensation is frequently signified to be the cleansing us from sin by entire remission thereof.*

3. Farther, the same notion may be confirmed by comparing this term with other terms and phrases equivalent, or opposite to this of justification.

One equivalent phrase is imputation of righteousness; **Rom. iv. 6.** *As, saith St. Paul, David speaketh of that man's blessedness, unto whom God imputeth righteousness without works; Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin:* whence to him that considers the drift and force of St. Paul's discourse, it will clearly appear, that justification, imputing righteousness, not im-

uating sin, and remission of sin, are the same thing; otherwise the Apostle's discourse would not signify or conclude V.

For confirmation of his discourse (arguing free justification by God's mercy, not for our works) St. Paul also doth <sup>Rom. iii. 30.</sup> ~~allege that place in the Psalm, *For in thy sight shall no man living be justified;* the sense of which place is evidently this, that no man living, his actions being strictly tried and weighed, shall appear guiltless, or deserve to be acquitted; but shall stand in need of mercy, or can no otherwise be justified than by a special act of grace.~~ <sup>Gal. ii. 16.</sup> <sup>Pf. cxliii. 2.</sup>

Again, imputing faith for righteousness is the same with justifying by faith, (*Abraham believed God, and it was counted unto him for righteousness:*) but that imputation is <sup>22.</sup> ~~plainly nothing else but the approving him, and taking him for a righteous person in regard to his faith.~~ <sup>Gal. iii. 6.</sup>

Again, justification is the same with being righteous before God, as appeareth by those words: *Not the hearers of the Law are just before God, but the doers of the Law shall be justified:* but being just before God, plainly signifieth nothing else but being accepted by God, or approved to his esteem and judgment.

Being reconciled to God seemeth also to be the same with being justified by him; as appeareth by those words, *Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life:* where πολλῷ μᾶλλον δικαιωθέντες, and πολλῷ μᾶλλον καταλλάγματα, seem to signify the same; but that reconciliation is interpreted by remission of sins: *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* <sup>10.</sup> <sup>2 Cor. v. 19.</sup>

To obtain mercy is another term signifying justification; Rom. xi. and what doth that import but having the remission of <sup>3, 31, 32.</sup> ~~fins in mercy bestowed on us?~~ <sup>1 Pet. ii. 10.</sup>

Again, justification is opposed directly to condemnation: *As, saith he, by the offence of one man (judgment came)* <sup>16.</sup> <sup>Rom. v. 16.</sup>

SERM. upon all men to condemnation; so by the righteousness of one man (the free gift came) upon all men to justification

V. of life; (*justification of life*, that is, a justification so relating to life, or bestowing a promise thereof, as the condemnation opposite thereto respected death, which is threatened.) In which place St. Paul comparing the first Adam with his actions, and their consequences, to the second Adam with his performances, and what resulted from them, teacheth us, that as the transgression of the first did involve mankind in guilt, and brought consequently upon men a general sentence of death, (forasmuch as all men did follow him in commission of sin;) so the obedience of the second did absolve all men from guilt, and restored them consequently into a state of immortality, (all men, under the condition prescribed, who,

Rom. v. 17. as it is said, should receive the abundance of grace, and of the gift of righteousness tendered to them;) the justification therefore he speaketh of doth so import an absolution from guilt and punishment, as the condemnation signifieth a being declared guilty, and adjudged to punishment.

Bellar. de Justif. ii. 3. i. 1. Bellarmine indeed (who, in answering to this place objected against his doctrine, blunders extremely, and is put to his trumps of sophistry) telleth us, that in this place, to maintain the parallel or *antithesis* between Adam and Christ, justification must signify infusion of grace, or putting into a man's soul an inherent righteousness; because Adam's sin did constitute us unjust with an inherent unrighteousness: but (with his favour) justification and condemnation being both of them the acts of God, and it being plain, that God condemning doth not infuse any inherent unrighteousness into man, neither doth he justifying, formally (if the *antithesis* must be pat) put any inherent righteousness into him; inherent unrighteousness in the former case may be a consequent of that condemnation, and inherent righteousness may be connected with this justification; but neither *that* nor *this* may formally signify those qualities respectively: as the inherent unrighteousness consequent upon Adam's sin is not included

in God's condemning, so neither is the inherent right- SERM.  
eouness proceeding from our Saviour's obedience con- V.  
uained in God's justifying men.

But however most plainly (and beyond all evasions) justification and condemnation are opposed otherwhere in this Epistle: *Who, faith St. Paul, shall lay any thing to Rom. viii.  
the charge of God's elect?* (or criminate against them.) It <sup>33, 34.</sup> *Tis lyualis-*  
*is God who justifieth; who is he that condemneth?* What <sup>su xate-</sup> can be more clear, than that there justification signifieth  
absolution from all guilt and blame?

4. Farther, this notion may be confirmed by excluding that sense, which in opposition thereto is assigned, according to which justification is said to import, not only remission of sin, and acceptance with God, but the making a ~~man~~ intrinsically righteous, by infusing into him, as they Bell. i. 3.  
speak, a habit of grace, or charity; the putting into a ~~man~~ a righteousness, by which (as the council of Trent expresseth it) *we are renewed in the spirit of our mind, and Justitiam in* <sup>nobis reci-</sup>  
*are not only reputed, but are called, and become truly pientes.*

Now admitting this to be true, as in a sense it surely is, that whoever (according to St. Paul's meaning in this Epistle) is justified, is also really at the same time endued with some measure of that intrinsic righteousness which those men speak of, (forasmuch as that faith, which is required to justification, (being a gift of God, managed by his providence, and wrought by his preventing grace,) doth include a sincere and steadfast purpose of forsaking all impiety, of amendment of life, of obedience to God, which purpose *cleanseth the heart*, and is apt to produce Rom. viii. 9.  
as well inward righteousness of heart, as outward right- 1 Cor. iii. 16.  
eousness of practice; for that also to every sound believer Acts ii. 38.  
upon his faith is bestowed the Spirit of God, as a principle Eph. iv. 23,  
of righteousness, dwelling in him, directing, admonishing, 24.  
exciting him to do well; assisting and enabling him suffi- 2 Cor. v. 17.  
ciently to the performance of those conditions, or those duties, which Christianity requireth, and the believer thereof undertaketh; which, the man's honest and diligent endeavour concurring, will surely beget the practice of all

SERM. **V.** righteousness, and in continuance of such practice will render it habitual;)—avowing, I say, willingly, that such a righteousness doth ever accompany the justification St Paul speaketh of, yet that sort of righteousness doth not seem implied by the word Justification, according to St Paul's intent, in those places, where he discourses about justification by faith; for that such a sense of the word doth not well consist with the drift and efficacy of his reasoning, nor with divers passages in his discourse. For,

1. Whereas St. Paul, from the general depravation of manners in all men, both Jews and Gentiles, argueth the necessity of such a justification, as the Christian Gospel declareth and exhibiteth, if we should take justification for infusing an inherent quality of righteousness into men, by the like discourse we might infer the imperfection and insufficiency of Christianity itself, and consequently the necessity of another dispensation beside it; for that even all **James iii. 2.** Christians, as St. James saith, do offend often, and commission of sin doth also much reign among them; so that St. Paul's discourse (justification being taken in this sense) might strongly be retorted against himself.

2. Supposing that sense of justification, a Jew might easily invalidate St. Paul's ratiocination, by saying, that even their religion did plainly enough declare such a justification, which God did bestow upon all good men in their way, as by their frequent acknowledgments and do-votions is apparent; such as those of the Psalmist: *Create in me a clean heart, O God, renew a right spirit within me. Teach me to do thy will, for thou art my God. Make me to go in the path of thy commandments; incline my heart unto thy testimonies.* Which sort of prayers God hearing did infuse righteousness, and justified those persons in this sense; so that Christianity herein could no challenge any thing peculiar, or could upon this score appear so necessary as St. Paul pretendeth.

3. From the justification St. Paul speaketh of, all respect to any works, and to any qualifications in men, (such as might beget in them any confidence in themselves, & yield occasion of boasting,) is excluded; it cannot then

fore well be understood for a constituting man intrinsically SERM.  
righteous, or infusing worthy qualities into him ; but rather for an act of God terminated upon a man as altogether unworthy of God's love, as impious, as an enemy, as a pure object of mercy ; so it is most natural to understand those expressions, importing the same thing ; *God Rom. iv. 5. justifieth the ungodly ; we being sinners, Christ died for us ;*<sup>v. 8.</sup> (purchasing, as the following words imply, justification for us;) *being yet enemies, we by his death were reconciled,* <sup>Rom. v. 10.</sup> or justified, for reconciliation and justification, as we before noted, do there signify the same.

4. Abraham is brought in as an instance of a person justified in the same manner, as Christians are according to the Gospel : but his justification was merely the approving and esteeming him righteous, in regard (not to any other good works, but) to his steadfast faith, and strong persuasion concerning the power and faithfulness of God—because *he was fully persuaded, that what God had Rom. iv. promised he was able to perform*; to which faith and justification consequent thereon, St. Paul comparing those of Christians, subjoineth; *Now it was not written for his sake Rom. iv. alone, that it was imputed to him, but for us also, to whom*<sup>23, 24.</sup> *it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.* As then it were an idle thing to fancy a righteousness, upon the score of that belief, dropt into Abraham ; and as his being justified is expressly called, having righteousness, upon the account of his faith, imputed, or ascribed, to him ; so our justification (like and answerable to his) should correspondently be understood, the approving and accounting us, notwithstanding our former transgressions, as righteous persons, in regard to that honest and steadfast faith, wherein we resemble *that Father of the faithful.*

Even St. James himself, when he saith that Abraham and Rahab were justified by works, it is evident that he meaneth not that they had certain righteous qualities infused into them, or were made thence by God intrinsically more righteous than they were before, but that they were approved and accepted by God, because of the good

SERM. works they performed, (in faith and obedience to God,) —

V. one of them offering to sacrifice his son, the other preserving the spies sent from God's people.

5. The so often using the word imputation of righteousness, instead of justification, doth imply this act not to be a transient operation upon the soul of man, but an act immanent to God's mind, respecting man only as its object, and translating him into another relative state: with this sense that word excellently well agreeth, otherwise it were obscure, and so apt to perplex the matter, that probably St. Paul would not have used it.

6. Again, when it is said again and again, *that faith is imputed for righteousness*, it is plain enough, that no other thing in man was required thereto; to say, that he is thereby sanctified, or hath gracious habits infused, is uncouth and arbitrarious: the obvious meaning is, that therefore he is graciously accepted and approved, as we said before.

7. We might in fine add, that the word *justification* is very seldom or never used in that sense of making persons righteous, or infusing righteousness into them. Bellarmine and Grotius, having searched with all possible diligence, do allege three or four places, wherein (with some plausible appearance) they pretend it must be so understood: but as they are so few, so are they not any of them thoroughly clear and certain; but are capable to be otherwise interpreted without much straining; the clearest place, Dan. xii. 3. the LXX. read מְצֻרָּקִים, and δικαιωμα, which the Hebrew and sense will bear. Wherefore the other sense, which we have maintained, being undeniably common and current in the Scripture, and having so many particular reasons shewing it agreeable to St. Paul's intent, seemeth rather to be embraced.

In St. Paul's Epistles I can only find three or four places, wherein the word *justifying* may with any fair probability be so extended as to signify an internal operation of God upon the soul of men; they are these:

<sup>1 Cor. vi. 11.</sup> *And such were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the*

*name of Christ Jesus, and \* by the Spirit of our God; where S E R M. justification being performed by the Spirit of God, seemeth to imply a spiritual operation upon a man's soul, as an ingredient thereof.*

*According to his mercy he saved us, by the laver of regeneration, and renewing of the Holy Ghost; which he poured on us richly by Jesus Christ our Saviour; that being justified by his grace, we may be made heirs, according to the hope of everlasting life: where God's justifying us by the grace of Christ seemeth to include the renewing by the Holy Ghost.*

*He that dieth, is justified from sin:* where St. Paul speaking about our obligation to lead a new life in holy obedience, upon account of our being dedicated to Christ, and renouncing sin in baptism, may be interpreted to mean a being really in our hearts purified and freed from sin.

*Whom he predestinated, those he called; and whom he called, those he justified; and whom he justified, those he glorified:* where the chief acts of God toward those who finally shall be saved, being in order purposely recited, and justification being immediately (without interposing sanctification) coupled to glorification, the word may seem to comprise sanctification.

If considering these places (which yet are not clearly prejudicial to the notion we have made good, but may well be interpreted so as to agree thereto) it shall seem to any, that St. Paul doth not ever so strictly adhere to that notion, as not sometime to extend the word to a larger sense, I shall not much contend about it: it is an ordinary thing for all writers to use their words sometimes in a larger, sometimes in a stricter sense; and it sufficeth to have shewn, that where St. Paul purposely treateth about the matter we discourse upon, the purport of his discourse argueth, that he useth it according to that notion which we have proposed.

*ma,*

8. I shall only add one small observation favouring this notion; which is the profit respecteth of all St. Paul's discourse and disputatio referring to the pa-

SERM. which seemeth to have been this: That Christianity should  
 V. (upon so slender a condition or performance as that of  
Vid. Cyril. faith) tender unto all persons indifferently, however cul-  
adv. Julian. pable or flagitious their former lives had been, a plenary  
lib. vii. p.  
248. where remission of sins and reception into God's favour, did seem  
 justification  
 is very well an unreasonable and implausible thing to many: the Jews  
 described. could not well conceive, or relish, that any man so easily  
 should be translated into a state equal, or superior to that,  
 which they took themselves peculiarly to enjoy: the  
 Gentiles themselves (especially such as conceited well of  
 their own wisdom and virtue) could hardly digest it:  
422 vñr. Celsus in Origen could not imagine or admit, that bare  
 faith should work such a miracle, as presently to turn a  
 dissolute person into a saint, beloved of God, and designed  
 to happiness.

Zozimus saith of Constantine, that he chose Christianity  
 as the only religion, that promised impunity and pardon  
 for his enormous practices; intimating his dislike of that  
 point in our religion. This prejudice against the Gospel  
 St. Paul removeth, by shewing that, because of all men's  
 guilt and sinfulness, such an exhibition of mercy, such an  
 overture of acceptance, such a remission of sin was necessary  
 in order to salvation, so that without it no man could  
 be exempted from wrath and misery; and that consequently  
 all other religions (as not exhibiting such a remission)  
 were to be deemed in a main point defective: when therefore he useth the word justification to express  
 this matter, it is reasonable to suppose, that he intendeth  
 thereby to signify that remission, or dispensation of mercy.

It may be objected, that St. Austin and some others of  
 the Fathers do use the word commonly according to the  
 sense of the Tridentine Council. I answer, that the point  
 having never been discussed, and they never having thoroughly  
 considered the sense of St. Paul, might unawares  
 take the word as it sounded in Latin, especially the sense  
 they affix to it, signifying a matter very true and certain  
 in Chr'God up. The like hath happened to other Fathers  
 in *And such were* *and* might happen to them in this, not to  
*but ye have been* *san* points that never had been fifted by

disputation. More, I think, we need not say in answer SERM.  
to their authority. V.

VI. So much may suffice for a general explication of the notion ; but for a more full clearing of the point, it may be requisite to resolve a question concerning the time when this act is performed or dispensed. It may be inquired, when God justifieth, whether once, or at several times, or continually. To which question I answer briefly :

1. That the justification which St. Paul discourses of, seemeth in his meaning, only or especially to be that act of grace, which is dispensed to persons at their baptism, or at their entrance into the Church ; when they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour with him : that St. Paul only or chiefly respecteth this act, considering his design, I am inclined to think, and many passages in his discourse seem to imply.

If his design were (as I conceive it probable) to vindicate the proceeding of God, peculiarly declared in the Gospel, in receiving the most notorious and heinous transgressors to grace in baptism, then especially must the justification he speaketh of relate to that ; to confirm which supposition, we may consider, that,

1. In several places justification is coupled with baptismal regeneration and absolution : *Such were some of you ; 1 Cor. vi. but ye have been washed, ye have been sanctified, ye have been justified in the name of Christ Jesus :* (where, by the way, being sanctified and being justified seem equivalent terms ; as in that place where Christ is said to *have given Eph. v. 25, himself for the Church, that he might sanctify it, and 26. cleanse it with the washing of water by the Word*, sanctification, I conceive, importeth the same thing with justification.) Again, *He saved us by the laver of regeneration, Tit. iii. 5,7. that having been justified by his grace, we may be made 20. heirs of everlasting life.*

2. St. Paul in expressing this act, as it respecteth the faithful, commonly doth use a tense referring to the past

SERM. time: he faith not δικαιούμενοι, *being justified*, but δικαιόθε-

V. τοις, *having been justified*; not δικαιοῦσθε, *ye are justified*, but

Rom. v. 1, δικαιόθητε, *ye have been justified*; namely, at some remark-

9. able time, that is, at their entrance into Christianity.

Tit. iii. 7. (Our translators do render it according to the present

1 Cor. vi. 11. time; but it should be rendered as I say, in our text, and

in other places.)

Rom. vi. 3. St. Paul in the 6th to the Romans discourses thus:

Seeing we in baptism are cleansed and disentangled from sin, are *dead to it, and so justified from it*, God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received; which discourse seemeth plainly to signify, that he treateth about the justification conferred in baptism.

Rom. iii. 25. 4. He expresseth the justification he speaketh of by the words πάρεστις τῶν προγεγονότων ἀμαρτημάτων, *the passing over*

*foregoing sins*, which seemeth to respect that universal *absolution*, which is exhibited in baptism. *Being, saith he, justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God.*

5. The relation this justification hath to faith, being dispensed in regard thereto, (or upon condition thereof,) doth infer the same: Faith is nothing else but a hearty embracing Christianity, which first exerteth itself by open

Rom. x. 10. declaration and avowal in baptism, (*when we believe with our hearts to righteousness, and confess with our mouth to salvation;*) to that time therefore the act of justification may be supposed especially to appertain: then, when the evangelical covenant is solemnly ratified, the grace thereof especially is conferred. Upon such considerations I conceive that St. Paul's justification chiefly doth respect that act of grace, which God configneth to us at our baptism. But farther,

2. The virtue and effect of that first justifying act doth continue (we abide in a justified state) so long as we do perform the conditions imposed by God, and undertaken

y us at our first justification ; holding fast the profession of SERM.  
or hope without wavering ; keeping faith, and a good con- V.  
science ; so long as we do not forfeit the benefit of that Heb. x. 23.  
grace by making shipwreck of faith and a good conscience, 1 Tim. i. 19.  
slipping into infidelity, or profaneness of life. Our case 2 Pet. ii.  
plainly like to that of a subject, who having rebelled 20, &c.  
against his prince, and thence incurred his displeasure, but Heb. x. 26,  
wing afterward upon his submission, by the clemency of 38. vi. 1.  
his prince, obtained an act of pardon, restoring him to fa-  
vour and enjoyment of the protection and privileges suit-  
able to a loyal subject, doth continue in this state, until  
by forsaking his allegiance, and running again into rebel-  
lion, he so loseth the benefit of that pardon, that his of-  
fence is aggravated thereby : so if we do persevere firm  
in faith and obedience, we shall (according to the purport  
of the evangelical covenant) continue in a state of grace  
and favour with God, and in effect remain justified ; other-  
wise the virtue of our justification ceaseth, and we in re-  
gard thereto are more deeply involved in guilt.

3. Although justification chiefly signifieth the first act  
of grace toward a Christian at his baptism, yet (according  
to analogy of reason, and affinity in the nature of things)  
every dispensation of pardon granted upon repentance may  
be styled justification ; for as particular acts of repentance,  
upon the commission of any particular sins, do not so  
much differ in nature, as in measure or degree, from that  
general conversion practised in embracing the Gospel ; so  
the grace vouchsafed upon these penitential acts, is only Poenitentia  
in largeness of extent, and solemnity of administration, di- imitatur  
verified from that ; especially considering that repentance baptismatis  
after baptism is but a reviving of that first great resolution gratiam.  
and engagement we made in baptism ; that remission of Hier. adv.  
sin upon it is only the renovation of the grace then exhib- Pelag. i. 10.  
ited ; that the whole transaction in this case is but a re-  
instating the covenant then made (and afterward by trans-  
gression infringed) upon the same terms, which were then  
agreed upon ; that consequently, by congruous analogy,  
his remission of sins, and restoring to favour, granted to a  
penitent, are only the former justification reinforced ;

SERM. whence they may bear its name : but whether St. Paul  
V. ever meaneth the word to signify thus, I cannot affirm.

Now according to each of these notions all good Christians may be said to have been justified ; they have been justified by a general abolition of their sins, and reception into God's favour in baptism ; they so far have enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have perfisited in faith and obedience ; they have, upon falling into sin, and rising thence by repentance, been justified by particular remissions. So that *having been justified by faith, they have peace with God, through our Lord Jesus Christ.*

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I Believe in God,

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S E R M O N VI.

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THE BEING OF GOD PROVED FROM THE  
FRAME OF THE WORLD.

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JER. li. 15.

*He hath made the earth by his power, he hath established Jer. x. 12.  
the world by his wisdom, and hath stretched out the hea-  
ven by his understanding.*

THE attentive observation of this world, or visible SERM.  
frame, is not only in itself a most worthy employment of VI.  
our thoughts, (much more noble than any of those petty  
cares, which commonly possess or distract our minds,) but,  
if either the example of the best men, or the great usefulness  
thereof, to the best purposes, can oblige us, even a  
considerable duty not to be neglected by us. For it is  
that which affords most cogent and satisfactory arguments  
to convince us of, and to confirm us in, the belief of that  
truth which is the foundation of all religion and piety,  
the being of one God, incomprehensibly excellent in all  
perfections, the maker and upholder of all things; it in-  
structs us not only that God is, but more distinctly shews  
what he is; declaring his chief and peculiar attributes of  
wisdom, goodness, and power superlative; it also serves  
to beget in our minds affections toward God, suitable to  
those notions; a reverent adoration of his unsearchable  
wisdom; an awful dread of his powerful Majesty; a

SERM. same end and effect, (to the same useful end, to the same  
 VI. handsome effect?) Are not confusion, disparity, deformity,  
 unaccountable change and variety, the proper issues of  
 chance<sup>a</sup>? It is Aristotle's discourse: *That one or two  
 things, faith he, should happen to be in the same manner,  
 is not unreasonable to suppose; but that all things should  
 conspire by chance, it looks like a fiction to conceive: what  
 is universal and perpetual cannot result from chance. We  
 can only, saith he again, with good reason assert, or suppose  
 such causes of things, as we see generally or frequently to  
 occur<sup>b</sup>.* Now did we ever observe (or ever any man  
 through the whole course of times) any new thing like  
 or comparable to any of these, to spring up casually? Do  
 we not with admiration regard (as a thing very rare and  
 unaccountable) in other pieces of matter any gross resem-  
 blance to these, that seemeth to arise from contingent  
 motions and occurrences of bodies? If chance hath for-  
 merly produced such things, how comes it, that it doth  
 not sometime now produce the like; whence becomes it  
 for so many ages altogether impotent and idle? Is it not  
 the same kind of cause? hath it not the same instruments  
 to work with, and the same materials to work upon? The  
 truth is, as it doth not now, so it did not, it could not ever  
 produce such effects; such effects are plainly improper and  
 incongruous to such a cause: chance never writ a legible  
 book; chance never built a fair house; chance never drew  
 a neat picture; it never did any of these things, nor ever  
 will; nor can be without absurdity supposed able to do  
 them; which yet are works very gross and rude, very easy  
 and feasible, as it were, in comparison to the production  
 of a flower or a tree. It is not therefore reasonable to  
 ascribe those things to chance: To what then? will you

<sup>a</sup> —Fortuna amica varietati constantiam respuit. *Cic. de Nat. Deor.* 2.

'Ο λίαν ὑπερβάλλων ἀρθμός & δύναται μετίχιν τάξιν. Θεῖς γὰρ δὲ τοῦτο δυνά-  
 μενος ἔργον, οὐτὶ καὶ τοῦτο εὐηγέρτει τὸ πᾶν. *Arist. Pol.* vii. 4.

<sup>b</sup> Τὸ μὲν γὰρ ἐστὶ δύο τοῦτον τρίτον ἔχει, οὐδὲ ἀποτελεῖ τὸ δὲ τρίτον ἔμεινεν πλά-  
 νοις ἕπεται, ἀμα δὲ ἐπι λοτίδι τοῖς φύσεις τὸ δὲ ἔργον. οὐδὲ τὸ παραπλαγμόν, καὶ τοῦτο  
 ἀπάρχει τὸ διπλὸν τῆς τύχης. *De Cœlo*, ii. 8.

Mόνα γὰρ ταῦτα θεῖοι εἰλόγουσι, οὐτὶ πολλῶν, οὐτίτοις ἄρρενες ὑπάρχουσι.  
*Id. de Cœlo.*

; to necessity? If you do, you do only alter the phrase; SERM. necessary causality (as applicable to this case, and en without relation to some wisdom or counsel that blished it) is but another name for chance; they both but several terms denoting blindness and unadvised- in action; both must imply a fortuitous determina- of causes, acting without design or rule. A fortuitous determination, I say; for motions of matter, not ed by art or counsel, must be in their rise fortuitous, somuch as that according to the nature of the thing re is no repugnance, and we may easily conceive it bile, that the matter might have been moved other- e; there being therein no principle originally deter- ing it to this more than to that sort of motion;) and same motions in their proceſs must be determinate, aſe in their ſubject there is no principle, whereby it alter its course. The ſame effect therefore of thi d, if neceſſary, is casual as to its original, and in that eet may be ſaid to come from chance; if casual, is eſſary in the progreſs, and may thence be ſaid to pro- d from neceſſity. And although we ſhould ſuppo- beginning of theſe cauſes in their action, or motion, be eternal, it were all one; for whether now, or erday, or from eternity, infers no diſference (except entangling our minds, and encumbering the caſe with pertinent circumſtances) as to our purpose; not the umſtance of the time, but the quality of the cauſe ng only here conſiderable; the ſame cauſes (abſtract- from all counſel ordering them) being alike apt or t yesterday as to-day, always as ſometimes, from all ity as at any ſet time, to produce ſuſh effects. Neither we therefore reaſonably attribute the effects we ſpeak o neceſſity; except only to ſuſh an hypothetical neceſſity, as implies a determination from cauſes acting by and understanding; of ſuſh a neceſſity matter is very eptive; being perfectly obedient to art dire&ting it a competent force; as on the other hand we find it eafon and experience altogether unapt, without ſuſh tion, of iſelf (that is, either neceſſarily or contin-  
OL. IV. L

SERM. gently) to come into any regular form, or to pursue any  
VI. constant course; it being, as we see, shattered into particles innumerable, different in size, shape, and motion, according to all variety more than imaginable; thence only fit in their proceedings to cross and confound each other: the determination therefore of such causes as these to such ends and effects, can be only the result of wisdom, art, and counsel; which alone (accompanied with sufficient power) can digest things, void of understanding, into handsome order, can direct them unto fit uses, can preserve them in a constant tenor of action; these effects must therefore, I say, proceed from wisdom, and that no mean one, but such as greatly surpasses our comprehension, joined with a power equally great: for to digest bodies so very many, so very fine and subtle, so divers in motion and tendency, that they shall never hinder or disturb one another, but always conspire to the same design, is a performance exceedingly beyond our capacity to reach how it could be contrived or accomplished; all the endeavours of our deepest skill and most laborious industry cannot arrive to the producing of any work not extremely inferior to any of these, not in comparison very simple and base; neither can our wits serve to devise, nor our sense to direct, nor our hand to execute any work, in any degree like to those. So that it was but faintly, though truly, said of him in Cicero, concerning things of this kind; *Nature's powerful sagacity no skill, no hand, no artist can follow by imitation.*

*Naturae  
foleritiam  
nulla ars,  
nulla ma-  
nus, nemo  
opifex con-  
sequi posset  
imitando.*  
*Cic. de N.  
D. ii. 32.*

And if we have reason to acknowledge so much wisdom and power discovered in one plant, and the same consequently multiplied in so many thousands of divers kinds; how much more may we discern them in any one animal, in all of them? the parts of whom in unconceivable variety, in delicate minuteness, in exquisiteness of shape, position, and temper, do indeed so far exceed the other, as they appear designed to functions far more various and more noble; the enumeration of a few whereof, obvious to our sense, in some one living creature, together with conjectures about their manner of operation and their use

how much industry of man hath it employed; how many **S E R M.**  
 'olumes hath it filled, and how many more may it do, **VI.**  
 without detecting a ten thousandth part of what is there  
 most obvious and easy; without piercing near the depth  
 of that wisdom, which formed so curious a piece? So  
 much however is palpably manifest, that each of these so  
 many organs was designed, and fitted on purpose to that  
 chief use, or operation, we see it to perform; this, of them  
 to continue the kind; that, to preserve the *individuum*;  
 this, to discern what is necessary, convenient, or pleasant to  
 the creature, or what is dangerous, offensive, or destructive  
 hereto; that, to pursue or embrace, to decline or shun it;  
 this, to enjoy what is procured of good; that, to remove  
 what is hurtful or useless, or to guard from mischief and  
 injury; that each one is furnished with such apt instru-  
 ments, suitable to its particular needs, appetites, capacities,  
 &cations, is most apparent; and I must therefore here ask  
 again, (and that with more advantage,) whence this could  
 proceed; whence all these parts came to be fashioned and  
 united; all of them so necessary, or so convenient, that  
 one without the imperfection and the prejudice of the  
 creature, some not without its destruction, can be wanting?  
 who shaped and tempered those hidden subtle springs of  
 life, sense, imagination, memory, passion; who impressed on  
 them a motion so regular and so durable, which through  
 so many years, among so many adverse contingencies  
 failing it, is yet so steadily maintained? Can this how-  
 ver proceed from giddy chance, or blind necessity? could  
 ver (of old or lately, it is all one) senseless matter jumble  
 itself so fortunately, into so wonderful postures, so that of  
 those innumerable myriads of atoms, or small insensible  
 bodies, (which compose each of these curious engines,) one  
 should in its roving miss the way; none fail to stop  
 and seat itself in that due place, where exactest art would  
 ave disposed it? Could so many, so dim, so narrow marks

\* Επειδή τὸν μὲν ἀστέραν τὸν διάπλαστον, τὸ σχῆμα, τὰς ἱερυῖας, τὸν πρὸς  
 λόγον συμβούλιον καὶ τάσις πόλεως ὑπερουράνιον καὶ φιλοσόφων ἀπότομος τοὺς  
 λόγους ἰχθύους ἀπεβοτίζει, ἐκεὶ τὸν μὲν τέτον τρόπον πρὸς ἄλληλα πολεῖται. Chrys.  
 p. vi. Or. 69.

SERM. be hit without the aim of a most piercing and unerring eye; without the guidance of a most steady and immovable hand? All that grace and beauty, which so delights our sense beholding it; all that correspondence and symmetry, which so satisfies our mind considering it; all that virtue and energy, extending to performances so great and admirable, must they be ascribed to causes of no worth, and supposed done to no purpose? that eye which reaches the very stars, and in a moment renders all the world, as it were, present to the creature that useth it; that ear which perceives the least stirring of the air about it, and so subtly distinguishes the smallest differences in its motion; that tongue which so readily is composed to imitate so many petty diversities of tune; those other organs, which are affected by the least breath or vapour, by the least tang or favour, so that it by them can both perceive the presence, and distinguish the quality of whatever is near, that it may not be disappointed in missing what is beneficial, nor be surprised by the assault of what is noxious thereto; all these and many more, the defect, distemper, or dislocation of which would be disgraceful, incommensurable, or destructive to the creature; all these, I say, can any man, endued with common sense, or ordinary ingenuity, affirm to have proceeded from any other cause, than from a wisdom and power incomprehensible? <sup>d</sup> May not the most excellent pieces of human artifice, the fairest structures, the finest portraitures, the most ingenious and useful inquiries, such as we are wont most to admire and commend, with infinitely more ease, happen to exist without any contrivance or industry spent upon them? If we cannot allow those rude imitations of nature to spring up of themselves, but as soon as we espy them are ready to acknowledge them products of excellent art, though we know not the artist, nor did see him work; how much more reason is there that we should believe those works of nature so incomparably more accurate, to proceed also from art although invisible to us, and performing its workmanship

<sup>d</sup> Μή τι ἀχρηστότερον τριχῶν τὸ εἰπεῖν; τί δύναται συνιχέσασθε καὶ τεύτως ὡς πλειστά; ιδύνατος; οὐ δίνομον δι αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ, &c. *Epi. i. 1*

a secret hand? I can assure you of those, who have with S E R M. greatest attention contemplated these things, and who pass men most able to judge in the case, (even those who have discovered least affection to religion, or indeed are more than suspected of an aversion from it; whose words therefore may be taken at least for impartial dictates of common sense,) that even from such the irresistible force and evidence of the thing hath extorted clear and ample conclusions to this purpose: c that in nature nothing is performed without reason or design; but every thing in the best manner and to the best end, beyond what is done in any art, is frequently asserted and assumed by Aristotle himself, as a most evident truth: that in contriving the use of our bodies, (and the same holdeth concerning the uses of other animals,) a wisdom inscrutable; in accomplishing it, a power insuperable; in designing to them such of decency and convenience, a benignity worthy of all veneration are demonstrated, Galen in several places, with language very full and express, yea very neat and pathetical, doth acknowledge f. That who th attently regard a locust, or a caterpillar, or any other animal, shall every where therein discover a wonderful and diligence, is an aphorism dropt even from the ready pen of Cardan g. That if any man shall view thoroughly all the instruments both of generation and nutrition, i doth not perceive them to have been made and ordered to their respective offices by some mind, (or intelligent agent,) is to be reputed himself void of mind h, (or out of his

*Arist. de Part. An. i. 1.* Μᾶλλον δὲ τὸ ἔπικαιον, καὶ τὸ παλὸν οὐ τοῦτο τῷ, οὐ λέγως, οὐ τοῦτο τὸν αἰχματον.

i φίλοις διετοῦ τῶν βιδεχμάτων τὸ βάλσαρον. *Phys. ii. 8.*

i φίλοις διετοῦ ἀλόγου οὐδὲ μάτην τοῦ. *De Cœlo, ii. 11.*

juxta τὸ ἄπαντα ὑπάρχει τὸ φίλον. *De Anima, iii. 12.*

*Gal. de Placitis Hippoc. et Plat. lib. 7. de Uſu Part. 3.* Οἶος μήτι τὴν σοφίαν, ή τὴν δύναμιν, ἵπται δὲ τὴν χρεότητα, &c.

*Card. de Variet. vii. 27. pag. 283. Hobbes. de Hom. cap. 1.*

In que ad sensus procedo, satis habens si hujusmodi res attigero tantum, ius autem tractandas aliis reliquero, qui si machinas omnes tum generationis, tum nutritionis satis perspicerint, nec tamen eas a mente aliqua coniuncte ordinataisque ad sua quaque officia viderint, ipsi profecto sine mente censendi sunt.

SERM. wits,) is the expression of another person well known among VI. us, whom few do judge partial to this side, or suspicious of bearing a favourable prejudice to religion. Thus doth common sense from these sort of beings, whereof there be innumerable exposed daily to our observation, even singly considered, deduce the existence of a wisdom, power, and goodness unconceivably great; and there are probably divers others (stones, metals, minerals, &c.) no less obvious, even here upon the earth, our place of dwelling, which, were our senses able to discern their constitution and texture, would afford matter of the same acknowledgment<sup>b</sup>.

II. But if, passing from such particulars, we observe the relation of several kinds of things each to other, we shall find more reason to be convinced concerning the same excellent perfections farther extending themselves. By such comparison we may easily discern, that what speaks much of art in itself singly considered, declares more thereof in respect to other things; and that many things, in which, separately looked upon, we could perceive but small artifice, have indeed much of it in such relation, (which although seeming in themselves mean and despicable, are yet very useful and necessary to considerable purposes, in subservency to the convenience of more noble beings;) and though perhaps we cannot thoroughly penetrate the relative use and design of every thing, which hangs up before us in Nature's shop, (by reason of our incapacity, or unskilfulness in her trade,) yet we shall have reason, from what we can plainly discover, to collect, that each piece there is a tool accommodate to some use. Is there not, for instance, a palpable relation between the frame, the temper, the natural inclinations, or instincts, of each animal, and its element, or natural place and abode; wherein it can only live, finding therein its food, its harbour, its refuge? <sup>i</sup> Is not to each faculty within (or to each sensitive

<sup>b</sup> Μὴ τὸ Δία καὶ τοὺς Θεοὺς ἐτὸν γεγονότων ἀπίκει πρὸς τὸ αἰδίοντας τὸν εργασίας τῆγαντα αἰδίματα, καὶ εὐχαρίστη. Epist. i. 16.

<sup>i</sup> Εἴ χρέματα ἔτι θεούνται, δύναμις δὲ θεοτικὴν αὐτῶν μὴ πεποίηται, τί δὲ ἦτορες; ὅδοις ἀλλ' ἀνάπταται, εἰ τὸν μὲν δύναμες πεποίηται, τὰ δέντα δὲ μὴ επικάτα, εἰσὶ οὐσίατα τῇ δυτίᾳ τῇ ἀρετικῇ, καὶ ὅτα τι ἦτορες; ὅδοις τοι γε

n) an object without prepared, exactly correspondent SERM.  
to ; which were it wanting, the faculty would be- VI.  
; vain and useless, yea sometime harmful and destruc-  
as reciprocally the object would import little or no-  
; if such a faculty were not provided and suited  
to ? As for example, what would an eye (or the vi-  
sion) signify, if there were not light prepared to  
; things visible thereto ? and how much less con-  
nible than it is would the goodly light itself be, were  
ings in nature blind, and incapable to discern there-  
What would the ear serve for, if the air were not  
ly disposed (made neither too thick nor too thin;  
; too resty nor too fleeting, but) in a due consist-  
and capable of moderate undulations distinguishing  
thereby ? The like we might with the same reason  
e concerning the other senses and faculties, vital or  
l, and their respective objects, which we may ob-  
with admirable congruity respecting each other.  
not all those goodly colours, and comely shapes,  
; in the leaves, the flowers, and the fruits of plants  
ght add in gems and precious stones ; yea in all sorts  
ing creatures) we behold, an evident respect to the  
and the sight a no less visible reference to them ?  
many kinds of pleasant fragrancy in herbs, flowers,  
pices, have they not a like manifest relation to the  
and it to them ? Could all that great variety of  
some, favoury, and delicious fruits, herbs, grains,  
, seeds, and roots become so constantly produced,  
wise than for the purpose of feeding and sustaining  
creatures with pleasure and content ? Is there not a  
ous correspondence between them and the organs  
e, digestion, and nutrition ? Are there not appetites  
ting, yea with intolerable pain provoking each liv-  
ture to seek its proper sustenance ? and doth it not  
the enjoyment hereof a pleasure and satisfaction  
essible ? Let me add : whence comes it to pass, that

ιερα τεσσα πεπονικη, φας δι μη πεπονικης οτι οντω τι οφελος· τις  
ρυτο ωργης λαυριο, και λαυριο ωργης ευρο ; EpiC. i. 6.

SERM. ordinarily in nature nothing occurs noisome or trouble-  
some to any sense ; but all things wholesome and comfort-  
able, at least innocent or inoffensive ? that we may wander  
all about without being urged to shut our eyes, to stop  
our ears, our mouths, our noses ; but rather invited to  
open all the avenues of our soul, for admission of the kind  
entertainments Nature sets before us ? Doth she not every  
where present spectacles of delight (somewhat of lively  
picture, somewhat of gay embroidery, somewhat of ele-  
gant symmetry) to our eyes, however seldom any thing  
appears horrid or ugly to them ? Where is it that we meet  
with noises so violent, or so jarring, as to offend our ear ?  
is not there rather provided for us, wherever we go, some  
kind of harmony grateful to them ; not only in fields  
and woods the sweet chirping of birds ; by rivers the soft  
warbling of the streams ; but even the rude winds whistle  
in a tune not unpleasant ; the tossing seas yield a kind of  
solemn and graver melody ? All the air about us, is it not  
(not only not noisome to our smell, but) very comfortable  
and refreshing ? and doth not even the dirty earth yield a  
wholesome and medicinal scent ? So many, so plain, so ex-  
actly congruous are the relations of things here about us  
each to other ; which surely could not otherwise come  
than from one admirable wisdom and power conspiring  
thus to adapt and connect them together ; as also from  
an equal goodness, declared in all these things being  
squared so fitly for mutual benefit and convenience. These  
considerations are applicable to all (even to the meaner  
sorts of) animals ; which being the only creatures capable  
of joy and pleasure, or liable to grief and pain, it was fit,  
that insensible things should be disposed to serve their  
needs and uses ; which hath been with so wonderful a  
care performed, that of so vast a number among them  
there is none so vile or contemptible, (no worm, no fly,  
no insect,) for whose maintenance, whose defence, whose  
satisfaction, competent (shall I say, or abundant) provision  
hath not been made, both intrinsical (by a frame of  
organs fitting them to obtain and to enjoy what is good  
for them, to shun and repel what is bad ; by strong appe-

tites inciting them to search after and pursue, or to beware and decline respectively; by strange instincts enabling them to distinguish between what is fit for them to procure or embrace, to remove or avoid;) and extrinsical also, by a great variety of conveniences, answerable to their several desires and needs, dispersed all about, and every where, as it were, offered to them. So that the holy Psalmist (considering this, and taking upon him to be, as it were, their chaplain) had reason to say this grace for them : *The eyes Psal. cxlv. of all wait upon thee, and thou giveſt them their meat in<sup>15</sup> due season ; thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.* But especially (that which as reason enables us, so due gratitude obliges us, and prompts us especially to observe) there is an evident regard (so evident, that even Pliny, a professed Epicurean, could not forbear acknowledging it) which all things bear to man, the prince of creatures visible ; <sup>k</sup> they being all as on purpose ordered to yield tribute unto him ; to supply his wants, to gratify his desires ; with profit and pleasure to exercise his faculties ; to content, as it were, even his humour and curiosity. All things about us do minister (or at least may do so, if we would improve the natural instruments, and the opportunities afforded us) to our preservation, ease, or delight. The hidden bowels of the earth yield us treasures of metals and minerals, quarries of stone and coal, so necessary, so serviceable to divers good uses, that we could not commodiously be without them ; the vilest and most common stones we tread on (even in that we tread on them) are useful, and serve to many good purposes beside :<sup>1</sup> the surface of the earth how is it bespread

<sup>k</sup> *Eius (hominis) cauſa videtur cuncta alia genuiſſe natura.* *Plin. lib. vi. cap. 1.*

*Ut omnis rerum naturae pars tributum aliquod nobis conſerret.* *Sen. de Benef. 4, 5.*

*Neque enim neceſſitatibus tantummodo noſtriſ proviſum eſt ; uſque in deliciis amamuſ.* *Ibid.*

*Ut interdum Procrea noſtra Epicurea eſſe videatur.* *Cic. de N. D. 2.*

<sup>1</sup> *Vera eſt ſententia Stoicorum, qui aiunt noſtriſ cauſa mundum eſſe conſtructum. Omnia enim quibus conſtat, quaę generat ex ſe mundus, ad niliſtatem hominiſ accommodata ſunt.* *Laſ. de Ira, 13.*

SERM. all over, as a table well furnished, with variety of delicate  
 VI. fruits, herbs, and grains to nourish our bodies, to please  
 our tastes, to cheer our spirits, to cure our diseases! how  
 many fragrant and beautiful flowers offer themselves for  
 the comfort of our smell, and the delight of our sight.  
 Neither can our ears complain, since every wood breeds a  
 choir of natural musicians, ready to entertain them with  
 easy and unaffected harmony. The woods, I say, which  
 also adorned with stately trees afford us a pleasant view  
 and a refreshing shade, shelter from weather and sun, fuel  
 for our fires, materials for our houses and our shipping;  
 with divers other needful utensils. Even the barren  
 mountains send us down fresh streams of water, so necessary  
 to the support of our lives, so profitable for the fruiti-  
 fication of our grounds, so commodious for conveyance  
 of our wares, and maintaining intercourse among us.  
 Yea the wide seas are not (altogether improfitable) wastes;  
 but freely yield us, without our tillage, many rich har-  
 vests, transmitting our commerce and traffic, furnishing  
 our tables with stores of dainty fish, supplying the bottles  
 of heaven with waters to refresh the earth, being inex-  
 haustible cisterns, from whence our rivers and fountains  
 are derived; the very rude and boisterous winds them-

Pf. cxlviii. selves fulfil God's word (which once commanded all  
 8. things to be good, and approved them to be so) by yielding  
 manifold services to us; in brushing and cleansing the  
 air for our health, in driving forward our ships, (which  
 without their friendly help could not stir,) in gathering  
 together, in scattering, in spreading abroad the clouds;

Pf. lxxv. 11, the clouds, those paths of God, *which drop fatness* upon  
 12, &c. our fields and pastures. As for our living subjects, all the  
 inferior sorts of animals, it is hardly possible to reckon the  
 manifold benefits we receive from them; how many  
 ways they supply our needs with pleasant food and con-  
 venient clothing, how they ease our labour, how they  
 promote even our recreation and sport. Thus have all  
 things upon this earth (as is fit and seemly they shoul-  
 have) by the wise and gracious disposal of the great Crea-  
 tor, a reference to the benefit of its noblest inhabitant.

most worthy and most able to use them: many of them SERM. ave an immediate reference to man, (as necessary to his VI.  
being, or conducible to his well-being; being fitted hereto, to his hand, without his care, skill, or labour,) others a reference to him, more mediate indeed, yet as reasonable to suppose; I mean such things, whose usefulness doth in part depend upon the exercise of our reason, and the instruments subservient thereto: for what is useful by the help of reason, doth as plainly refer to the benefit of a thing naturally endowed with that faculty, as what is agreeable to sense refers to a thing merely sensitive: we may therefore, for instance, as reasonably suppose, that iron was designed for our use, though first we be put to dig for it, then must employ many arts, and much pains before it become fit for our use; as that the Epi. i. 16. stones were therefore made, which lie open to our view; and which without any preparation we easily apply to the pavement of our streets, or the raising of our fences: also, the grain we sow in our grounds, or the trees which we plant in our orchards, we have reason to conceive as well provided for us, as those plants which grow wildly and spontaneously; for that sufficient means are bestowed on us of compassing such ends, and rendering those things useful to us, (a reason able to contrive what is necessary —Pater ipse colendi in order thereto, and a hand ready to execute,) it being also reasonable, that something should be left for the improvement of our reason, and employment of our industry, Curis let our noblest powers should languish and decay by sloth, acuens mortalia corda. *Virg.*

Well then, is it to a fortuitous necessity (or a necessary chance) that we owe all these choice accommodations and preeminences of nature? must we bless and worship Fortune for all this? did she so especially love us, and tender our good? was she so indulgent toward us, so provident for us in so many things, in every thing; making us the scope of all her workings and motions here about us? Must we change style, and say, Fortune pours down blessings on our heads, Fortune crowns us with lovingkindness, Fortune daily loads us with her benefits? Shall we

SERM. not only esteem these good things her gifts, but even  
VI. acknowledge ourselves her offsprings, and reverence her as  
our mother; disclaiming so noble a parent, as Wisdom  
Omnipotent; disowning so worthy a benefactor, as Sov-  
reign Goodness? O brutish degeneracy! O hellish de-  
pravedness of mind! Are we not, not only wretchedly  
blind and stupid, if we are not able to discern so clear  
beams of wisdom shining through so many perspicuous  
οὐχὶ λαυτὸς correspondences; if we cannot trace the Divine power by  
ἀμερτίνουσαν, footstamps so express and remarkable; if we cannot read  
ἀφάνισι, so legible characters of transcendent goodness; but ex-  
&c.  
Acts xiv.17. tremely unworthy and ungrateful, if we are not ready to  
acknowledge, and with hearty thankfulness to celebrate all  
these excellent perfections, by which all these things have  
been so ordered, as to conspire and cooperate for our be-  
nefit? Methinks the very perception of so much good,  
the continual enjoyment of so many accommodations,  
the frequent satisfaction of so many senses and appetites,  
should put us in so good humour, that when we feel our  
hearts replenished with food and gladness, when we so de-  
lightfully relish nature's dainties, when we with pleasure  
view this fair scene of things, when our ears are ravished  
with harmonious sounds, when our spirits are exhilarated  
with those natural perfumes shed about our gardens, our  
woods, and our fields, we should not be able to forbear de-  
Pf. civ. 24. votantly crying out with the Psalmist; *O Lord, how mani-  
fold are thy works! in wisdom hast thou made them all; the*  
Pf. cxix. 64. *earth is full of thy riches: The earth, O Lord, is full of*  
xxxiii. 5. *thy mercy and bounty: Lord, what is man, that thou art*  
viii. 4. *so mindful of him; or the son of man, that thou makest*  
cxliv. 3. *such account of him? that thou hast made him to have do-*  
Pf. viii. 6. *minion over the works of thy hands, and hast put all things*  
*under his feet?* Under his feet; and such in a manner,  
according to proper and direct meaning, are all those  
things which we have as yet touched upon; so many ar-  
guments of the Divinity even looking downwards, as it  
were, (if we do not so look rather like beasts than men,) we  
may upon this little spot of our habitation perceive:  
but if, employing our peculiar advantage, we lift up our

eyes and minds towards heaven, there in a larger volume, SERM. and in a brighter character, we shall behold the testimonies of perfection, and majesty stupendous described : as our eyes are dazzled with the radiant light coming thence, so must the vast amplitude, the stately beauty, the decent order, the steady course, the beneficial efficacy of those glorious lamps astonish our minds, fixing their attention upon them : he that shall, I say, consider with what precise regularity, and what perfect constancy those (beyond our imagination) vast bodies perform their rapid motions, what pleasure, comfort, and advantage their light and heat do yield us, how their kindly influences conduce to the general preservation of all things here below, (impregnating the womb of this cold and dull lump of earth with various sorts of life, with strange degrees of activity,) how necessary (or how convenient at least) the certain recourses of seasons made by them are ; how can he but wonder, and wondering adore that transcendency of beneficent wisdom and power, which first disposed them into, which still preserves them in, such a state and order ? That all of them should be so regulated, as for so many ages together, (even through all memories of time,) to persist in the same posture, to retain the same appearances, not to alter discernibly in magnitude, in shape, in situation, in distance each from other ; but to abide fixed, as it were, in their unfixedness, and steady in their restless motions ; not to vary at all sensibly in the time of their revolution, (so that one year was ever observed to differ in an hour, or one day in a minute from another,) doth it not argue a constant will directing them, and a mighty hand upholding them<sup>m</sup> ? it did so, Plutarch tells us, to the common apprehensions of men in ancient times ; who

<sup>m</sup> *Ordo autem siderum et in omni æternitate constantia neque naturam significat; est enim plena rationis: neque fortunam, quæ amica varietati constantiam respuit. Cic. de Nat. Deor. ii. 16.*

*Οὐδέποτε δὲ οὐ χαρᾶν μαρτὰ γίγνεται ἡ οὐρά, ἀστερὲς δέδοσται οἱ θύραι μαρτὰ γίγνεται ἡ πόλη, τοιόταν ταραχήσαντες γίγνονται ἀλλὰ οἱ τούτου διατύματα γέ μόνοι, οὐδὲ μαρταῖς, οὐχ ἡμίσηροι, οἱ βασιλεῖς ἐφθαλμοῖς οἱ τίτανες τὰς οἰκίας ισταντείσθαι. Chrys. Απο. 9.*

SERM. from these observations deduced the existence and notion  
 VI. of a God; because, saith he, *they took notice that the*

*sun, the moon, and the rest of the stars, taking their course  
 about the earth, did constantly arise alike in their colures,  
 equal in their bignesses, in the same places, and at the same  
 times<sup>n</sup>.* Reason dictated to them what the inspired Psalmist

Pf. cxlvii. sings concerning the heavenly host; that God commanded,  
 5. and they were created; he hath also established them for  
 ever and ever, by a decree that shall not pass. And surely,  
 those celestial squadrons could never be ranged in a form  
 so proper, and march on so regularly without the mar-

I.a. xl. 26. shalling, and without the conduct of a most skilful captain  
 xlv. 12.

Dan. iv. 35. He that can seriously ascribe all this to an undisciplined

Neh. ix. 6. and unconducted troop of atoms rambling up and down  
 confusedly through the field of infinite space, what might

he not as easily assert or admit? Certainly, he that can  
 think so, can think any thing; and labour were vainly  
 spent in farther endeavour to convince him. So even Pa-  
 gian philosophers have judged; upon whom what impres-  
 sion this consideration hath made, we may learn from  
 these words of one among them, Cicero: *Who, saith he,  
 would call him a man, that beholding such certain motions  
 of heaven, thus settled ranks of stars, all things there so  
 connected and suited together, should deny there were a  
 reason in them, or should affirm those things done by chance,  
 which by no understanding we can reach with how great  
 counsel they are performed?* And, *What other thing, adds  
 he, can be so open and so perspicuous, to us that shall behold  
 the heavens and contemplate things celestial, as that there  
 is a most excellent Divinity, by which these things are go-*

Pf. xix. 1. *verned<sup>o</sup>?* Thus do the heavens declare the glory of God,

<sup>n</sup> Ασί τι γὰρ πόλες & σπάντη, & τὰ λαυτὰ τῶν ἀρρενών τὰς ὑπέγειας φορὰν ἵνα δια-  
 μοιο μὲν ἀντίλλαι τοὺς χρύματα, θεαὶ δὲ τοὺς μηχῖδες, & κατὰ τόπους, & αὐτὸι  
 χρέος τὰς αὐτὰς. Plut. de Plac. i. 6.

• Quis hunc hominem dixerit, qui cum tam certos coeli motus, tam ratos  
 astrorum ordines, tamque inter se connexa et apta viderit, neget his ullam  
 inesse rationem, eaque casu fieri dicat, quæ quanto consilio gerantur, nullo  
 consilio affequi possimus? Cic. de Nat. Deor. ii. 38.

Quid potest esse tam apertum, tamque perspicuum, cum cœlum susperi-

*and the firmament sheweth his handywork: yea, thus we SERM.  
have reason to acknowledge with Nehemiah; Thou, even VI.  
thou, art the Lord alone; thou hast made heaven, the heaven  
of heavens, with all their hosts; the earth and all things  
that are therein, the seas and all that is therein; and thou  
preservest them all.* Thus, every thing above and below  
us, before and behind, on this, on that, on every side of  
us, yields more than a simple attestation to the existence of  
its glorious Maker; each of them singly, several of them  
together, giving their vote and suffrage thereto P.

III. Yea, which was the last consideration intimated, all of them join together in one universal consort, with one harmonious voice, to proclaim one and the same wisdom to have designed, one and the same power to have produced, one and the same goodness to have set both wisdom and power on work in designing and in producing their being; in preserving and governing it<sup>4</sup>: for this whole system of things what is it, but one goodly body, as it were, compacted of several members and organs; so aptly compacted together, that each confers its being and its operation to the grace and ornament, to the strength and stability of the whole; one soul (of Divine providence) enlivening in a manner, and actuating it all? Survey it all over, and we shall have reason to say with the philosopher; *All the parts of the world are so constituted, that they could not be either better for use, nor more beautiful for shew<sup>5</sup>.* In it we shall espy nothing in substance superfluous or defective; nothing in shape de-

*mus, coelestisque contemplati sumus, quam aliquod esse numen præstantissimum  
mentis, quo haec regantur?* *Ibid.* ii. 2.

Τὰ ἄλλα διδούσι τοι πελάσταρος, οὐ δέν μηδέποτε, ἀρνεῖ δὲ θάλατταν ό γῆν,  
καὶ διαστόν διὸν οὐκέτις οὐτος ἀρρέν, διημένας καὶ πυκτὸς διδάσκων ταῦτα,  
πρίν αὐτοράτου ταῦτα γίνεθαι, ἀλλὰ μὴ προσκοπῆς τῶν ἀτακτα ταῦτα μετὰ  
τοῖς τοῖς προσκοπῶν διατελέσμενος; *Chrys.* Αἰδε. 9'.

<sup>6</sup> *Quocunque te flexeris, ibi Deum videbis occurrentem tibi, &c.* *Sen. de  
Bauf.* iv. 8.

<sup>7</sup> — *Ιενάσσεις οὐδέποτε τὸ χρήσιμον, οὐ εφέδε τὸ κάλλιστον, οὐ διατάξεις τὸ μί-  
γμα.* *Bef. Hellenist.* λ. a.

<sup>8</sup> *Omnes mundi partes ita constitutae sunt, ut neque ad usum meliores po-  
tuerint esse, nec ad speciem pulchriores.* *Cic. de Nat. Deor.* ii. 34.

SERM. formed, in position misplaced, in motion exorbitant, so as  
VI. to prejudice the beauty or welfare of the whole<sup>s</sup>. We  
may perhaps not discern the use of each part, or the ten-  
dency of each particular effect; but of many they are so  
plain and palpable, that reason obliges us to suppose the  
like of the rest. Even as a person whom we observe fre-  
quently to act with great consideration and prudence,  
when at other times we cannot penetrate the drift of his  
proceedings, we must yet imagine that he hath some la-  
tent reason, some reach of policy, that we are not aware  
of; or, as in an engine consisting of many parts, curiously  
combined, whereof we do perceive the general use, and  
apprehend how divers parts thereof conduce thereto, rea-  
son prompts us (although we neither see them all, nor can  
comprehend the immediate serviceableness of some) to  
think they are all in some way or other subservient to the  
artist's design: such an agent is God, the wisdom of whose  
proceedings being in so many instances notorious, we  
ought to suppose it answerable in the rest; such an engine  
is this world, of which we may easily enough discern the  
general end, and how many of its parts do conduce thereto;  
and cannot therefore in reason but suppose the rest in their  
kind alike congruous, and conducible to the same pur-  
pose: our incapacity to discover all doth not argue any  
defect, but an excess of wisdom in the design thereof; not  
too little perfection in the work, but too great an one ra-  
ther, in respect to our capacity: however, we plainly see  
the result of all to be the durable continuance of things,  
without interruption or change, in the same constant uni-  
form state; which shews, that in the world there is no  
seed of corruption, as it were; 'no inclination to dissolu-  
tion or decay; nothing that tends to the discomposure or  
destruction of the whole: each ingredient thereof (of

<sup>s</sup> Μηδὲν ἡ φύσις ποιεῖ μάταιον, μηδὲ ἀπολεῖται τὸν ἀναγκαῖον. *Arijt.* iii. *de Anima* cap. 10.

<sup>t</sup> Πύρος γέ ἀλλωνίστις ἀνανεύει τὸν κόσμον διπλικῶς. *Anton.* vi. 15. xii. 13.

Λιγὸς γενίους λεπασσούχοις τὰς φλεράς, αἱ δὲ φθεραὶ πουφίζουσι τὰς γενίους  
μία δὲ τάρτην περιστρέψασσαν ευτρίχια διατίτσι. *Auct. de Mund.* cap. v.

those so unconceivably numerous) consists within its proper limits; not encroaching immoderately upon, not devouring or disturbing another in its course; contrary qualities therein serving to a due temperament, opposite inclinations begetting a just poise, particular vicissitudes conferring to a general settlement; private deaths and corruptions maintaining the public life and health, producing a kind of youthful vigour in the whole: so that six thousand years together hath this great machine stood, always one and the same, unimpaired in its beauty, unworn in its parts, unwearied and undisturbed in its motions<sup>u</sup>. If then, as Plutarch says, *no fair thing is ever produced by hazard, but with art framing it*<sup>v</sup>; how could this most fair comprehension of all fair things be not the lawful issue of art, but a by-blow of fortune; of fortune, the mother only of broods monstrous and misshapen? <sup>y</sup>If the nature of any cause be discoverable by its effects; if from any work we may infer the workman's ability; if in any case the results of wisdom are distinguishable from the consequences of chance, we have reason to believe, that the Architect of this magnificent and beautiful frame was one incomprehensibly wise, powerful, and good Being; and to conclude with Cicero, *Effe praefiantem ali-* Cic. ii. de Nat. Deor. pag. 89. *quam eternamque naturam, et eam suspiciendam, adoran-* λέτε ποίησις  
μα τίκτων  
τοφ. Eurip. *dique hominum generi pulchritudo mundi, ordoque rerum* Ἄρχοντος  
τατ. *celestium cogit confiteri*; the sense of which saying we cannot better render or express, than in St. Paul's words, *The invisible things of God by the making (or rather by the make and constitution) of the world are clearly seen,*

<sup>u</sup> Omnia pereundo servantur; omnia de interitu reformantur, &c. *Tertull.* *4d. cap. 48.*

<sup>v</sup> Οὐ γάρ καὶ θαυμαστὸς τῆς μηγαλιότητος αὐτοῦ κάρεν. *Greg. Naz. Or. 43.*

—Ἐπειγενοι μίνη πεδάντη την χαλινή καὶ δεσμῷ τῷ βουλήματι τοῦ παιάνων τὴν πινέν την παθητικήν δέουν, καὶ ἡ μάχη τούτων εἰρήνη αἰτία γίνεται τῷ παντὶ. *Chrys. Orat. 47, 48. tom. vi.*

<sup>x</sup> Οὐδέποτε τὸν παλαιὸν οὐκέτι καὶ οὐδὲ ἴτυχε γίνεται, ἀλλὰ μετά την τίχην δημιουργόν. *Plat. de Plat. i. 6.*

<sup>y</sup> Quod si mundum efficere potest concursus atroporum, cur porticum, cur templum, cur domum, cur urbem non potest, quae sunt multo minus operaria, et multo quidem faciliora? *Cic. de Nat. Deor. ii. 37.*

SERM. *being understood by the things that are made, even his eternal power and Godhead;* so that, I adjoin after him, *are inexcusable, who from hence do not know God; knowing him do not render unto him his due glory and service.*

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I Believe in God,

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S E R M O N VII.

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THE BEING OF GOD PROVED FROM THE  
FRAME OF HUMAN NATURE.

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GEN. i. 27.

*So God created man in his own image, in the image of God  
created he him.*

THE belief of God's existence is the foundation of all SERM.  
religion, if which be not well laid in our minds by con-  
vincing reasons, the superstructures standing thereon may  
easily be in danger of being shaken and ruined; especially  
being assailed by the winds of temptation and opposition,  
which every where blow so violently in this irreligious  
age. No discourses therefore can perhaps be more need-  
ful, (or seasonably useful,) than such as do produce and  
urge reasons of that kind, apt to establish that foundation.  
Of such there be, I conceive, none better, or more suit-  
able to common capacity, than those, which are drawn  
from effects apparent to men's general observation and ex-  
perience, the which cannot reasonably be ascribed to any  
other cause, than unto God; that is, (according to the  
notion commonly answering to that name,) to a Being incomprehensibly wise, powerful, and good. Of such ef-  
fects there be innumerable many in this sensible world  
among things natural, more strictly so called, that is, sub-

S E R M. VII. fisting and acting without immediate use of understanding or choice ; the constitutions and operations of which (being evidently directed according to very much reason, and to very good purpose) do evince their being framed and ordered by such a Being ; as I have formerly, with competent largeness, endeavoured to shew. But beside those, there is exposed to our observation, yea subject to our inward conscience, another sort of beings, acting in another manner, and from other principles ; having in them a spring of voluntary motion and activity ; not, as the rest, necessarily determined, or driven on, by a kind of blind violence, in one direct road to one certain end ; but guiding themselves with judgment and choice, by several ways, toward divers ends ; briefly, endued with reason, to know what and why ; and with liberty, to choose what and how they should act ; and that this sort of beings (that is, we ourselves, all mankind) did proceed from the same source or original cause, as it is in way of history delivered and affirmed in our text, so I shall now endeavour by reason (apt to persuade even those, who would not allow this sacred authority) to shew. Indeed, if the

Rom. i. 20. *eternal power and divinity of God may, as St. Paul tells us, be seen in all the works of God* ; the same peculiarly and principally will appear observable in this masterpiece, as it were, of the great Artificer ; if the meanest creatures reflect somewhat of light, by which we may discern the Divine existence and perfections ; in this fine and best polished mirror we shall more clearly discover the same : no where so much of God will appear as in this work, which was designedly formed to resemble and represent him. This then is the subject of our present discourse, That in man, well considered, we may discern manifest footsteps of that incomprehensibly excellent Being, impressed upon him ; and this doubly, both in each man singly taken, and in men as standing in conjunction or relation to each other : considering man's nature, we shall have reason to think it to have proceeded from God ; considering human societies, we shall see cause to suppose them designed and governed by God.

I. Consider we first any one single man, or that human SERM. nature abstractedly, whereof each individual person doth partake ; and whereas that doth consist of two parts, one material and external, whereby man becomes a sensible part of nature, and hath an eminent station among visible creatures ; the other, that interior and invisible principle of operations peculiarly called human : as to the former, we did, among other such parts of nature, take cognisance thereof, and even in that discovered plain marks of a great wisdom that made it, of a great goodness taking care to maintain it. The other now we shall chiefly consider, in which we may discern not only σημεῖα, but δροιά-πετα, of the Divine existence and efficiency ; not only large tracks, but express footsteps ; not only such signs as smoke is of fire, or a picture of the painter that drew it ; but even such, as the spark is of fire, and the picture of its original.

1. And first, that man's nature did proceed from some efficient cause, it will (as of other things in nature) be reasonable to suppose. For if not so, then it must either spring up of itself, so that at some determinate beginning of time, or from all eternity, some one man, or some number of men did of themselves exist ; or there hath been a succession, without beginning, of continual generations indeterminate, (not terminated in any root, one or more, of singular persons.)

Now generally, that man did not at any time in any manner spring up of himself, appears, 1. From history and common tradition ; which (as we shall elsewhere largely shew) deliver the contrary ; being therein more credible than bare conjecture or precarious assertion, destitute of testimony or proof. 2. From the present constant manner of man's production, which is not by spontaneous emergency, but in way of successive derivation, according to a method admirably provided for by nature. 3. Because if ever man did spring up of himself, it should be reasonable that at any time, that often, that at least sometime in so long a course of times, the like should happen, which yet no experience doth attest. 4. There is an evident re-

SERMON. lation between our bodies and souls; the members and  
VII. organs of our bodies being wonderfully adapted to serve  
the operations of our souls. Now in our bodies (as we  
have before shewed) there appear plain arguments of a  
most wise Author, that contrived and framed them;  
therefore in no likelihood did our souls arise of them-  
selves, but owe their being to the same wise Cause.

Also particularly, that not any man did at some begin-  
ning of time spring up of themselves is evident, because  
there is even in the thing itself a repugnance; and it is al-  
together unconceivable that any thing, which once hath  
not been, should ever come to be without receiving its  
being from another: and supposing such a rise of any  
thing, there could not in any case be any need of an effi-  
cient cause; since any thing might purely out of nothing  
come to be of itself.

Neither could any man so exist from eternity, both  
from the general reasons affigned, which being grounded  
in the nature of the thing, and including no respect to this  
circumstance of now and then, do equally remove this  
supposition, (for what is in itself unapt or unnecessary or  
improbable to be now, was always alike so; the being  
from eternity or in time not altering the nature of the  
thing;) and also particularly, because there are no foot-  
steps or monuments of man's (not to say eternal, but  
even) ancient standing in the world; but rather many  
good arguments (otherwhere touched) of his late coming  
therewith; which consideration did even convince Epicurus and his followers, and made them acknowledge  
man to be a novel production. I add, seeing it is necef-  
sary to suppose some eternal and self-subsistent Being dif-  
fint from man, and from any other particular sensible  
being, (for there is no such being, which in reason can  
be supposed author of the rest; but rather all of them bear  
characters signifying their original from a Being more ex-  
cellent than themselves;) and such an one being admit-  
ted, there is no need or reason to suppose any other, (espe-  
cially man and all others appearing unapt so to subsist,) therefore it is not reasonable to ascribe eternal self-sub-

istence to man. This discourse I confirm with the suffrage of Aristotle himself; who in his Phyicks hath these words: *In natural things, that which is definite and better, if possible, must rather exist: but it suffices, that one, the first of things immoveable, being eternal, should be to others the original of motion*<sup>a</sup>; (I subjoin, and by parity of reason it is sufficient, that one and the best thing be eternally sufficient of itself, and the cause of subsistence to the rest.)

As for the last supposition, that there have been indeterminate successions of men, without beginning, it is also liable to most of the former exceptions, beside that it is altogether unintelligible, and its having this peculiar difficulty in it, that it ascribes determinate effects to causes indeterminate. And indeed it hath been to no other purpose introduced, than to evade the arguments arising from the nature of the thing, by confounding the matter with impertinent intrigues, such as the terms of infinite and indeterminate must necessarily produce in man's shallow understanding. I therefore, upon such grounds, assume it as a reasonable supposition, that man's nature is nowise <sup>(\* hath not sprung up of itself.)</sup> *abrogans*, but hath proceeded from some cause.

2. I adjoin, secondly, that it could not come from any sensible or material cause, nor from any complication of such causes; for that the properties, the powers, the operations of man's soul are wholly different from in kind, highly elevated in worth, above all the properties, powers, and operations of things corporeal, in what imaginable manner soever framed or tempered: the properties, faculties, and operations of our souls are, or refer to, several sorts or ways of knowledge, (sense, fancy, memory, discourse, mental intuition;) of willing, (that is, of appetite toward and choice of good, or of disliking and refusing evil;) of passion, (that is, of sensible complacency or displeasure in respect to good and evil apprehended under several notions and circumstances;) of *autoximēσία*, or self-moving, (the power and act of moving without

<sup>a</sup> Εὐ γάρ τοι φίρε διὸ τὸ πατερομένον, καὶ τὸ βίλτιστον, ἵας ἱδίχηται, δεσμέχει μὲλλεν· Ιερόν. Η καὶ εἰ λο, τὸ πρῶτον τὸν ἀποκήτων αἴδην ὁ, Ιερόν τοῖς ἀλλας δεργὴ ανθίσει. *Phyf.* viii. 7.

SERM. any force extrinsical working upon it.) The general properties of things corporeal are extension according to several dimensions and figures; aptness to receive motion from, or to impart motion unto, each other in several degrees and proportions of velocity; to divide and unite, or to be divided and united each by other; and the like, coherent with and resulting from those: now to common sense it seems evident, that those properties and these are *toto genere* different from each other; nor have any conceivable similitude unto, connection with, dependence upon each other, as to their immediate nature. Let any part of this corporeal mass be refined by the subtlest division, let it be agitated by the quickest motion, let it be modelled into what shape or fashion you please; how can any man imagine either knowledge or appetite or passion thence to result? or that it should thence acquire a power of moving itself, or another adjacent body? Even, I say, this inferior locomotive faculty is too high for matter, by any change it can undergo, to obtain: for we (as inward experience, or conscience of what we do may teach us) determine ourselves commonly to action, and move the corporeal instruments subject to our will and command, not by force of any precedent bodily impression or impulse, but either according to mere pleasure, or in virtue of somewhat spiritual and abstracted from matter, acting upon us, not by a physical energy, but by moral representation, in a manner more easily conceived than expressed; (for no man surely is so dull, that he cannot perceive a huge difference between being dragged by a violent hand, and drawn to action by a strong reason; although it may puzzle him to express that difference;) such a proposition of truth, such an apprehension of events possible, such an appearance of good or evil consequent, (things no where existent without us, nor having in them any thing of corporeal subsistence; nor therefore capable of corporeal operation,) are all the engines that usually impel us to action; and these, by a voluntary application of our minds, (by collecting and digesting, severing and rejecting, sifting and moulding the present single represent-

sions of things, by an immediate interior power, independent from any thing without us,) we frame within ourselves. And even such a self-moving or self-determining power we cannot anywise conceive to be in, or to arise from, any part of this corporeal mass, however shaped or fized, however situated or agitated: much less can we well apprehend the more noble faculties to be seated in or to spring from it; of them the grossest and the finest, the slowest and the nimblest, the roughest and the smoothest bodies are alike capable, or rather unlike, incapable. To think a gross body may be ground and pounded into rationality, a slow body may be thumped and driven into passion, a rough body may be filed and polished into a faculty of discerning and resenting things; that a cluster of pretty thin round atoms, (as Democritus Arist. de  
forsooth conceited,) that a well mixed combination of elements, (as Empedocles fancied,) that a harmonious temperation (or crafis) of humours, (as Galen, dreaming it seems upon his drugs and his potions, would persuade us,) that an implement made up of I know not what fine springs, and wheels, and such mechanic knacks, (as some of our modern wizards have been busy in divining,) should, without more to do, become the subject of so rare capacities and endowments, the author of actions so worthy, and works so wonderful; capable of wisdom and virtue, of knowledge so vast, and of desires so lofty; apt to contemplate truth, and affect good; able to recollect things past, and to foresee things future; to search so deep into the causes of things, and disclose so many mysteries of nature; to invent so many arts and sciences, to contrive such projects of policy, and achieve such feats of prowes; briefly, should become capable to design, undertake, and perform all those admirable effects of human wit and industry which we daily see and hear of; how senseless and absurd conceits are these! how can we, without great indignation and regret, entertain such suppositions! No, no; it is both ridiculous fondnes and monstrous baseness for us to own any parentage from, or any alliance to, things so mean, so very much below us. It is indeed ob-

SER.M. servable, that no man can well, or scarce any man hath disowned the receiving his being from God, but hath alſo in a manner disavowed his own being what he is; that no man denying God, hath not also withal denied himself; denied himself to be a man; renounced his reason, his liberty, and other perfections of his nature; rather than acknowledge himself so well descended, hath been ready to confess himself no more than a beast, yea much less than probably beasts are; a mere corporeal machine, a ball of fate and chance, a thing violently tossed and tumbled up and down by bodies all about it. But let these degenerate men vilify their own nature, and disparage themselves as they please, yet those noble perfections of our soul speak its extraction from a higher stock; we cannot, if we consider them well, but acknowledge that,

Mentem e cœlesti demissam traximus arce;

*'Ο γὰρ θεοὶ ἀνθρώπους τι-λάγεις τι-* or, as Epicharmus said of old, that *man's reason did spread from the Divine reason*; they plainly discover their original *φυσικὸν καὶ τοῦ Θεοῦ* to be from a cause itself understanding and knowing. *Επίκ. Cl. A.* willing freely, resenting things, (if I may so speak,) and moving of itself in a more excellent manner and degree. *lex. Ser. v.* pag. 441.

And indeed it is very considerable to our purpose, that while we assert the existence of God, we assert no other thing to be, than such as whereof we can assign a manifest instance or example, as it were, although in degree much inferior; for what can in any degree exist, it is not hard to conceive that possible to exist in any degree, how high soever; what is in kind possible, is in any perfection of degree possible; yea, what we see in a lower degree somewhere to exist, doth probably elsewhere exist in higher perfection. There is therefore scarce any attribute commonly ascribed to God, the existence whereof we cannot shew possible, yea very credible, by shewing some degree, (I use this word in a large and popular sense, not regarding scholastical nicety,) some participation, some semblance (or, if you please, some shadow) thereof discernible in man; he being indeed a small picture, as it were, wherein God hath drawn and represented himself, giving us to read that of himself in this small volume, which in its proper

character and size we could never be able to apprehend; SERM. each letter, each line of his excellency being in itself too large for our eye perfectly to view and comprehend.

3. We are, I say, not only God's works, but his children; our souls bearing in their countenance and complexion divers express features of him; especially as at first they were made, and as by improvement of our capacities they may again become. <sup>b</sup> In the substance of man's soul, in its union with things corporeal, in its properties and powers, we may observe divers such resemblances, declaring it in a manner to be what Seneca did say of it, *a little God harboured in human body*. For as Deus in humano corpore hof-  
pitans. God, (*inhabiting light inaccessible*,) being himself invisible, and subject to no sense, discovers himself by manifold effects of wisdom and power; so doth our soul, itself immediately exposed to no sense, shew itself by many works of art and industry, wherein she imitates nature and the works of God; although her works in fineness and greatness do indeed come infinitely short of his.

As God by his presence and influence doth, as the philosopher speaks, *contain and keep together the whole frame of things*, so that he withdrawing them, it would fall of itself into corruption and ruin; so doth the soul, by its union and secret energy upon the body, connect the parts of its body, and preserve it from dissolution, which presently, they being removed, do follow.

As he, in a manner beyond our conception, without any proper extension or composition of parts, doth co-exist with, penetrateth, and passeth through all things;

<sup>b</sup> ————— quid mirum noscere mundum  
Si possunt homines, quibus est et mundus in ipsis,

Exemplumque Dei quisque est in imagine parva? Manil. 4.

Trifast. x'. Διὸ τολματος ἵστι, τὸ μὲν ἀνθρώπος ἰτίγυρος, τὸν δὲ Θεόν τὸν δὲ σκέπανον ἔνει θύει, ἀθέατος ἀνθρώπος.

Quem in hoc mundo locum Deus obtinet, hunc in homine animus; quod est Hoc materia, id in nobis corpus est. Sen. Ep. 65.

Doum te scito esse: siquidem Deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit, et moverit, et moderatur id corpus, cui præpositus es, quam hunc mundum princeps ille Deus; et ut ipsum mundum ex qua-  
dam parte mortalem Deus æternus, sic fragile corpus animus sempitemus movet. Cic. in Somn. Scip.

SERM. <sup>c</sup>so is she, in a manner also unconceivable, every where  
 VII. present within her bounds, and penetrates all the dimensions of her little world.

As he incomprehensibly, by a word of his mind, or by a mere act of will, doth move the whole frame or any part of nature; so doth she, we cannot tell how, by thinking only, and by willing, wield her body, and determine any member thereof to motion.

As he, not confined by the extension or duration of things, doth at one simple view behold all things, not only present, but past and future, yea, whenever, wherever, however possible; <sup>d</sup>so doth she, making wide excursions out of her narrow mansion in an instant, as it were, with a marvellous agility, transcend any fixed bounds of time or place; surveys in her thought the most remote regions, stopping no where, and passing over the world's bounds into spaces void and imaginary; reviews ages long since past, and looks forward into those long after to come; sees things in their causes, and, as it were, beyond them, even the possibilities of things that never shall be.

<sup>e</sup> Ο Θεός μὲν. As he performs nothing rashly or vainly, but always with wisest design to the best end; so doth she never set herself on action without some drift, or aim at good apparent to her.

As he among all the agitations and changes of things without him abides himself immoveable, impassible, and immutable; so is she, immediately at least, not disturbed, not altered, not affected by the various motions that surround her; they do not touch her, they cannot stir her; among the many tumults and tempests blustering all

<sup>c</sup> Η δὲ φυχὴ τῆς τῆς δινοῖς πενίας πάσῃ πατεῖ ἔξοιται ἰθαπλῶται τῇ πείσμῃ, καὶ μέχρις οὐρανῶν ἀποῦσα, καὶ τὸν ἄνθετον ἴτικατιύσασα, καὶ τῷ τελάτῳ τῆς πενίας ἴτιεχομένη, &c. Greg. Nyss. Cat. c. 10.

<sup>d</sup> Magna et generosa res est humanus animus, in immensum se extendit, nec ullos sibi ponit nisi communes cum Dco terminos patitur. Sen. Ep. 102.

Πᾶς μιτρῆ γένης, καὶ νῦν οὐ χωρίζεται, ἀλλ' εἰ ταυτῷ μίνω πάστα ἴτιεχεται. Greg. Naz. Or. 26.

<sup>e</sup> Τάξας λογικῶν καὶ ἀλόγου πράματος τὸν ἀνθρώπον, ζῶσ λογικὸν συνεπίστατο, διπλῶν μυστικῶν τοι καὶ ἀρρέπεται τὸν χρόνον τῷ νοῦ, καὶ τὸν νοῦν τῷ απίματι. Greg. Naz. Or. 26.

about her, she can retain a steady calm and rest : Aristotle SERM. himself concluded her to be unmoveable, impassible, unmixed, and uncompounded f.) So fair characters are there of the Divine nature engraven upon man's soul : but one chief property thereof we have not as yet touched ; whereof, alas ! the lineaments are more faint and less discernible ; they being in themselves originally most tender and delicate, and thence apt by our unhappy degeneration to suffer the most, and have thence accordingly been most defaced ; goodness I mean ; whereof yet, I shall not doubt to say, many goodly relics are extant, and may be observed therein. There do remain, dispersed in the soil of human nature, divers seeds of goodness, of benignity, of ingenuity, which being cherished, excited, and quickened by good culture, do, to common experience, thrust out flowers very lovely, yield fruits very pleasant of virtue and goodness. We see that even the generality of men are prone to approve the laws and rules directing to justice, sincerity, and beneficence ; to commend actions suitable unto them, to honour persons practising according to them ; as also to distaste, detest, or despise such men, whose principles or tempers incline them to the practice of injury, fraud, malice, and cruelty g ; yea, even them men generally are apt to dislike, who are so addicted to themselves, as to be backward to do good to others. Yea no man can act according to those rules of justice and goodness without satisfaction of mind ; no man can do against them without inward self-condemnation and regret, (as St. Paul did observe for us.) No man hardly is so savage, in whom the receiving kindnesses doth not beget a kindly sense, and an inclination (*eo nomine*, for that cause barely) to return the like ; which inclination can-

<sup>f</sup> "Επει τὸν ἀδύνατον τὸ οὐδέχεται αἰτῆσαι κίνησιν. de An. i. 3. ἀριθμὸς de An. i. 5. iii. 5, 6, &c. ἀμυγῆς, ἀπλαῦς. iii. 6, &c.

<sup>g</sup> Quae autem natio non comitatem, non benignitatem, non gratum animum, et beneficii memorem diligit ? quae superbos, quae maleficos, quae cradeles, quae ingratos non aspernatur, non odit ? Cic. de Leg. i. pag. 303.

SERM. not well be ascribed to any other principle than somewhat  
 VII. of ingenuity innate to man<sup>h</sup>.

All men, I suppose, feel in themselves (if at least not hardened by villainous custom) a disposition prompting them to commiserate, yea (even with some trouble and some damage to themselves) to succour and relieve ~~them~~ who are in want, pain, or any distress; even mere strangers, and such from whom they can expect no return of benefit or advantage to themselves.

Many examples occur, in experience and in history, of men, who, from dictates of common reason and natural inclinations, (which in this case are not to be separated, both arising from the same source of human nature,) have been very apt freely and liberally to impart unto others somewhat of any good thing they possessed; to sacrifice their own ease, pleasure, profit unto others' benefit; to undergo great pains and hazards for public good, (the good of their family, of their friends, of their country, of mankind in general;) and all this without any hope of recompense; except perhaps that commonly they might have some regard to the approbation and acceptance, to the good-will and gratitude of them, whom their beneficence obliged; which in real esteem is no great derogation to their noble performances; and argues only, there is, together with such a laudable benignity or goodness of nature, (to excite and enliven it,) implanted a natural ambition also, or generosity in man's soul; which being well moderated seems not culpable; since God himself, in return to his most free beneficence, doth expect and require somewhat of thanks and praise; so much as we are able to render to him.

Yea, (although our adversaries will scarce admit so much, for that not supposing any good original, they are unwilling to allow any good derivative; they are as

<sup>a</sup> Quid tam laudabile, quid tam æqualiter in omnium animos receptum, quam referre bene meritis gratiam? *Sen. de Benef.* iv. 16.

Huic uni rei non posuimus legem, tanquam satis natura cavit. *Ibid.* iv. 17.

eady to exclude all humanity as divinity; they have S.E.R.M. commonly, as no opinion of God, so no good opinion of men; feeling little good in themselves, they are willing to think less to be in others; so projecting to excuse themselves, and shroud their own particular faults under the covert of a general naughtiness,) <sup>1</sup> I doubt not to say, there have been many persons in all ages full of very single and sincere good-will toward men, heartily desiring the public good, and compassionating the evils of mankind; ready with their best endeavours to procure and promote the one, to prevent and remove the other, from principles of mere ingenuity or pure nobleness; that with unmoveable resolution have persisted in courses tending to such ends, although in them they have encountered dangers, disgraces, and troubles from the ingrateful world, or rather from some men prevalent therein, their envy or spite.

In fine, the wisest observers of man's nature have pronounced him to be a creature gentle and sociable, inclin- <sup>Ζωὴν οὐκαρ.</sup> able to and fit for conversation, apt to keep good order, <sup>Ζωὴν πελετην.</sup> to observe rules of justice, to embrace any sort of virtue, if well managed, if instructed by good discipline, if guided by good example, if living under the influence of wise laws and virtuous governors. Fierceness, rudeness, craft, malice, all perverse and intractable, all mischievous and vicious dispositions do grow among men (like weeds in any, even the best soil) and overspread the earth, from neglect of good education; from ill conduct, ill custom, ill example; (it is the comparison of St. Chrysostom and of Plutarch <sup>k.</sup>) It is favour therefore, I conceive, to their

<sup>1</sup> Nec est quisquam gentis ullius, qui ducem naturam natus ad virtutem pervenire non possit. *Cic. de Leg.* 1.

Natura nos ad mentem optimam genuit, adeoque discere meliora volentibus prouidit, ut vere intuenti mirum sit illud magis malos esse tam multos. *Quintil. xii. 11.*

<sup>k</sup> *Chrysost. tom. v. pag. 613.* Καθάπτει δὲ γῆ, οὐτοι λαμπρὰ καὶ πίστις εἰσι τρυχαῖς μὲν γενεγόνται δι, πολλὰς ἵπτείνονται τὸν ἀπανθύτον φρέατον, οὔτε δὲ καὶ δίστης οὐκείδη καλὰ σύντονα δὲ τὸν παραγαγόντα, καὶ πρὸς τὸν τῆς ἀρετῆς παραπομπὸν ἴχνους, &c.

*Plat. de sera natu. vind. pag. 978.* — Εἶδες οὖν μάρτυρας ἀρετῆς θεόν τινα φέρε-

SERM. own habitual depravations of nature (or perhaps to some  
 VII. prejudicate opinions) which hath induced some men to  
 make so disadvantageous a portraiture of human nature,  
 in which nothing lightsome or handsome, no lines of candour or rectitude do appear, but all seems black and  
 crooked; all is drawn over with dusky shades, and irregular features of base designfulness, and malicious cunning; of suspicion, malignity, rapacity; which character were it true, (in that general extent, and not proper only to some monsters among men,) we need not farther seek for hell, since as many men, so many fiends appear unto us. But so commodious living here; so many offices daily performed among men, of courtesy, mercy, and pity; so many constant observances of friendship and amity; so many instances of fidelity and gratitude; so much credit always (even among Pagans and Barbarians) preferred to justice and humanity, (humanity, that very name doth fairly argue for us,) do sufficiently confute those defamers and slanderers of mankind; do competently evidence, that all good inclinations are not quite banished the world, nor quite razed out of man's soul; but that even herein human nature doth somewhat resemble its excellent original, the nature Divine.

Thus doth man's nature in its substance, as it were, its faculties, its manner of operation, resemble God: but we may farther observe, that as children are indeed in complexion and feature usually born somewhat like to their parents, but grow daily more like unto them, (those smaller lineaments continually with their bulk and stature increasing and becoming more discernible;) so is man improvable to more exact resemblance of God; his soul hath appetites and capacities, by which well guided and ordered, it soars and climbs continually in its affection and desire toward Divine perfection. Man hath an insatiable curiosity and greediness of knowledge, (*his eye is never satisfied with seeing, nor his ear filled with hearing;*)

Eccles. i. 8. μενας τροπης γνωστην φυχαι βαδιζουσι, και τη γνωστην οις ισχυρην αποτελε, και εὖλος ιστιφυκις ιξανθι δι ταχη φύσιν την πανίαν υπε τροφης, και ομιλίας φαύλων φυγόμενον, &c.

he never rests content with, but in a manner despises the SERM. notions already acquired ; always striving to enlarge and enrich his mind with intellectual treasure. So doth he tend nearer to Divine omniscience.

VII.

And as his searches after truth, so his desires of good are in a manner boundless. No present, no definite good can long detain his liking, or fully content him : he soon doth suck it dry, and leaves it insipid ; then longs and hunts after fresh entertainments : he seems poor to himself in the greatest plenty, and straitened in the most ample condition. In short, he ever aspires to somewhat more great and high than what he enjoys ; finding in himself a kind of infinite (at least indefinite) ambition and covetousness, a restless tendency after farther degrees of joy and happiness, so doth he shoot himself on toward that highest mark of Divine felicity.

Being sensible of his own mortal and transitory condition, he yet seeks to live for ever in his name and memory, labours to perform memorable actions, rears lasting monuments of his art and knowledge, of his wealth and power, of his bounty and munificence, by all means finding and striving to commend himself to the regard of posterity ; thus affects he another sort of likeness unto God, even a kind of immortality and eternity.

If also, being through Divine grace awakened out of that drowsy state, (which naturally in great measure hath seized upon all men,) he discovereth his moral or spiritual wants and imperfections ; he is then apt to breathe and endeavour a nearer similitude to God, even in goodness, righteousness, and purity ; to labour in getting continually his inclinations more rectified, and his passions better composed ; in restraining, subduing, destroying inordinate self-love, with the sensuality, the perverseness, the pride, the malice growing from that evil root ; in promoting all virtuous desires and affections, especially reverence toward God his father, and charity toward man his brother ; neither then can he be at ease or well content, till he arrive in such dispositions of mind to that nearness of perfection which his capacities do admit. And a man thus qualified

**SERM.** in degree, thus tending in desire toward higher perfect  
**VII.** in goodness, is indeed the most lively image that can  
*us ieronymo-*  
*on.*  
*Colof. iii.* framed of God; being, as St. Paul expresseth it, *rene-*  
*to an acknowledgment* (or better understanding of him  
*10.* of his Maker, of true goodness) *according to the imag-*  
*him that made him.* I might also propound to your con-  
*sideration* that *φύλαρπον φυσικὸν τὸ πρὸς τὸν κτίσαντα*, (as our Fathers doth call it,) that *natural proclivity obser-*  
*Orig. in*  
*Cels.*  
*Testimoni-*  
*um animae*  
*naturaliter*  
*religiose.*  
*Tertull.*  
*in nature for all creatures to be readily acquainted with their parents, to run after them, to expect from them supply of wants, succour in straits, refuge and defence against dangers; from hence we may easily discern to what party any child belongs: and since there appears the like stinct and capacity innate to man, (and indeed to him alone) whence some philosophers thought good from this property to define man, a creature capable of religion<sup>1</sup>;) he is apt to entertain notions of God, to bear in his awe and respect toward him; since he is ready in all straits (when other helps and hopes fail him) to lift his heart and voice toward Heaven for assistance; may we not in like manner hence discern, and with reason infer, that man is also in especial manner God's child and offspring?*

I might also adjoin, that the very power of man's conceptions, although imperfect and inadequate, concerning God, is in itself a faculty so very spiritual and sublimated that it argues something divine in man's soul. <sup>m</sup> *That is known by its like*, was an axiom among ancient philosophers; and that *spiritual things are spiritually discerned*.

*1 Cor. ii.*  
*14.*

<sup>1</sup> *Animalis religionis capax.*

*Animus—hoc habet argumentum divinitatis suæ, quod illum divinitatem. Sen. Nat. quæst. 1. præf.*

<sup>m</sup> *Arist. de An. i. 2. γνῶντες δια ὑποτιθέμενοι.*

*Quis cœlum possit nisi cœli munere nosse,  
 Et reperire Deum nisi qui pars ipse deorum est? Manil. lib. 2.*

is the rule of a better master in wisdom than they; and SERM. beasts surely, because not endued with reason, have no 

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conceptions concerning man's nature or the matters proper to him, (according to what rules, by what methods, to what purposes he doth act;) so in likelihood should we not be able to apprehend and discourse about things appertaining to God, his nature, the methods and reasons of his proceedings; the notions of eternal truth, the indispensable laws of right, the natural differences of good and evil, with such like high objects of thought, except our souls had in them some sparks of Divine understanding; some cognition with, and communication from, Heaven.

I shall to these only subjoin one farther consideration worth attending to; that the wisest and most considerate men, in several times, only by reflecting upon their own minds, and observing in them what was most lovely and excellent, most pure and straight, have fallen upon, and conspired in, notions concerning God, very suitable to those which we believe taught us by revelation; although contrary to the prejudices of their education, and to popular conceits: many admirable passages to this purpose we may find dropped from the mouth of Socrates and the pen of Plato; in Cicero, in Epictetus, yea, in the least credulous or fanciful of men, Aristotle himself. Whence plainly enough we may collect how near affinity there is between God and us; how legible characters of the Divinity are written upon our souls; how easily we may know God, if we be not ignorant of ourselves; that we need not go far to fetch arguments to prove that God is, nor to find lessons to learn what he is; since we always carry both about us, or rather within us; since our souls could indeed come from no other than such a Being, whom they so resemble and represent.

I have indulged my thoughts somewhat freely in this speculation, yet I hope not altogether impertinently, for that (as I before alleged) in the chief of God's works (observable by us) we may reasonably suppose that his glory doth chiefly shine; and will therefore be most dis-

SERM. cernible to us, if we open our eyes and apply our m  
VII. thereto.

II. Thus doth human nature, being in each sing man, shew the existence of God, as its original au and pattern; considering also men as related and c bined together in society, some glimpse of a Divine po and wisdom ordering them toward it, and preserving t in it, may be perceived. As in the world natural, parts thereof are so fitted in varieties of size, of quality aptitude to motion, that all may stick together, (exclu chasms and vacuities,) and all cooperate incessantly to preservation of that common union and harmony w was there intended; so in the world political we may serve various propensions and aptitudes disposing to collection and coherence and cooperation in soci They are apt to flock together, not only from a kin necessity, discovered by reason, for mutual help and fence; but from a natural love to company and convi tion, with an aptnes to delight therein, and from an in aversion to that solitude, wherein many great appe natural to man must needs be stifled. They are also v ellously fitted to maintain intercourse not only by principal guide thereof, reason, but by that great in ment of it, speech; whereby men impart, and, as it v transfuse into one another, their inmost thoughts; w faculty doth evidently relate unto, and plainly shews naturally designed for, society. In order thereto, men also endued with several subordinate inclinations and lifications (arising from different temper of body, or d sition of mind) requisite to cement society, and preser for a competent durance in peace and order; some being made very sagacious and provident, and thence to direct others; very quick and active, thence able to cute; others of a high spirit and courage, thence affe and disposed to command; most others being du conceit, or heavy of temper, or of a soft spirit, and th apt to follow, content to rest in mean state, willin obey. All these things being so ordered, that even

trieties of humour in men do serve to settle them in SERM. their due place and posture; to beget and preserve a peaceful union, and a decent harmony of action in society; which, supposing all men in ability and inclination more like or equal, (able to do, apt to affect the same things,) could hardly be; for then all men would be competitors and strugglers for the same thing, and so none would easily obtain, or peacefully enjoy it.

Now since it is plainly best for man to live thus in society, many great benefits thence accruing to him, (security to his life, safe enjoying the fruits of his industry, much ease by mutual assistance, much delight in conversation; all that civil people enjoy of convenience beyond barbarians and savages, or indeed above beasts,) that men are so disposed and suited thereto, is an argument of mighty wisdom and great goodness in that cause from whence all this proceeded; and such a cause is God.

Thus from the constitution of societies we may collect a provident care over human affairs; the same also may be reasonably deduced from the preservation of them; for although man be inclined unto and fitted for society, yet being an agent very free and loose in his action, (acting contingently, and without necessary subjection to any settled law or rule, as do other things in nature,) no ordinary banks will constantly retain him in due place and order; so that the course of affairs, perverted by some men's irregular wills and passions, would run into great confusion, did not a wise care also continually govern things, seasonably interposing its hand, and thereby upholding, retaining, establishing them in order, or reducing them thereto; did not a superintendent power restrain the fierceness of tyrants, the ambition of grandees, the greediness of oppressors, the wildness and precipitancy of factious multitudes; did not God sometime break the arm of the wicked; or, as Job speaks, pour contempt upon princes, and weaken the strength of the mighty; if he, that stilleth the noise of the seas, did not also repress the tumults of the people.

Ps. xxxvii.  
17. x. 15.  
Job xii. 21.  
xxxviii. 15.  
Pf. cvii. 40.  
lxxv. 7.

SERM. ple. Indeed, as in nature it is wisely provided that tige  
VII. wolves, and foxes upon the earth, that kites in the :  
and sharks in the sea, shall not so multiply and abound  
but that many tame and gentle creatures shall abide th  
by them ; so among men, that (among divers fier  
ravenous, crafty, and mischievous men) so many po  
simple, and harmless people do make a shift to l  
here in competent safety, liberty, ease, and comfort, do  
argue his especial overwatching care and governan  
Psal. cxlvii. who (as we are, in conformity to experience, taught  
7. cvii. 41. sacred Scripture) hath an especial regard unto the po  
ix. 9. x. 14. xxxvii. 18. and unto the meek ; providing for them, and protecti  
them.

I might subjoin those significations of Providence, whi  
the general connection of mankind doth afford ; thin  
being so ordered, that several nations and societies sh  
be prompted, by need or by advantage mutual, to maint  
correspondence and commerce with each other ; und  
common laws and compacts, that so there should becom  
a kind of union and harmony even among the seve

*Grant, we beseech thee, Almighty God, that the words, SERM.  
which we have heard this day with our outward ears, may VII.  
through thy grace be so grafted inwardly in our hearts,  
that they may bring forth in us the fruit of good living, to  
the honour and praise of thy name, through Jesus Christ our  
Lord. Amen.*

I Believe in God,

## SERMON VIII.

THE BEING OF GOD PROVED FROM  
UNIVERSAL CONSENT.

PSALM xix. 3, 4.

*There is no speech nor language where their voice is not heard, & their line far nation according to the \* LXX.*



*itions, through all courses of time, who (otherwise differ- S E R M. g in language, custom, and conceit) only have agreed in VIII. us one matter of opinion.* This testimony, in itself simply taken, hath indeed (according to the rules of reason and judgments of wise men) no small force; but seems to be much greater, if we consider the source, whatever that could be, whence it was derived. As to the thing absolutely taken, Aristotle thus ranks the degrees of probability: what seems true to some wise men is somewhat probable; what seems to the most or to all wise men, is very probable; what most men, both wise and unwise, assert unto, doth still more resemble truth; but what men generally consent in hath the highest probability, and approaches near to demonstrable truth; so near, that it may pass for ridiculous arrogance and self-conceitedness, or for tolerable obstinacy and perverseness, to deny it. *A man, Θεόν τὸν τοῦ δικαίου τὸν εργάτην, λέπει, μὴ λανθάνειν τούς τοὺς τελεῖας τούτων.* *Top. i. 8.*

With the philosopher, *may assume what seems true to the wise, if it do not contradict the common opinion of men;* no man's wisdom (he supposes) sufficient to balance the general authority of men. Indeed, when extravagant wits, and pretenders to wisdom, (or to an extraordinary reach in knowledge,) shall assert things evidently repugnant to sense or reason; that snow and coal have the like appearance, (as did Anaxagoras;) that all motion is impossible, (as Leucippus;) that contradictory propositions may be consistent, (as Heraclitus;) we may add to those instances, that all things in nature proceeded from chance, (as Epicurus and his followers;) what other means have we (since no principles can be more evident than such propositions as they eject) to confute them, or to decide the cause, than making appeal to the common sentiments of mankind? which if they decline, what have we more to do than to laugh at or pity them? however, surely, he needs to have a very strong and very clear reason to shew, who dares to withstand the common suffrage of mankind, and to challenge all the world of mistake. Now somewhat to enlarge this discourse; but more to evidence the matter of fact upon which it is grounded, and withal to make good that confirmation thereof, which was intimated; I shall

**SERM.** allege some few testimonies of ancient philosophers, (that is, of witnesses in this cause most impartial and unsuspected,) selected out of innumerable others extant and obvious, serving to the same purpose: *We are wont to attribute much, faith Seneca, to what all men presume; it is an argument with us of truth, that any thing seems true to all; as that there be Gods we hence collect, for that all men have engrailed in them an opinion concerning Gods; neither is there any nation so void of laws, or good manners, that it doth not believe there are some Gods*<sup>a</sup>; so doth he assert the matter of fact, and argue from it. The like doth Cicero in many places, sometimes in the person of his dialogists, sometimes according to his own<sup>b</sup> sense; pressing this argument as very weighty. This, faith he, in his Tusculan Questions, *seems a most firm thing, which is alleged, why we should believe Gods to be, because no nation is so fierce, no man so wild, whose mind an opinion concerning Gods hath not imbued: many think amiss concerning Gods, for that uses to proceed from bad custom, but all do however conceive a Divine power and nature to exist—Now in all things the consent of all nations is to be supposed a law of nature*<sup>b</sup>. We shall have other occasion to cite divers places out of Plato and Aristotle, confirming the same thing; I shall now only add these pregnant words of Maximus Tyrius: *In such a quarrelling, and tumult, and jangling, (about other matters of opinion,) you may see this one by common accord acknowledged law and speech, that there is one God, the King and Father of all; and many gods, the children of God, and ruling together with*

<sup>a</sup> Multum dare solemus præsumptioni omnium hominum, apud nos veritatis argumentum est aliquid omnibus videri; tanquam Deos esse sic colligimus, quod omnibus de Diis opinio insita est; nec ulla gens usquam est adeo extra leges moreisque projecta, ut non aliquos Deos credat. *Sen. Epist. cxvii. vid. de Benef. iv. 4.*

<sup>b</sup> Firmissimum hoc afferri videtur cur Deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cuius mentem non imbuerit Deorum opinio. Multi de Diis prava sentiunt, (id enim vitioso more effici solet;) omnes tamen esse vim, et naturam divinam arbitrantur.—Omni autem in re consensio omnium gentium lex naturæ putanda est. *Tus. i. p. 299.*

Vid. de Nat. Deor. i. pag. 22. et ii. pag. 53, 57, &c.

*a : this the Greek says, and this the Barbarian says; the SERM.  
habiter of the continent, and the islander; the wise and  
e unwise do say the same c.*

Thus it appears, by testimony abundantly sufficient, (to which also all histories ancient and modern do agree,) that our conclusion hath been the catholic and current doctrine of all times and of all places; so that who denies assent hereto, is beyond measure paradoxical, and belongs to a ~~et~~ very thin and weak; is in opinion *what a monster is* ~~a nature~~, a thing extraordinary and uncouth; *as a lion without courage, an ox without horns, a bird without wings*, as the philosopher speaks;) a thing which seldom happs to be, and that never without some great error or defect d.

But if, as surely he will, our haughty adversary shall refuse the verdict of this grand jury, we may assert its authority, not only as competent in itself, but as more considerable in respect to the causes whence it proceeded, or from the manner by which this general consent can be conceived to have been produced and propagated among men. That men should thus conspire in opinion must needs proceed either, 1. from hence, that such an opinion as by way of natural light or instinct (as the first most evident principles of science are conceived to be, or as the soft effectual propensions toward good are) implanted in a man's nature; thus Cicero and other philosophers suppose it to have come: in him it is thus said, and argued: *Since not by any institution, or custom, or law, this opinion is established, and among all, without exception, a firm consent doth abide, it is necessary there should be Gods; we having implanted, or rather inbred notions concerning*

<sup>c</sup> Εἰ ταῦτα δὲ τολίμη γε καὶ τάπι καὶ διαφορά ἡνὶ τοῖς, διὸ ταῦτα γῆράσκουσι προς καὶ λόγους, οὐδὲ εἰς πάντας βασιλεὺς καὶ πατέρες καὶ θεοὺς τολλαί, θεού παισκούς, σπάρχουσι θεῷ, ταῦτα δὲ οὐλαῖς λόγους, καὶ οὐ βάρβαρος λόγους, καὶ οὐ θεοφόρους, καὶ οὐ τοφίς, καὶ οὐ μεσφόρους. *Diffl.* i. p. 3.

<sup>d</sup> Εἰ δὲ περιγένετο διὰ τοῦ λύματος αἴσιος δέος τοι καὶ τρεῖς ἀδίστος καὶ ταπεινὸς καὶ φθειρός γίνεται. οὐδὲ θεοφόρος λόγος, οὐ βάρβαρος λόγος, οὐ θεοφόρος λόγος. *Id.* 16.

Καὶ τοι τὸ δὲ λυγήν τοῦ τοῦ βαρβαροῦ τοφίου, οὐγεν μηδὲς αὐτὸν εἰς ἀδιέσπειτα ἔγνωσι, μηδὲ ἀμφιβάλλωσι τοῦ θεοῦ, ἀλλα γε τοῖς, οὐ τοῖς τοφίοις, καὶ ἀλλα γε ἀμάλιοι φροντίζονται, οὐ τοῖς, &c. *Melian. Var.* ii. 31.

SERM. them; but about whatever men naturally do agree, th  
VIII. must needs be true: we must therefore confess there a  
Gods e. Thus doth he draw this opinion from origin  
light of nature. Or, 2. it may come from a common i  
clination in man's soul naturally disposing every man  
entertain this opinion, whenever it is propounded, as the  
is in our eyes a natural readiness to perceive the light  
whenever it shines before us; thus others explain the ri  
thereof, as Julian particularly: *We all, saith he, without*  
*being taught, (without any painful or long instruction,) a*  
*persuaded, that a Divinity exists; and to regard it, and*  
*have, we may suppose, a speedy tendency (or recourse*  
*thereto; being in such manner disposed thereto in our soul*  
*as things endued with the faculty of seeing are to the light*  
the same similitude is, as I remember, used by Plato  
the same purpose. Or, 3. it may come hence, that for  
very prevalent reason (obvious to all men, even to the  
most rude and barbarous, and flowing from common pri  
ciples or notions of truth) did beget this agreement  
them: thus Plutarch derives it from men's common ol

Plut. de

other way beside one of these can we (following  
ence or reason) imagine, by which any opinion or  
ce should prevail generally among men, who other-  
re so apt to differ and dissent in judgment about  
. And be it any one or more of these ways that  
opinion became so universally instilled into men's  
, our argument will thereby gain weight and force:  
assign or acknowledge any of the two first ways, we  
effect yield the question; and grant it unreasonable  
y our conclusion: if nature forcibly drives men, or  
ly draws men into this persuasion, (nature, which al-  
we find in her notions and in her instincts very fin-  
and faithful, not only to ourselves, but to all other  
ires,) how vain an extravagancy will it then be to  
e it? also, if we grant that plain reason, apparent to  
nerality of men, hath moved them to consent here-  
we not therefore, by dissenting from it, renounce  
ion sense, and confess ourselves unreasonable? but if  
y; that it did arise in the last manner, from a com-  
instruction or primitive tradition, (as indeed, to my  
ng, from that chiefly, assisted by good reason, it most  
bly did arise,) we shall thereby be driven to inquire,  
that common master, or the author of such tradition  
of any such we find no name recorded, (as we do of  
, who have by plausible reasons or artifices drawn

SERM. thereof were none other, than the first parents of mankind  
VIII. itself, who, as they could not be ignorant of their own

original, so could not but take care by ordinary education to convey the knowledge thereof to their children; whence it must needs insensibly spread itself over all posterities of men, being sucked in with their milk, being taught them together with their first rudiments of speech? Thus doth that consideration lead us to another, very advantageous to our purpose; that mankind hath proceeded from one common stock of one man or a few men gathered together; which doth upon a double score confirm our assertion: first, as proving the generations of men had a beginning; secondly, as affording us their most weighty authority for the doctrine we assert. For, 1. supposing mankind had a beginning upon this earth, whence could it proceed but from such a Being as we assert? who but such an one (so wise, powerful and good) could or would form these bodies of ours so full of wonderful artifice? who should infuse those divine endowments (not only of

*De Gener. Anim. iii. cap. ult.*  
*Stoici putant homines in omnibus terris et agris generatos tanquam fun- gos. Latt. vii. 4.*  
*Vid. Lips. Phys. Stoic. iii. 3.*

life and sense, but) of understanding and reason? Aristotle, discoursing about the generation of animals, says, *If man (or any other perfect animal) were γενετικός, he must be necessarily produced, either as out of a worm, or as from an egg;* but is it not ridiculous to suppose him to arise in either of those manners? did we, did ever any one in any age observe any such production of a man? yet, why is once it could be, should it not happen sometime, yea often again, in some part of the earth, in so many thousand years? what peculiar lucky temper of slime can we imagine to have been then, which not at sometime afterward, not somewhere should appear again? Experience sufficiently declares, that more is required to so noble a production, that men no otherwise come into the world, than either from another man, (fitted in a manner curious above our conception with many organs most exquisitely suited to that purpose,) or immediately from a cause incomprehensibly great and wise. And could we without fondness conceive man's body possibly might arise (like mice, as Diodorus Siculus tells us, out of the mud of Nilus) from

earth and water fermented together, and organized by SERM. the sun's heat; yet (as more largely we have discoursed at another time) we cannot however well suppose his soul, that principle of operations so excellent, (so much different from, so far elevated above all material motions,) to spring up from dirty stuff, however baked or boiled by heat. I ask also, (supposing still this notion derived from the first men,) 2. who instilled even this notion into them? why they should conceive themselves to come from God, if they did not find it so; if he that made them, did not sensibly discover himself to them, and shew them, that to him they owed their being? In short, if they did testify and teach their posterity, that they came from God, we can have no reason to disbelieve them; nor can imagine more credible witnesses, or more reasonable instructors than themselves concerning their own original: it is a discourse, this, which we find even in Plato: *We must, faith he, yield credence to them, who first avouched themselves the offspring of God, and did sure clearly know their own progenitors; it is indeed impossible to distrust the children of the Gods, although otherwise speaking without plausible or necessary demonstrations; but, following law, we must believe them, as testifying about matters peculiarly belonging to themselves*<sup>h</sup>.

Thus do these two notions, that of general tradition concerning God, and that concerning man's origin upon earth from one stock, mutually support and defend each other<sup>i</sup>. And indeed, concerning the latter, there be divers other arguments of the same kind, although perhaps hardly any so clear and valid, confirming it; I mean divers common opinions, stories, and practices, of an unaccountable rise, which cannot be well deemed to have been introduced, and so universally diffused among men, otherwise

<sup>h</sup> Πλούτ. τοῦ σημεῖου ἡμερῶν, λαγόν μὲν θιάν αὐτον, ὃς ἐφασκε, εὐφᾶς δὲ τοῦ αὐτοῦ προγόνου εἰδένεται ἀδίνατον οὐδὲ θιάν πασιν ἀπειπεῖ, καὶ τοι δέποτε τοι εἰδένεται ἀποδεῖξαι λίγον, ἀλλ' ὃς οὐκτὸν φάσκειν ἀπαγγείλλειν, ἵναμεν τῷ νόμῳ πεισθεῖν. Tim. p. 1053.

<sup>i</sup> —que si singula vos forte non movent, universa certe inter se connexa, atque conjuncta movere debebunt. Cic. de Nat. Deor. ii.

S E R M. than from this fountain. I think it worth the while to  
 VIII. propound some instances thereof, of each kind.

Vid. Clem.  
Alex. Str.  
v. p. 401.

A natura  
divina  
haustosani-  
mos et de-  
libutos ha-  
bemus. Cic.  
Divin. 1.

Finxit ad  
effigiem.

Clem.Str.v.  
p. 442.

Even this opinion, or story itself, concerning mankind proceeding from one single or very narrow stock, was commonly received, and that from this head of tradition; as also divers other concerning the nature and state of man. That God did form man and breathe his soul into him, (as Aratus says, that *we are God's offspring*, and, as Cicero speaks, that *we have our souls drawn and dropped from the Divine nature*,) might be shewn by innumerable testimonies to have been a general opinion; which although it have a very strong foundation in reason, yet it seems rather to have obtained by virtue of tradition.

<sup>k</sup> That man was formed after the image of God, and doth much resemble him, was also a general opinion, as Aristotle himself observes; and Ovid most expressly, according to what he found set down in ancient stories.

That man's soul is immortal, and destined to a future state of life, in joy or pain respectively, according to his merits or demerits in this life; that there should accordingly pass severe scrutinies and judgments after death upon the actions of this life; that there were places provided of rest and pleasure for good men, of horror and misery for bad men departed; were opinions that did commonly possess men's minds; none of them, it seems, upon the force of any arguments having a common influence upon men's minds, (such as philosophers did by speculation invent, being indeed too subtle for vulgar capacities to apprehend, and scarce able to persuade themselves,) but rather from their education, continued through all times, and commencing from that head we speak of; as even such philosophers themselves confess: *We must, says Plato, believe the reports of this kind, (speaking about these matters,) being so many, and so very ancient*<sup>1</sup>: and,

<sup>k</sup> Αὐτωσονδις Θεος, &c. *Metaph.* xii. 8.

"Οποιεὶ δὲ πάντες παῖς τὰ εὖδη ιαυτοῖς ἀφεμοῦσι, ὅτων καὶ τὸς βίου τὸν θεῖον. *Polit.* i. 1.

<sup>1</sup> Πιστίνει δὲ ταῖς ἄλλαις φύμας χρέοντι τῷ τοιαῦτα, ὅτων πελλαῖς καὶ σφράγει παλαιαις οὖσαις. *Plat. de Leg.* 2. *Vid. Gorg. sub fin.*

We suppose, saith Cicero, that souls abide after death from SERM. he consent of all nations<sup>m</sup>. And, I cannot, saith he again, VIII. assent unto those, who have lately begun to discourse, that souls do perish together with bodies, and that all things are blotted out by death: the authority of the ancients doth more prevail with me<sup>n</sup>. And, When, saith Seneca, we dispute concerning the eternity of souls, the consent of men either fearing or worshipping the Inferi (that is, the state of things after death) hath no slight moment with us<sup>o</sup>. Even Celsus himself (an Epicurean philosopher, and great enemy of our faith) confesses, that divine men had delivered it, that happy souls should enjoy a happy life hereafter<sup>p</sup>.

The opinion concerning man having sometimes been in a better state, (both in regard to complexion of mind, and outward accommodations of life,) but that he did by his wilful miscarriages fall thence into this wretched condition of proneness to sin, and subjection to sorrow, was an ancient doctrine, (if we take Plato's word;) and concerning it Cicero hath these remarkable words: From Παλαιός τις λόγος. Phæd.  
which errors and miseries of human life we may, saith he, conclude, that sometime those ancient prophets, or interpreters of the Divine mind in the delivery of holy mysteries, who have said, that we are born to undergo punishments for the faults committed in a former life, may seem to have understood somewhat<sup>q</sup>.—(It is true, these authors assign this fall to the souls of singular persons in a state of preexistence; but it is plain enough, how easy it might be so to mistake and transform the story.) To the same head may be

<sup>m</sup> Permanere animos arbitramur consensu nationum omnium. Cic. Tusc. 1.

<sup>n</sup> Neque enim assentior iis, qui haec nuper differre coeperunt cum corporibus suis animas interire, atque omnia morte deleri; plus apud me antiquitas valit, &c. Cic. Læst.

<sup>o</sup> Cum de animalium eternitate differimus, non leve momentum apud nos habet consensus hominum aut timentium inferos, aut colentium. Sen. Ep. 117.

<sup>p</sup> Ἡράκλειον θρίαμβος διδάσκαλος βίος ψυχῆς εἰδαιποσ. Celsus apud Orig. pag. 250.

<sup>q</sup> Ex quibus humanæ vite erroribus atque seruannis sit, ut interdum veteres illi vates, sive in sacris initia que tradendis divinæ mentis interpres, qui non ob sceleris suscepimus in vita superiore poenarum luendarum causa natos esse dixerunt, aliquid vidisse videantur, &c. Cic. Fragm. pag. 79.

SERM. referred that current story concerning the golden age, in  
VIII. which men first did live so happily without care and pain; which so livelyly expresses man's condition in Paradise: As also thereto may belong that relation concerning man's being thrown into this miserable state, because of a rapine committed against God's will, and that by the means of a woman sent down; who *with her hands opened the lid of a great vessel*, (fraught with mischiefs) *and thence dispersed sad disasters and sorrows among men*; as Hesiod expresseth it, in words very applicable to the fact of our mother Eve, and the event following it <sup>q</sup>.

In Phædr. I do not know also whether what Plato says concerning man's being at first ἀνδρόγυνος, (of both sexes,) and being afterward cleaved into two, was borrowed from tradition, or devised from his own fancy; it surely well comports with the sacred history concerning woman being taken out of man. That there are two prime causes, or principles, one of good things, the other of bad, was the ancient doctrine among all the ancient nations; of the Persians, (who called one of them Oromasdes, the other Arimanus;) of the Egyptians, (who had their Osiris and Typhon;) of the Chaldeans, (who had their good and bad planets;) of the Greeks, (who had their good and bad dæmon, their Zeus and "Aðn;" ) we have reported by Plutarch in his tract *De Iside et Oſtride*, by Lacertius in his Proœme, and others, (*Aug. de Civ. Dei*, v. 21.) which conceits seem derived from the ancient traditions concerning *God* the author of all good, and *Sathan* the tempter to all evil, and the minister of Divine vengeance; (Plutarch expressly says the good principle was called *God*, the bad one, *Dæmon*.) Indeed there were many other relations concerning matters of fact, or pieces of ancient story, agreeing with the sacred writings, which did among the ancient people pass commonly, although somewhat disguised by alterations incident from time and other causes; which

<sup>q</sup> Primi mortalium, quique ex his geniti naturam incorrupti sequebantur, &c. *Sen. Ep.* 90.

—χιεροτες πίθη μίγα τῶν ἀφιλῆσαι  
 'Εσπίδας', ἀνθράκων δὲ ιμέσατο καθίσι λουγέα. *Hes.* "Egy.

best derivable from this common fountain : such as SERM. concerning the sons of God and heroes dwelling on earth ; concerning men of old time exceeding those of wing times in length of life, in stature, in strength of , whereof in ancient poets there is so much men ; concerning men's conspiring in rebellion against , affecting and attempting to climb heaven ; concern- mankind being overwhelmed and destroyed by an uni- al deluge, and that by Divine justice, because of cru- and oppression (with other enormous vices) generally ning :

—Qua terra patet, fera regnat Erinnys,  
In facinus jurasse putes : dent ocyus omnes  
Quas meruere pati (sic stat sententia) poenas.

*over the earth, fierce rage doth reign ; you would them to have sworn to do mischief ; let them all immediately undergo the pains which they have deserved ; this my resolution : so God, in Ovid's style, declared the reason why he decreed to bring that sore calamity upon mankind : I might add that prophecy, commonly known, Clem. Str. t this world shall finally perish by a general confla- v. p. 442.*

These opinions and stories chiefly concern man ; there e divers others concerning God and religion, sprouting bably from the same root. That Divine goodness was pure motive of God's making the world, seems to s been a tradition ; implied by their saying, that *Love* Arist. Me- : the first, and the chief of the Gods : πρώτης μὲν ἔρωτα <sup>taph. i. 4.</sup> μαρτυρεῖτο πάντων, said Parmenides ; and, 'Hδ "Eros, δι πάν- η μεταπέπειται ἀθανάτοισι, said Hesiod. That God made world out of a chaos, or confused heap of matter ; ich is so plainly expressed in Hesiod, in Ovid, and in er ancient writers. That God did make or beget infer- insensible powers, (of great understanding and ability ; whom they called Gods, and the children of the sovereign Arist. Pol. id;) whom God immediately did converse with, and in i. 1. val manner did govern ; whom he did employ as spies d agents in providential administrations of human af- ins; who did frequently appear unto, and familiarly

SERM. converse with men ; who do walk up and down the earth  
 VIII. observing men's actions ; secretly assisting and comforting good men, restraining and crossing and punishing the bad ; whereof we have so many instances in Homer, in Hesiod, and in other ancient writers ; shewing as to those matters the general conceits of the old world. That God's especial presence and residence was above, in heaven, Aristotle expressly tells us was the belief of all men : *All men, saith he, have an opinion concerning Gods and all men assign the highest place to the Gods, both Greeks and Barbarians*<sup>1</sup>.

That God doth know all the aeti-larities of affairs ; and that all things were ordered by him ; he constantly exercising both benignity and justice and inward thoughts of suitably to the deserts and needs of men ; encouraging men. *Vid. Cl. Strom. 5.*

That God's providence did extend itself to all particularities of affairs ; and that all things were ordered by him ; he constantly exercising both benignity and justice and inward thoughts of suitably to the deserts and needs of men ; encouraging men ; relieving the distressed and helpless ; controlling and chastising such as were outrageously unjust or impious. That God at seasons used to declare his mind to men (his approbation or displeasure in regard to their doings) by accidents preternatural or prodigious ; did presignify future events ; did impart foreknowledge of them in seven ways ; by dreams, by visions, by inspirations, &c. These opinions were answerable divers common practices invocating Divine help in need ; consulting God by oracle in case of ignorance or doubt ; deprecating Divine vengeance ; making acknowledgments to God in hymns and praises ; returning oblations for benefits received, both common and special ; expiating guilt, and appeasing God's wrath by purgations and by sacrifices, (a practice peculiarly unlikely to proceed from any other reason than institution;) fortifying testimonies and promises by oath or appeal to Divine knowledge and justice ; invoking others, what is called cursing ; appointing priests for God's service, and yielding them extraordinary respect ; constituting temples and altars ; making vows, and dedicating

That there will be a future judgment (upon condition) God's judgments upon themselves and others, what is called cursing ; appointing priests for God's service, and yielding them extraordinary respect ; constituting temples and altars ; making vows, and dedicating men in this life. *Vid. Cl. Strom. 5. Πάντες γὰρ ἀνθρώπαι περὶ θεῶν ἐχούσιν ὑπέληψιν, καὶ πάντες τὸ ἀνθρώπων βίου τόπον ἀποδίδοσσι ό βαρύτατος καὶ Ἐλληνις. De Carlo, i. 3.*

gifts ; celebrating festivals ; paying tithes (that very determinate part) of the fruits of the earth, of the spoils in war, of the gains in trade, by way of acknowledgment and thankfulness to the Donor and Disposer of all things : in which, and the like opinions and performances, (which it would be a long business particularly to insist on,) men's general concurrence doth fairly argue, that their religion did peculiarly result from one simple institution common to mankind.

To these we might adjoin divers civil customs, wherein most nations did, from this cause probably, conspire : for instance, their counting by decades, or stopping at ten in their numerical computations ; which Aristotle says, all men, both Barbarians and Greeks, did use, noting, that so common an agreement could not arise from chance, but from nature<sup>1</sup>; but it is much more plausible to assign its rise to tradition. Their having every where anciently the same number of letters, and the same names (or little varied) of them. Their dividing time into weeks, (or systems of seven days;) of which practice to have been general, there be many plain testimonies. Their beginning the νυχθύματος (or account of the daily revolution of the heavens) from the night, grounded probably upon the report that night did precede day ; as Hesiod phraseth it, that *night did beget day*<sup>2</sup>. Their general abhorrence of incestuous copulations ; of which there is indeed some ground in nature, but none, I suppose, so very clear or discernible, as might serve alone to produce such a consent ; yea, perhaps, if one consider it, the whole busines concerning matrimony will seem drawn from the head we discourse of. Their great care of funerals, and decently interring the dead ; which Cicero indeed deduces as a consequence upon their belief of the soul's immortality.

<sup>1</sup> Πάντες διδόσανται γέ βάρβαροι καὶ Ἑλληνες δις τὰ δίκαια πατεροφρένες—ἢ γὰρ δὲ ἀπὸ τύχης γε αὐτὸς παῦντις φαίνεται, γέ διό τὸ θεῖον γέ τινες πάντες δικαῖοι τούχην, διλαλὰ φανεῖται. Aris. Probl. xv. 3.

<sup>2</sup> Νοτῆς δὲ αἰδή τε γέ ἡμέραν ἐγγίγεται. Hesiod. Theog.

—dies natales, et mensium, et annorum initia sic observant, ut noctem dies subsequatur. Cœf. de Gal. l. 6.

SERM. In fine, the consent of the old world in all moral notions  
VII. of moment doth (to my sense) much imply the same  
thing; which notions although natural reason well used  
might suggest to all men, yet men, it seems, were never  
so generally disposed to reason well, as thereby alone to  
discern and approve unanimously the same truths; espe-  
cially truths of this nature; which many men are apt to  
dislike, (as repugnant to their desires,) and consequently  
not ready to believe; which yet might easily by education  
be infused into their minds, and, by virtue of the preju-  
dice thereby begot, (assisted by plausible reason and popu-  
lar consent,) be preserved and rooted in them.

Now these (with divers more, perhaps, which they who  
are curiously inquisitive might observe) common per-  
suasions (whether concerning matters of universal truth,  
or of particular facts) and those common usages having  
little or nothing of foundation apparent in man's nature,  
or in the clear reason of the thing, no prevailing appetite  
or inclination of man's soul prompting to them, no occa-  
sion commonly incident to human affairs being apt to  
suggest them, (at least divers of them; there being indeed  
rather an aptitude in men to disapprove and resist them, as  
cross to their dispositions,) we cannot reasonably deduce  
them from any other cause than such as we have assigned,  
men's being, as St. Paul speaks, *made of one blood*, and  
receiving, as their nature, so their principles of opinion  
and practice from the same common parents.

To confirm which discourse, and to prevent further  
objections against it, we may consider, that however per-  
haps among some very barbarous nations this principa  
tradition (together with others mentioned, attending  
thereon) may have been almost worn out by time and  
men's stupid negligence; that however also among some  
people, affecting semblances of singular wisdom, as among  
the Greeks, the matter thereof might fall under question  
and some might doubt thereof, others contradict and deny  
it; yet most ancient histories (particularly that of Moses  
far most ancient of all, and therefore, even secluding it  
special and more sacred authority, of all most credible) do

attest them to have been, in substance, universally received, running with a strong and clear current among the eastern people, (the Chaldeans, Phœnicians, and Egyptians;) who that they were the most ancient inhabitants of the earth, from whom the rest of mankind was propagated, the antiquity of empires among them, the first use of letters, the rise of arts, the greater progress in all kinds of civil culture, (which things argue a longer continuance in one place and state,) beside express records of story and visible monuments of things performed among them, do sufficiently declare; whose consent therefore doth in reason, so far as serves our purpose, involve the consent of all mankind; and doth confirm those notions to have flowed from the clear spring of our first parents their instruction.

It is also true, I must confess, that these original traditions, (concerning the being and providence of God,) as must necessarily happen not only by the malice of evil spirits, but from man's natural infirmity and proneness to change, even to the worse, (as also from men's aptness to mistake, from rude ignorance, from wantonness of fancy, from craftiness in promoting designs of ambition and covetousness by introducing novelties, and from such like causes,) did soon begin to be adulterated by many corrupt mixtures, did by degrees degenerate exceedingly into various shapes of superstition, falsehood, and futility. Yet even so was Judaism depraved by the Scribes; and Christianity itself hath been strangely debased by a long course of ignorant and bad times; yet who can doubt but both these were derived from one pure instruction; that of Moses, this of Christ our Lord? That it might so fare with the primitive traditions of religion is evident; that it really did so, we have even the judgment and assertion of Aristotle himself, in those remarkable words of his to this purpose: *There were, faith he, things conveyed traditionally by the primitive and ancient men, and left in a fabulous dress to their posterity; that there are these Gods, and that Divinity maintains (or encompasses) all nature: but other things were to these fictitiously superinduced for per-*

SERM. *fraction of the vulgar sort, and for the use of laws and public commodity : hence they speak of the Gods, as having a human shape, or resembling other living creatures, and other things consequent upon, or agreeable to, these sayings; from which things if we separate that only which was first delivered, that they deemed the Gods the first beings, we may suppose what they said divinely spoken. And it is according to probability, all art and philosophy being, as might possibly, often invented and lost again, that even these opinions of them have as relics been preserved until now : the opinion then of our fathers, and that which came from the first men, is only thus far manifest to us<sup>u</sup>.*

Thus did the philosopher, with a sagacity worthy so great a man, discern, that through that coarser ore, consisting in great part of dross and feculency, (taken from the fondness or fraud of human invention, or from diabolical suggestion,) a pure vein of truth did run, drawn from the source of primitive tradition ; from which being supposed we do infer, what he acknowledges divinely said, that there doth exist one first being or substance, incomprehensibly excellent in all perfection. The like observations and judgments might be produced out of divers other wise men, (Plato, Cicero, and the like,) who acknowledge and urge this common tradition as a good argument of the truths we maintain, as to the substance of them ; yet scruple not to dissent from and to reprehend the vulgar errors and bad customs which had crept in and became annexed to them. But let thus much suffice for this whole argument ; being the last of those I intend to use

<sup>u</sup> Παραδίδοται δὲ ὅπὸ τῶν ἀρχαίων ότι παλαιῶν, οἱ μόνοι σχῆματι παπαλελαμβάνοις ὑπέρον, ὅτι θεοὶ τί εἰσιν ὄντε, καὶ πιστίχει τὸ Θάνος τὸν ὅλην φύσιν. τὰ δὲ λαττὰ μεθικῶν πᾶν προσκήναν πρὸς τὴν πειθὴν τῶν πολλῶν, καὶ πρὸς τὴν ὅντας τὰς νόμους καὶ τὰς ευμάρτιες χρηστούν. ἀνθρακοειδῆς τι γάρ τύπος, καὶ τῶν ἀλλων ζώντων ἡρόειν ποιεῖ λίγους, διά τέτοιο ἐπίτριψαν ἀπίλαθα, καὶ παραπλήσια τοῦς ἀνηράντες. ὃν οὐ τοις χωρίσας αὐτὸν λέβε μίνεν τὰ πρότοις, ὅτι θεὸς φάντα τὰς πρώτας ἔνσις εἶναι, θέων ἀντιμοθανούντων. καὶ κατὰ τὸ εἶκος πολλάκις εὐημάρτιος εἰς τὸ δικαστὸν ικάνεις καὶ τίχυνς, καὶ φιλοσοφίας, καὶ πάλιν φθεγγούμενος καὶ τεύτος τὰς δόξας ἱερίων, εἰς λάζαρον περιστραθεὶς μίχητιν. ἢ μὲν ἐν πάτριοι δέξα, καὶ παρὰ τὸν πρώτων ἵππον τούτον ἡμῖν φανεῖται μέστη Ariost. Metaphys. xii. 8.

for the proof of that fundamental point, which is the root SERM.  
of all religion and piety.

VIII.

I have produced several arguments to that purpose, (or  
other several kinds of argument, each containing many  
subordinate ones,) most proper, I conceive, and apt to  
have a general efficacy upon men's minds, in begetting  
and confirming a belief thereof. Each of them have in-  
deed, to my seeming, even singly taken, a force irresistible;  
and the greatest in its kind, that any such conclusion, not  
immediately apparent to sense, is capable of. The exist-  
ence of any one cause in natural philosophy, is not there  
demonstrable by effects in any proportion so many or  
various, so conspicuous or certain. No question can be  
determined by an authority so ample and comprehensive,  
so express and peremptory. No doctrine can to its con-  
firmation allege so general, so constant, so uniform a tra-  
dition. No matter of fact can be assured by testimonies so  
many in number, so various in kind, so weighty in quality,  
as those, upon which this conclusion doth stand. And if  
we join together all these, in themselves so considerable  
and powerful forces, how can we be able to resist them?  
how can we dare to doubt of that, which they conspire to  
infer? When, I say, to the universal harmony of nature  
the common voice of nations doth yield its consent; when  
with the ordinary course of things, so many extraordinary  
accidents do concur in vote: when that which so many  
reasons prove, continual tradition also teaches; what can  
the result be, but firm persuasion in every wise and honest  
heart of the proposition so confirmed? except we can sup-  
pose, that, by a fatal conspiracy, all the appearances in  
nature, and all the generations of men; the highest rea-  
son, and the greatest authority imaginable, have combined  
to deceive us.

In the precedent discourses I have endeavoured to prove  
the existence of God, by arguments, which do indeed  
more immediately evince those three principal attributes,  
wisdom, power, and goodness incomprehensible, but which  
also consequentially declare all other the attributes com-  
monly esteemed ingredients of that notion, which answers

S E R M. to the name of God; (absolutely put, and without any adjunct limiting and diminishing it;) all those attributes, which Aristotle's definition, *The eternal most excellent living thing*<sup>x</sup>; or that of Tertullian, *The supreme great thing*<sup>y</sup>; do include or imply; namely, his *unity* first; then his *eternity* and *indefectibility*; his immense *omnipresence*, his *spirituality*; his *justice* and *veracity*; his *Sovereign Majesty* and authority; with the like connected to those, (for I cannot prosecute all the Divine perfections, according to that multiplicity of distinction, which one manner of conceit and expression is wont to affix.)

The uniformity, concord, and perfect harmony which appears in the constitution and conservation of things; their conspiring to one end, their continuing in the same order and course, do plainly declare the unity of God; even as the lasting peace of a commonwealth (composed of persons different in affections and humour) argues one law, that regulates and contains them; as the orderly march of an army shews it managed by one conduct; as the uniformity of a house, or of a town, declares it contrived by one architect.

And hereto also the common suffrage of mankind doth in a manner agree: for, however that they worshipped a multitude of inferior deities, yet that there was one Supreme God, Author and Governor of the rest, and of all things beside, transcending in power and wisdom, and all kind of perfection, was evidently the common opinion; whom therefore we see the Poets (the best interpreters of the popular opinions) do style the *Father of gods and*

*men*; *the King of the gods*; *the most high, most great, most excellent, &c.* *The greater popularity*, as Tertullian speaks, *of mankind, even when idolatry obscured the sense of Divine providence, did however appropriate the name of*

<sup>x</sup> Φαρὶν δὲ τὸς Θεὸς εἶναι ζῶον ἀΐδιον ἔργον. *Arist. Metaph.* xii. 7.

<sup>y</sup> Summum magnum, et forma, et ratione, et vi, et potestate. *Tert. adv. Marc.* i. 3.

'Η μακαρία φύσις· ἡ ἀφθονος ἀγαθότης· τὸ ἀγαπητὸν πᾶσι τοῖς λόγῳ μιτολοφῶν· τὸ πολυπόθετον κάλλος· ἡ ἀρχὴ τὸν ὄνταν· ἡ πηγὴ τῆς ζωῆς· τὸ νοερὸν φῶς· ἡ ἀρέστος σοφία. *Baf. Illecast. λογ. α.*

*pecially to one, in their usual expressions; being SERM.  
say, If God grant; and, What pleases God; and, I*

VIII.

*id it to God<sup>z</sup>. And if the vulgar had in some mea-*  
*is conceit, the wiser sort appear to have had more*  
*and full apprehensions and persuasions concerning it:*  
*refers the making of the world to one whom he*

In Tim.

*πατέρα καὶ τοντήν (the Father and Maker of the uni-*

*Aristotle, when he hath occasion to speak of God,*

*usually speak in the singular; so do other philoso-*

*as the Stoics, in their famous precept *Deum sequi,**

*law God, that is, to acquiesce in, or submit to, Di-*

*ovidience,) sometime they do expressly signify this to*

*ir opinion: There are many popular Gods, said An-*

Cic. 1. de

*es, but one natural one: εἰς δὲ ὁν πολυάριθμός ἐστι;*

N. D.

*really one, saith the author de Mundo, he hath*

Arist. de

*names; according to the several affections he dis-*

Mund. cap.

7.

*and the operations he exerts: with whom Seneca*

*agrees: So often as you please, you may diversely*

*the Author of things: there may be so many appella-*

*tions of him, as there be gifts or offices and operations;*

*or people fancy to be father Bacchus, and Hercules,*

*Mercury; call him also Nature, Fate, Fortune: all*

*are but names of the same God, variously using his*

*a. If they ever speak of Gods plurally, they are to*

*derstood to speak with the like opinion of them, as*

*f angels, that is, of invisible, intelligent powers,*

*d by the supreme God, dependent of him, subject*

*1; b Marf. Ficinus's caution concerning Plato being*

*for popularitas generis humani—etiam tanta idolatria dominationem  
nate, seorsum tamen illum, quasi proprio nomine Deum perhibent;  
2 Deorum; et si Deus dederit; et quod Deo placet; et Deo com-*

*Tertull. adv. Marc. i. 10.*

*oties voles, tibi licet aliter hunc auctorem rerum nostrarum compel-*

*et appellations ejus esse possunt, quot munera; hunc et Liberum*

*et Herculem, ac Mercurium nostri putant; sic hunc Naturam voca,*

*Fortunam; omnia ejusdem Dei nomina sunt varie utentis sua potef-*

*ien. de Benef. iv. 7.*

: that most remarkable saying of Sophocles, (*apud Grot. in Excerpt.*

*b) οὐ ταῦτα ἀληθέα φαίνεται, οὐ τούτοις, &c. Marf. Fic. in Arg. lib. x.*

SERM. applicable to the rest :—*sed ne turbet quæsio Deorum numerus, quem non turbat numerus angelorum. Nihil enim plus apud Platonem tot possunt Dii, quam apud nos tot angelii, totque beati.* So much for God's unity.

As to his *eternity* : if God made all things, he could not receive being from another ; and he who made the world, what reason can there be to suppose him to be from another ? Nor can any thing receive a being from itself, or from mere nothing spring up into being ; therefore the Maker of the world must be eternal. Something of necessity must be eternal, otherwise nothing could have been at all ; other things shew themselves to have proceeded from the wisdom, power, and goodness of One ; whence that One is eternal ; and so all nations have consented that God is.

That he is immortal and immutable doth also follow plainly : for he not depending for his being, or any thing thereto belonging, upon any other thing, neither can he depend for his continuance or conservation ; having power superior to all things, as having conferred on them whatever of power they have, nothing can oppose him, or make any prevalent impression upon him, so as to destroy or alter any thing in him.

Also, from his making, his upholding, his governing all things, is consequent, that he was ever and is every where : where his power is, there his hand is ; for every action with effect requires a conjunction of the agent and patient ; nothing can act upon what is distant. That with his presence and power he doth penetrate all things, operating insensibly and imperceptibly, doth argue the spirituality of his being ; and that he doth not consist of such matter (so extended, so divisible) as those things do, which we by sense perceive.

His overreaching wisdom implies him incapable of being deceived ; and his overbearing power signifies that he doth not need to deceive ; and his transcendent goodness proves him unwilling to deceive : the like we may say of doing wrong ; whence are consequent his perfect veracity and justice.

Lastly, the excellency of his nature, the eminency of SERM.  
his wisdom and power, the abundance of his goodness; VIII.  
as also, his having given being, then preserving it to all  
things, do infer his rightful title to supreme dominion;  
and accordingly, that all love, all obedience, all praise  
and veneration are due to him; according to the devout  
acknowledgment of those blessed elders: *Thou art wor-* Rev. iv. 11.  
*thy, O Lord, to receive the glory and honour and power,*  
*(or authority,) because thou hast made all things; and for*  
*thy will they are and were created.*

I Believe in God,

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## SERMON IX.

---

THE BEING OF GOD PROVED FROM SUPER-NATURAL EFFECTS.

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JOHN V. 17.

*But Jesus answered them, My Father hitherto worketh, and I work.*

**SERM.** WHEN at first by the Divine power this visible system  
**IX.** of things was consummated and settled in that course  
Gen. ii. 2. wherein it now stands, it is said that *God rested from all his work which he had made*: the plain meaning of which saying is, that God had so framed all the parts of nature, and several kinds of things, and disposed them into such an order, and inserted into them such principles of action, that thereafter (without more than an ordinary conservation or concourse from him) things generally should continue in their being, station, and course, without any great change, for ever; that is, for so long as God had deter-  
Psal. cxlviii. mined, or till their due period was run through:<sup>a</sup> (*He 6. established them, as the Psalmist speaks, for ever and ever;*  
Psal. cxix. *he made a decree, that shall not pass: His word was set 89, &c. tled in the heavens, and his faithfulness unto all genera- Jer. v. 22. tions: they continue this day according to his ordinances:*

<sup>a</sup> "Ἐστιν δὲ οὐκ επεπιπούμεναι τὸ τὰῦτα τῶν γενεῖσαν εἰς πάντα χρόνον ἀπορέτων φυλάσσειν τὰ τέχνηται, καὶ τῆς παλαιᾶς ἐπαξίας ἴσχεται τῶν επιφύτων, επεπιπούμεναι. Clem. Alex. Strom. vi. (pag. 4923.)

*He made a covenant with day and night, and appointed the SERM.  
tinances of heaven and earth:) thus God rested and IX.*

as from his work of creation. But it is not said, nor *Jer. xxxiii.*  
*ended, that God did absolutely give over or forbear 25. xxxi.  
working; that he withdrew his care, and tied up, as it 36.*  
*were, his own hands by a resolution not to intermeddle  
with any thing, but to enjoy a kind of Epicurean  
se and ἀκραξία. No: his wisdom hath so ordered Ἀγαθὸς γὰρ  
ings, that there should be need and reason of his acting τοι εἰσὶ ἀ-  
continually; that there should be frequent occasion of γενέσεων,  
sionably displaying his glorious attributes; of exercising θεοῦ δύνα-  
s power, of demonstrating his goodness. Indeed, as to τοι. Clem.  
ings merely natural and unintelligent, there were no *Psal. cxix.*  
ed of his doing more; for they are all thoroughly *91. cxlviii.*  
obedient servants, and exactly fulfil his word; never strag- *Ifa. xl. 26.*  
ling from the station in which he placed them; never *Psal. civ. 9.*  
19. *ansgressing the rule that he prescribed them: but he*  
19. *th also made other beings, by nature uncapable of such*  
uniformity and settlement; very free, and therefore very  
utable; to the well governing of whom therefore a con-  
mial intention and activity is requisite. For the use and  
nefit of which beings, as a great part of nature was de-  
ned and made by God, so it was not unmeet, that for  
eir sake he should sometime alter the course of nature,  
d cross or check the stream of things. The fuller and *John ix. 3.*  
earer illustration of his glory, the shewing that all things *Exod. vii. 5.*  
> not pass on in a fatal track; the confirming that he *Deut. iv. 35.*  
ade nature, because he can command and control it;  
e demonstration of his especial care over and love to-  
ard men, in suspending or thwarting his own established  
ws and decrees, as it were, for their sake; the exciting  
en the more to mind God, and impressing on them a  
spect toward him; the begetting faith in him, and hope  
a his providence, are fair accounts, for which God some-  
imes should perform (even in a manner notorious and re-  
markable to us) actions extraordinary. And that God  
loeth so, we learn in the words I read from the mouth of  
truth itself; whose affirmation (for persuading the incre-  
dulous) I intend to second with particular instances, at-*

SERM. tested to by reasonable proof, suitable to the nature c  
 IX. matter; and this with design to infer from such q  
 tions (as effects assignable to no other cause) the exit  
 of God; having endeavoured formerly to deduce  
 same from the common ordinary works, appearin  
 both worlds, natural and human. And as we before  
 tinguished the ordinary works or actions, so here we  
 distinguish the extraordinary ones, into two sorts;  
 those which are above or against the course (or powe  
 nature; and those, which surmount or cross the strea  
 human affairs; such as being evidenced and grante  
 have been really performed, either all men will bel  
 or the wisest men will readily confess the being of su  
 cause as we assert.

I. Let us first consider the first kind: and of theſ  
 may generally affirm, that no man can deny many  
 to have been performed, without giving the lie to  
 most authentic records of history that are or have  
 extant; without extremely disparaging the credit of i  
 kind; without impeaching all nations and all ages  
 only of extreme weakness, (in credulous affent unto,  
 garding and relying upon, ſuch appearances; which  
 only the vulgar ſort, but even princes and ſtates  
 learned men and philosophers, every where have done,) of notorious basenesſ and dishonesty, in devising and  
 porting them <sup>b</sup>; without indeed derogating utterly i  
 all testimony that can be rendered to any matter of i  
 and rendering it wholly insignificant; for that if we  
 disbelieve these reports, there is no reason we ſhould  
 lieve any thing that is told us.

To this kind we may refer the presignification and  
 diction of future events, especially those which are  
 tangent, and depend upon man's free choice; to the d  
 of which nothing is more evident in itſelf, nor more  
 knowledged by all, than that a power or wisdom su

<sup>b</sup> Noſtrum quidem, inquit [Socrates,] humanum eft confilium, fed i  
 bus et obſcuris et incertis ad Apollinem ceneo referendum, ad quem i  
 Atheniensē publice de majoribus rebus ſemper retulerunt, &c. Cic. de I  
 p. 206.

is required; concerning which we have the (not SERM.ble) consent of all times, continued down from the IX.  
 ft antiquity, that frequently they have been made:  
 s, faith Cicero, *an ancient opinion, drawn even from  
 nical times*, (that is, from the utmost bounds of time  
 of,) *that there is among men a certain divination,  
 the Greeks call prophecy, (or inspiration,) that is, a  
 ion, and knowledge of future things*<sup>c</sup>. And of this  
 ren profane story doth afford many instances; there  
 having scarce happened any considerable revolu-  
 state, or action in war, whereof we do not find  
 ned in history some presignification or prediction<sup>d</sup>;  
 though many were indeed dark and ambiguous,  
 tious and fallacious, yet some were very clear and  
 , (according as God was in his wisdom pleased  
 the ministry of those spirits, which immediately  
 ed them, in directing men for their good, or mis-  
 g them for their deserved punishment;) such as  
 for instance, that concerning Cyrus's conquering  
 yrians; that concerning the battle at Salamis;  
 ncerning the battle of Leuctres<sup>e</sup>; and divers others  
 occur in stories composed by wise men of he  
 nations; even the life of one man, (good So-  
 ) described by excellent persons his most intimate  
 stance, (Xenophon and Plato,) affords divers; and  
 acquaints us, that Chrysippus did collect (and it is  
 pity his collection hath perished) an innumerable  
 f them, all confirmed by good authority and testi-  
 . I cannot stand to relate many of them particu-

<sup>a</sup> opinio est jam usque ab heroicis ducta temporibus, eaque et populi  
 et omnium hominum firmata consensu verificari quandam inter ho-  
 rinationem; quam Græci μαντείαν appellant, id est, præensionem et  
 rerum futurarum. *De Div.*

<sup>b</sup> tem quidem nullam video neque tam humanam atque doctam, ne-  
 immanem, tamque barbaram, que non significari futura, et a qui-  
 ntelligi, prædicique posse censeat. *Idem.*

<sup>c</sup> οἵτε ἄμεινοις, &c. *Herod.* 1.

<sup>d</sup> Σάλαμος, &c. *Herod.* 7.

<sup>e</sup> δι μη επίστρεψαί τέλος, &c. *Pausan.* ix. pag. 560.

git innumerabilis oracula Chrysippus, nec ullum sine locuplete auc-  
 ie teste. *De Div.* 172.

Vid. Cic.  
 de Divin.  
 p. 206. de  
 Nat. Deor.  
 ii. p. 54.

SERM. larly, or discuss the validity of relations concerning such instances : I shall only say, that discourse in Tully, concerning the oracle at Delphos, which may be extended to the rest of that sort, doth not seem contemptible : *I defend, faith he, this one thing ; that never would that oracle have been so renowned, nor so stuffed with the gifts of all nations and kings, if every age had not experienced the truth of those oracles*<sup>f</sup>; for it is hard, that a mere imposture should, to the expence and damage of so many persons, so long continue in credit. I will adjoin but one observation to this purpose, that even among those Pagans who regarded these things, it was known and acknowledged, that such portending, or predicting future things, although immediately conveyed by inferior powers, did originally proceed from the one Supreme God : so the wise Poet implies, when he makes the prophetic Fury say, that she received her prediction from Apollo, and Apollo from the Almighty Father ;

Aeneid. 3.      Accipite ergo animis, atque hæc mea figite dicta,  
Quæ Phœbo Pater omnipotens, mihi Phœbus Apollo  
Prædictum, vobis Furiarum ego maxima pando :

Notandum where Servius notes, that even Apollo (he who among Apollinem their deities was in chief esteem for rendering oracles) is quæ dicit a Jove cognoscere. *said to derive his knowledge from Jove, or the Sovereign God.*

It seemed not amiss to touch those instances of this kind which profane story yields, but the holy Scriptures afford most evident and eminent ones ; some of them extant in books written and in use long before the events

Gen. xv. 13. foretold : as that of Abraham's concerning his posterity sojourning and being afflicted in Egypt four hundred

1 Kings xiii. years ; of the Prophet concerning Josiah, (some hundred 2. years before his birth,) that such a prince should be, and

Isa. xliv. & what he should do ; of Isaiah concerning Cyrus *by name*, xlvi. his conquests, his restoring the Jews from exile, his re-

Jer. xxv. edifying Jerusalem ; of Jeremiah concerning the cap- 12. xxix. 10.

<sup>f</sup> Defendo unum hoc, nunquam illud oraculum Delphis tam celebre, tam clarum fuisset, neque tantis donis refertum omnium populorum atque regum, nisi omnis ætas oraculorum illorum veritatem esset experta, &c. P. 175

d its duration for seventy years; of Daniel SERM.  
g the grand revolutions of empire in the world, IX.  
the achievements of Alexander and his suc-  
e so plainly described, that Porphyrius could  
acknowledge the consonancy of them to the Dan. ix. 2.  
of our Saviour concerning the siege and destruc-  
rusalem: the truth of which reports, although  
I allow those writings which contain them an  
no greater than human, there were no rea-  
testion; since most of those writings were ex-  
d time before the events specified. Now if but  
se innumerable instances were true, if ever one  
h been presignified or predicted, (and it were a  
, that among so many not one should prove so,)  
tly evinces what we intend.

our purpose especially do appertain the works  
yed *miraculous*, which exceed or contravene the  
course or power of nature; which therefore all John iii. 2.  
readily confess performable only by an agent in  
knowledge exceeding their comprehension, (such  
r example, the fire being withheld from burning,  
waters from flowing; the sick being (without me-  
plications) cured of long chronical distempers;  
ing (in the like manner) restored to persons  
and senses to them who from their birth (or  
for a long time) had been deprived of their use;  
the dead to life, (a thing which Pliny mentions  
ble in his conceit to God himself,) and the like:)  
although all nations have had so many performed  
iem, as sufficed to breed every where a constant  
that a Divine power did frequently interpose, so  
trol and overbear the force of nature, (which op-  
d not in likelihood so generally and constantly  
ithout any ground at all;) yet the holy Scrip- Φάμηται δὲ τοις  
πάντας  
έπειλλυται,  
πέντε τολ-  
λαι Λαοι φη-  
μίζουσι.

am quidem posse omnia. Namque nec fibi potest consicere  
c mortales eternitate donare, aut revocare defunctos. *Nat. Hist.*

SERM. IX. tion of that divine truth and will of God, which they declare him pleased to reveal; for guiding men into, or settling them in, right opinions or good practices; for disabusing and withdrawing them from ways of error and vice; for the encouragement and relief of good, or the restraint, discouragement, and chastisement of evil men; which in reason are the most proper causes, why by such a Being, as we suppose, (so wise, so good,) such works should be effected;) the testimonies concerning which there can be no good reason assigned of refusing, but very great to admit them, as we hope at another time satisfactorily to declare. Indeed God's patefaction of himself, his mind, his will, (in many kinds and manners particularly to the Fathers of old, and afterward generally to all the world by his Son; on purpose sent from heaven to publish and accomplish his designs of mercy and favour to all mankind,) accompanied with so many prodigious works of power, and so many glorious circumstances of providence conspicuous to all the world, and withal so accommodated as to beget first of all this assurance in us, that a Divine power doth exist and preside over all affairs both natural and human, is an argument which in all honest and well-disposed minds (not possessed with false prejudices, nor depraved by vicious inclinations) cannot but obtain effect; the fuller urging and confirming of which I shall refer to another season, when it will serve a more general purpose, even the confirming not only this part, but even the whole of our religion in gross: I shall only now briefly say concerning them, that considering the works themselves, they were in number so many and various; in kind so great and high; as to the manner of performance so naked and open, (being done in the face, and exposed to the senses of all men;) that there could be no reason to suspect any juggling or human artifice used about them: considering the witnesses that asserted them, they were persons who by their writings, by their behaviour, by the effect of their endeavours, approved themselves very intelligent; in their intentions very honest and free from any sinister design, in their conversations very innocent and virtuous, in

testimony very consistent and constant; so that SERM.  
ould be desired no witnesses of any fact better qua- IX.  
r more credible than they: considering the design  
works, there could be none more noble and ex-  
more worthy of God, more beneficial to man;  
chiefly the confirmation of a doctrine, incompa-  
ie most reasonable and most useful that ever ap-  
among men; productive of the best fruits, apt (be-  
ertained heartily) to make men highly good and  
appy; to promote the honour of God and the in-  
of goodness; to secure as much as can be both the  
nd private welfare of mankind. Considering which  
we can have no good reason to distrust the per-  
ce of such works, by authentic records, by con-  
dition attested to us.

y adjoin to the former sorts of extraordinary actions,  
her sorts, the consideration of which (although not  
tly and immediately) may serve our main design;  
which the general opinion of mankind hath ap-  
and manifold testimony hath declared frequently  
(en) which concern apparitions from another world,  
re, of beings unusual; concerning spirits haunting  
and places, (these discerned by all senses, and by  
kinds of effects;) of which the old world (the an-  
oets and historians) did speak so much, and of  
ll ages have afforded several attestations very di-  
d plain, and having all advantages imaginable to  
credence; concerning visions made unto persons  
cial eminency and influence, (to priests and pro-  
concerning presignifications of future events by  
; concerning the power of enchantments, imply-  
cooperation of invisible powers; concerning all  
intercourse and confederacy (formal or virtual)  
d spirits: all which things he that shall affirm to  
fiction and delusion, must thereby with exceeding  
stly and rudeness charge the world with extreme  
nity and malignity; many, if not all, worthy his-  
of much inconsiderateness or fraud; most lawgivers,  
t filliness and rashness; most judicatories, of high

SERM. stupidity or cruelty; a vast number of witnessies, of the  
IX. greatest malice or madness; all which have concurred to assert these matters of fact.

It is true, no question, but there have been many vain pretences, many false reports, many unjust accusations, and some undue decisions concerning these matters; that the vulgar sort is apt enough to be abused about them; that even intelligent and considerate men may at a distance in regard to some of them be imposed upon; but, as there would be no false gems obtruded, if there were no true ones found in nature; as no counterfeit coin would appear, were there no true one current; so neither can we well suppose that a confidence in some to feign, or a readiness in most to believe, stories of this kind could arise, or should subsist, without some real ground, or without such things having in gross somewhat of truth and reality. However, that the wiser and more refined sort of men, highest in parts and improvements both from study and experience, (indeed the flower of every commonwealth; statesmen, lawgivers, judges, and priests,) upon so many occasions of great importance, after most deliberate scanning such pretences and reports, should so often suffer themselves to be deluded, to the extreme injury of particular persons concerned, to the common abusing of mankind, to the hazard of their own reputation in point of wisdom and honesty, seems nowise reasonable to conceive. In likelihood rather the whole kind of all these things, were it altogether vain and groundless, would upon so frequent and so mature discussions have appeared to be so, and would consequently long since have been disowned, exploded, and thrust out of the world; for, as upon

*Opinonum* this occasion it is said in Tully, *Time wipeth out ground-commanta dies delet, naturæ ju-dicia con-firmat. De Nat. Deor. ii. pag. 54.* less conceits, but confirms that which is founded in nature, and real.

Now if the truth and reality of these things, (all or any of them,) inferring the existence of powers invisible, at least inferior ones, though much superior to us in all sort of ability, be admitted, it will at least (as removing the chief obstacles of incredulity) confer much to the belief of

that supreme Divinity, which our discourse strives to SERM.  
maintain.

I must acknowledge that both these arguments, drawn from testimonies concerning matters of fact, (and indeed all other arguments,) were invalid and insignificant, could any demonstration or any argument weighty enough be brought to shew the impossibility of such a thing to exist, as we infer to exist from them. But, as it is a very easy thing (so whoever is versed in speculation and reasoning about things cannot but find) to prove many things possible to be, which do not actually exist; so it is hard to prove the impossibility of a thing's being; yea there is plainly no other mean of doing this, than the manifesting an evident repugnance between being itself, and some property affigned to that thing; or between several properties attributed thereto; as if we should suppose a square circle, or a round square to exist. <sup>h</sup> But in our case no man can shew such a repugnance; between being and wisdom, power or goodness, there is no inconsistence surely; nor can any man evince one to be between being and coexisting with matter, or penetrating body; between being and insensibility; between being and any other property which we ascribe to God; nor is there any clashing between those properties themselves: it is therefore impossible to shew that God cannot exist; and therefore it is unreasonable to disbelieve the testimonies (so many, so pregnant) that declare him to exist.

Men indeed, who affix themselves to things which their <sup>affigit</sup> sense offers, may be indisposed to abstract their minds <sup>humi</sup> <sup>particu-</sup> <sup>lam aurum.</sup> from such things, may be unapt to frame conceptions about any other sort of things; but to think there can be no other things than such as we see and feel, that nothing, endued with other properties than such as these objected to our sense have, can exist, implies a great dul-

<sup>h</sup> It is not enough to say peremptorily, it is nonsense; or that you cannot understand how it should be; such proceedings are intolerably both insolent and vain.

<sup>a</sup> Απόνενος γάρ τινα εἰ τίνη, δλλα εἴημεν εἶναι, οὐ δὲ δύναται ἀπέργε τοῦ χρήσεως. *Plat. Theat.*

SERM. nes of apprehension, a greater shortness of reason and judgment; it is much like the simplicity of a rustic, who, because he never was above three miles from home, cannot imagine the world to reach ten miles farther; and will look upon all that is told him, concerning things more distant, to be false, and forged to abuse him. I add, that these men's incredulity is hence more inexcusable, because the possibility of such a being's existence, the compatibility and concurrence of such properties in one thing, is (as we otherwhere have largely shewed) by a very plain instance declared, even by that being within every man, which in a degree partakes of all those properties.

I shall leave this head of discourse, with this one remark; that they are much mistaken, who place a kind of wisdom in being very incredulous, and unwilling to assent to any testimony, how full and clear soever: for this indeed is not wisdom, but the worst kind of folly. It is folly, because it causes ignorance and mistake, with all the consequents of these; and it is very bad, as being accompanied with disingenuity, obstinacy, rudeness, uncharitableness, and the like bad dispositions; from which credulity itself, the other extreme sort of folly, is exempt. Compare we, I say, these two sorts of fools; the credulous fool, who yields his assent hastily upon any slight ground; and the suspicious fool, who never will be stirred by any the strongest reason or clearest testimony; we shall find the latter in most respects the worst of the two; that his folly arises from worse causes, hath worse adjuncts, produceth worse effects. Credulity may spring from an airy complexion, or from a modest opinion of one's self; suspiciousness hath its birth from an earthy temper of body, or from self-conceit in the mind: that carries with it being civil and affable, and apt to correct an error; with this a man is intractable, unwilling to hear, stiff and incorrigible in his ignorance or mistake: that begets speed and alacrity in action; this renders a man heavy and dumpish, slow and tedious in his resolutions and in his proceedings: both include want of judgment; but this pretending

more thereof, becomes thereby more dangerous. For SERM. and rashness, which is the same with that, may sometimes, like an acute disease, undo a man sooner; but stupid otage, little differing from this, is (like a chronical desper) commonly more mischievous, and always more hard to cure. In fine, were men in their other affairs, or ordinary converse, so diffident to plain testimony, as some do seem to be in these matters concerning religion, they would soon feel great inconveniences to proceed hence; their business would stick, their conversation would be distasteful; they would be much more offensive, and no less ridiculous than the most credulous fool in the world. While men therefore so perversely distrustful affect to seem wise, they affect really to be fools; and practice according to the worst sort of folly.

Thus have I, although very cursorily, considered the first kind of works extraordinary that appear in the world: I proceed briefly to touch the other sort, observable in the transaction of human affairs; for even in these there do happen things in a sort miraculous, or prodigious; according to reasonable estimation surpassing the common efficacy of human causes; by which God in a language more express, as it were, and in a louder tone, declares his presence and providence here; so that they must be very deaf and stupid, who do not from them learn lessons of piety and reverence toward God; who do not in them hear Heaven thundering forth that proclamation to us all: *Discite iustitiam moniti.* For instance,

1. We may observe, when any where things are come to such a pass, that iniquity and outrage do extremely prevail, so that the most of men's lives become intolerably grievous, that in such cases often the state of things, how seemingly stable and robust soever, in a manner sudden and strange, by means to appearance small and weak, to be overturned, and reduced to a more tolerable form; no struglings of might, no fetches of policy, no circumspection or industry of man availing to uphold it, an invisible hand checking all such force, and crossing all such levices. *A stone cut out of the mountains without hands,* Dan. ii. 45.

SERM. (that is, a slender instrument coming forth out of some remote or secret place, without any considerable influence of human endeavour,) *breaking in pieces the iron, and the brass, the clay, the silver, and the gold*; there being raised up instantly a Moses, or a Maccabæus; an Ehud, or a Gideon; a Dion, or a Timoleon, by a single stroke, of a sudden impression, to deliver oppressed nations from slavery.

2. How many examples do experience and history afford us of justice and vengeance, in ways for their kind and for their circumstances very remarkable, executed in the face of the world upon persons (such as Cambyses and his fellows, Sennacherib, Herod, Brennus) notoriously wicked and mischievous, who have outbraved Heaven by their impiety, or horribly abused mankind by their injustice!

3. Yea, we may take notice, that even few of those men, whose actions have been illustrious for greatness void of goodness; who have climbed to height of power and state by the ruins and slaughters of mankind; that, I say, few of such persons have departed off the stage in peace or honour. That Alexander was snapt in the flower of his age and glory; that Cæsar was no sooner arrived to the top of his fortune, than to the bottom of his life; neither having time allowed them to enjoy, scarce to taste, those fruits which they so eagerly sought and toiled for; both perhaps (one without any peradventure) being speeded away by violent and treacherous hands. Not to mention Pompey or Hannibal, or other such like men of exorbitant ambition, whose fortunes were so strangely changed, and whose ends were so dismal.

4. We may however observe, that few great tyrants and oppressors, few persons insolently profane or sacrilegious, have escaped the visible stroke of Divine vengeance; a stroke inflicted in ways not only violent, but shameful; and that usually by means most unexpected, by the hands of their own guards, their own servants, their own favourites, the very instruments of their mischief, and these stirred up by slight causes, by some little disgrace or dis-

ived by them from their master<sup>i</sup>. What a long SERM.  
end of Caligula's, Nero's, Domitian's, Com-

IX.

Heliogabalus's, Maximinus's,<sup>k</sup> may any man's  
on even out of profane histories easily compose,  
<sup>l</sup> the Divine justice in such ways hath rid the Pf. lxxxiii.  
17, 18.

night also mention the judgments of God upon  
and families raised to wealth and splendor of  
oppression, fraud, sacrilege, rapine, or such bad  
whose estates without any visible ordinary means  
der and decay; a secret moth devouring them;  
which falls under common observation.

The same providence hath more clearly discovered  
the strange detections of murders, and other enor-  
mous mischiefs committed in darkness, and revealed by  
unaccountably darted from Heaven. Of which  
only books, but common experience doth furnish  
ies and instances very remarkable both for num-  
weight.

The like strange discoveries of plots, contrived  
against the public peace, and against the lives of  
frequently offer themselves in story, and the like  
suggests concerning private men; *a bird of the* Eccl. x. 20.  
*ring the voice of the wicked traitor to the ears of*  
*is designed against; the stones of the wall crying* Hab. ii. 11.  
*on and murder. Yea, generally, according to the*  
*'s observation, when men have encouraged them-* Psal. lxiv.  
*an evil matter, and have communed about laying*<sup>5, 7.</sup>  
*truly—saying, who shall see them?—God doth shoot*  
*with an arrow, suddenly they are wounded. So*  
*men have reason, as he adds they will do, to fear,*  
*declare the work of God, if they wisely consider his*  
*and himself had reason to pronounce in another*  
*The Lord is known by the judgment that he exe-* Psal. ix. 16.  
*the wicked is snared in the work of his own hands.*  
might adjoin the remarkable providences which

<sup>i</sup> ad. Pheræus, ab uxore occisus. Vid. Plut. in *Pelopida ad fin.*  
<sup>k</sup> as Sejanus, Ruffinus, Eutropius, &c. Stilico, &c.

SERM. also occur, concerning the recompenses and encouragement of virtue ; in the protecting good men from imminent dangers, delivering them from grievous straits,

*Pf. xxxvii.* 25. I have been young, and now am old ; yet have I not seen the righteous forsaken. Supplying them in extreme needs, prospering their undertakings, raising them (as Joseph, David, Daniel, &c.) by wonderful means to wealth and dignity, for their own encouragement, or for public benefit ; concerning which occurrences the Psalmist had reason to say,

*Pf. cvii. 43.* *Who so wise will observe these things, and they shall understand the lovingkindness of the Lord.*

These considerations, with divers others of the same kind, grounded on Providence, I must confess have not singly taken, the greatest force and evidence to infer our purpose, nor can they with the same assurance and peremptoriness be urged to every adversary or disbeliever, as some other arguments may ; those, which we have for-

*Vid. Claud.* *in Ruffin.* *lib. 1. init.* *eleganter hac de re differ-tem.* merly insisted on, drawn from nature. For in nature, all causes there being themselves destitute of immediate reason or choice, and subject to no chance or contingency, (properly so called,) we may indeed confidently ascribe

*Sen. de Pro- vid. init.* whether ordinary or extraordinary, to Divine efficacy ; there being no other cause, to which we can reasonably impute them : but in human affairs, seeing man is an understanding and free agent, and few effects happen without some act of his intervening, there can hardly occur any passage, how rare and strange soever, which our incredulous adversaries, with some kind of colour or plausible shift, will not be ready to attribute unto some reach of man's wit, or to some *capricio* of his humour, or to some unaccountable casualty, incident to matters of this

*1 Sam. vi. 9.* kind ; (as we see the Philistines were apt to impute the *Numb. xvi. 41.* plague of emerods to chance ; the Israelites did presently charge that terrible judgment on Corah and his complices upon Moses and Aaron.) And commonly Divine and human influences upon these effects (even as in nature the influences of Heaven and of inferior particular causes) are so complicated and interwoven together, that it is not so easy to distinguish the one from the other, either in whole

in part, to separate the bounds of providence ordinary SERM.  
and extraordinary, to discern what God performs by usual  
instruments, what by his immediate hand. As also the  
actions of the wisest men are often grounded upon rea-  
sons remote from, and impenetrable by, vulgar conceit;  
so are the reasons of God's proceedings with men various  
and often mysterious; above the reach of our capacity  
with distinction to apprehend them: as who, for instance,  
can oftentimes readily distinguish between God's merciful  
patience toward bad men, and his gracious recompensing  
the good; between God's just vengeance on the one sort,  
and his fatherly correction of the other; between his re-  
claiming one from vice, either, as particular circumstances  
require, by adverse or prosperous events, and his trying  
or exercising the other's virtue by the like proceedings?  
Who can distinguish between what is performed or per-  
mitted upon general or upon particular accounts; in re-  
spect to the public, or in regard to private men; in rela-  
tion to present times, or to posterity; upon absolute and  
immediate accounts, or in order to some farther, more re-  
mote designs? Who, I say, can pretend skill enough to  
define what or how much is best to be done in these  
cases; when it is fit to allow men to proceed in the use  
of their freedom, when to interrupt them? Who, but he  
that exactly knows the limits of just and fit, the qualities  
and tempers of men, the state and circumstances of every  
thing?

I add, that God's governance of things hath no com-  
plete issue here; that this is not the only nor the chief  
place of dispensing rewards and punishments; that things  
are but doing here; and not done; in a progress and ten-  
dency toward somewhat beyond, not in a state of final re-  
solution or perfection: wherefore as we cannot fully judge  
of an artificial work by its first draughts, nor of a poem  
by some scenes, but must stay till all is finished and acted  
through; so we cannot so clearly discern the entire wis-  
dom and justice of Divine dispensations here; not till that  
day, when, as St. Paul tells us, God's δικαιοποίia, his Rom. ii. 5.  
*righteous judgment, shall be made apparent.* Whence dif  
Psal. x. 5.

SERM. course grounded upon present events may not prove convincing or satisfactory, except unto the children of wisdom, who by a sharper sense can discover even the smaller lines and more occult tracts of God's hand; which with an especial attention and sagacity do, as the Prophet

Ps. xxviii. 5. expresseth it, *regard the works of the Lord, and consider the operations of his hands.* However, the frequent occurrences in human affairs of passages, such as we mentioned, so rare and remarkable, if they do not, singly and solitarily taken, thoroughly serve to demonstrate the hypothesis of Divine providence, yet at least they do much favour and strengthen it, being very congruous thereto. Supposing such a Providence, it is most probable (I may say necessary) that such events would happen; whence there can be no absurdity in ascribing them thereto, but much of reason in doing it. They are *digni vindice sedis*, difficulties not otherwise easily resolved, and therefore God may be most fitly introduced, as the most probable cause of them; if strict discourse cannot compel us, yet ingenuity will incline us, and wisdom will oblige us, to do so.

Ps. cvii. 43. *They that are wise will consider these things, and they shall understand the lovingkindness* (I add, and also both the

Ps. xcii. 6. wisdom and power) *of the Lord. A brutish man knoweth not, neither doth a fool understand this,* saith the Psalmist, concerning the proceedings of Providence.

But however general providence doth work in convincing some, particular providence will at least produce that effect in many: for I dare appeal to most men (to those especially, who have ever had any fear of God, or sense of goodness in them,) if, sometime or other, in their lives, they have not in their pressing needs and straits (especially upon their addressees to God for help) found help and comfort conveyed unto them by an insensible hand; if they have not sometimes in a manner unaccountable escaped imminent dangers; if they have not in the performance of their duty and devotion toward God experienced a comfort more than ordinary; if they cannot

Ps. xxxiv. 6, 7, 8. to some events of their life aptly apply those observations  
cxlv. 18, of the Psalmist: *This poor man cried, and the Lord heard  
19.*

*im, and delivered him out of his troubles. The angel of SERM.  
be Lord encampeth round about them that fear him, and  
delivereth them. O taste and see that the Lord is good. O  
taste and see; he appeals to experience; he supposes the  
Divine goodness may be seen and felt; that surely will be  
the most efficacious argument of God's existence and provi-  
dence. And so it is indeed to all good men, for whose (1 John v.  
comfort and confirmation it is chiefly mentioned, though  
<sup>10.</sup> it is not likely to have much influence upon them, who  
have alienated themselves from God, and driven him out Psal. x. 4.  
of their thoughts; except they should (beyond what can  
be expected from them) be so civil and candid, as to be-  
lieve the testimony of others, who assert this great truth  
unto them from their own inward conscience and expe-  
rience.*

But let thus much serve, at present, for the shewing  
that God doth, as our Lord tells us, *hitherto work*; and  
consequently that, as we thence meant to infer, God doth  
exist.

The Father,

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## S E R M O N X.

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I BELIEVE IN GOD THE FATHER.

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EPH. iv. 6.

*One God and Father of all.*

SERMON. I HAVE formerly discoursed concerning the nature of  
X. that belief which we here profess: I did also endeavour  
by several arguments to evince the truth and credibility  
of the first article of our Creed, which is indeed the  
foundation of all the rest, and of all religion, *That there is*  
*one God.* I proceed to the following parts.

*The Father.* The appellation of God not improperly taken, (as when it is attributed to creatures, upon some resemblance in nature or office which they bear to the supreme God,) but relating to him who only, truly, and properly is styled God, is sometimes put absolutely, sometime hath a relative apposition going along with it. Being absolutely or singly put, it sometimes refers, by way of eminency, particularly to the first Person in the blessed and glorious Trinity; as when Christ is called the *Son of God;* when God is put in distinction from the other Persons, (when, for instance, it is said, *That they may know thee the only true God, and Jesus Christ whom thou hast sent. Blessed be God and the Father of our Lord Jesus Christ. The Word was with God. To serve the living and true God, and to wait for his Son from heaven.* And in that

form of blessing, *The grace of our Lord Jesus Christ, and SERM. the love of God, and the communion of the Holy Ghost be with you all;*) but commonly it is to be understood for God essentially considered, (according to the Divine essence common to all three Persons,) to whom in that respect all the Divine attributes agree, and from whom all Divine operations (*absolute et ad extra*) do jointly proceed. And to this sense or notion we have hitherto supposed that the name of God might be here applied. For, that there is one God, having such essential attributes, is the first principle and foundation of all religion, which we must therefore suppose, if not directly expressed, yet at least sufficiently implied in the Creed.

And supposing the word in part doth imply this sense, the attribute or title of Father doth upon many accounts truly and properly belong to God, (God absolute and essential,) in relation to all things generally, and to some things particularly; especially, which is the most fruitful consideration, in respect to ourselves.

Let us first consider the accounts upon which, then the terms (or objects) in relation to which, God is so called; then let us apply the consideration to practice.

#### *One God and Father of all.*

Every attribute, every title, every relation of God doth ground an obligation, doth afford an inducement to good practice; but none other doth ground higher obligation, or yieldeth stronger inducement to all kinds of obedience, than doth this of *Father*, which here, and frequently otherwhere in holy Scripture, is ascribed to God: unto which purpose, of exciting us to good practice, (to all good practice generally, and particularly to some kinds thereof,) I do now intend to apply the consideration thereof: but first let us consider in what respects, or upon what grounds, this title is attributed to God; then let us reflect somewhat upon the term, in respect to which God is styled *Father of all*, that is, in a larger sense of all things, in a stricter sense of all persons, in the most restrained sense of all us Christians.

SERM. The title of *father* is upon several accounts commonly given to things; one is causality; for the efficient cause, or author of any thing, is called its father; any work is said to be the child, or offspring, of him that maketh it.

**X.** Job xxxviii. inventeth it; *Hath the rain a father,* (or, *Who is father of the rain?* as the LXX render it,) or who hath begotten the drops of the dew? saith God in Job: another ground thereof is sustenance, or preservation; so Job saith of himself, that *he was a father to the poor and fatherless*, because he yielded them protection and relief; so, *Rome patrem patriæ Ciceronem libera dixit*, Rome called Cicero father, because he preserved it from the attempts of wicked conspirators against its liberty and safety: education also and instruction entitle to this name; whence St. 1 Tim. i. 2. Paul calleth Timothy and Philemon, the Corinthians and Philem. 10. Galatians, whom he had instructed in the Christian faith, 1 Cor. iv. 15. Gal. iv. 19. his *children*: lastly, governance, attended with beneficent affection and care, doth found this appellation; whence princes are usually styled the *fathers of their country*, being supposed to desire and to provide for the public good; so Josh. xix. 51. xxi. 1. we have the *fathers of tribes*, that is, the principal persons of them, who did preside over them: I do omit antiquity and age, for which we know that persons are vulgarly called fathers.

Upon all these accounts it is plain that the title of Universal Father may truly be ascribed unto God; especially in respect to ourselves, who may be considered as equivalent to all other objects, as comprehending in us somewhat common to them all: God in some of those respects is the Father of all things, or of us as beings; God is more especially the Father of intelligent beings, and of us as such; God is the Father of all men, of all good men, and peculiarly of Christians; which respects all of them do or should concur in us. Let us survey those particulars somewhat distinctly, then apply them as obligations and inducements to good practice.

1. God is the Father of all things, or of us as creatures; Acts xvii. 24. xiv. 15. as the efficient cause and creator of them all: *He made the world*, as St. Paul telleth the Athenians, *and all things*

*herein ; He commanded, saith the Psalmist, and they were created ; The world and the fulness thereof, (that is, all wherewith it is replenished, and which it contains,) he hath founded them ; All these things, saith God in the Prophet, hath mine hand made : and ποιητὴν, ὃ πατέρα τὸν τοῦ παντὸς, xxxiii. 6. the Maker and Father of this universe, even Plato styleth God. God is also the Father of all things, because he preserveth and sustaineth them by his power ; He, saith the Apostle to the Hebrews, beareth up all things by the word of his power ; He, saith the Psalmist, hath established them for ever and ever ; he made a decree which shall not pass, by virtue of which they subsist : also because he by a continual care doth provide for them ; They all, saith the Psalmist, wait upon him, that he may give them their meat in due season ; what he giveth them, they gather ; he openeth his hand, they are filled with good : he also governeth, and containeth them in good order ; for, his kingdom ruleth over all ; and, whatsoever the Lord pleaseth, that doeth he in heaven and earth : all this he doeth with goodness and affection ; for, his tender mercies are over all his works : whence even among Pagans the word Pater absolutely put, did signify the Supreme God, they understanding thereby the Author, Preserver, and Governor of all things ; and Pater omnipotens is the periphrasis, whereby the wisest Poet doth usually express God<sup>a</sup>.*

2. More especially God is the Father of intellectual beings ; he is styled the Father of spirits : particularly the angels in way of excellency are called the sons of God : There was a day when the sons of God came to present themselves before the Lord : and, When the morning stars sang together, and all the sons of God shouted for joy ; in which place of Job the LXX. have ἄγγελοι με, my angels ; (although perhaps there all God's creatures may be understood rejoicing and exulting, as it were, in their being, newly by the goodness of their Maker conferred on

\* — o Pater, et Rex Jupiter— Hor. Serm. ii. 1.

— Pater ipse colendi

Haud facilem esse viam voluit— Virg. Georg. i. 121.

Ζῶ πάτερ ἀπίστοι Κερίδη, θωτος φεύγειν. Hom. II. 6. 31.

SERM. them :) again, *Who, saith the Psalmist, in heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?* the sons of the mighty; i Pf. lxxxix. 6. xxix. 1. is in the Hebrew, *the sons of God*, and so the LXX. rend it; and what precedeth, *who in heaven, doth make it;* it seems, best interpretable of the angels. Of such being God is more especially the Father, because he did produce them in a more excellent manner; for other things he made as it were by his hand, these he breathed out of his mouth; as it is said of Adam, when God infused his Gen. ii. 7. *Gen. ii. 7. into his body, that God breathed into his nostrils the breath of life;* because they more nearly resemble God in the nature and properties, (in spirituality, and independent upon matter; in life, and self-moving; in immortality and perpetuity of being; in understanding, and wisdom in will, and goodness; or in a capacity at least of such perfections;) because also he ruleth them in a nobler way; way, not of blind and constrained obedience, but of will and free choice, according to laws of justice, by obligations of ingenuity; because he likewise beareth a more dear affection unto them, and a peculiar care over them in respect to these beings indeed the relation of father is more proper, because they only can be sensible thereto and capable to render the duties of piety, gratitude, an willing obedience suitable thereto; *Rational beings, sait Pfal. ciii. 20. an Ethnic philosopher, are the sons of God, because they only are naturally fit to converse with God, being conjoined to him by participation of reason*<sup>b</sup>: and thus indeed even the Pagan theologers, commonly from primitive general tradition we may suppose, did conceive the Supreme God to be the Father of the gods, (intending not such gods as were of man's devising, creatures deified by the flattery of fondness of the vulgar, but of higher rank, answering to the angels, whom they supposed as to approach in excellency of nature nearest to God, so to have derived their being from him, and to attend constantly upon him, partaking

<sup>b</sup> "Οτι πονηντει μόνον ταῦτα πίστις τῷ Θεῷ τῆς ευπαπερφῆς πατέται τὸν λόγον ἐπελεγμένα. Arr. Epis. i. 9.

of his glory, and observing his pleasure;) whence *Divūm SERM.*  
*pater, Father of the gods*, is a common periphrasis, or title  
of God among them; and particularly in the *Timæus* of  
Plato there is an oration, which he representeth God  
making unto those creatures presently upon their crea-  
tion, beginning thus; *O ye chief gods, of whom I am the θεοὶ τῶν,*  
*Framer and Father*; concerning which gods that which *οὐ γὰρ ἔπει-*  
*τε* can say, he pretendeth to deduce from ancient original  
tradition. But to come nearer to our more particular  
concernment.

3. God is the Father, in a more especial manner, of  
mankind: *Have we not*, saith the Prophet, *one Father?* Mal. ii. 10.  
*hath not one God created us?* and Adam is called *the son* Luke iii.  
*of God*, the genealogy of all men terminating in him;<sup>38.</sup>  
and, *We are all God's offspring*, saith St. Paul: we are so, Acts xvii.  
for that *his hands made and fashioned our bodies*; and for<sup>39.</sup>  
that he *formed our spirit within us*, as the Prophet speak-<sup>Job x. 8.</sup>  
eth. He made us *after his own image*, so as signally to<sup>15, 16.</sup>  
represent and resemble himself, in properties of nature, and<sup>1.</sup>  
in eminence of condition; in this great family of visible<sup>15.</sup>  
creatures he hath assigned unto us the principal station,<sup>Psal. xxxiii.</sup>  
so that other creatures there are but as servants waiting<sup>Gen. i. 27.</sup>  
on us; we are as children, depending only on him; he  
hath shewed an especial tenderness of affection and good-  
will toward us, in providing for us all manner of needful  
subsistence and comfortable accommodation; continually  
watching over us for our good, and *holding us up*, as the<sup>Psal. lxxi.</sup>  
Palmist speaketh, *from our mother's womb*; bestowing on<sup>6.</sup>  
us good education, (instructing us by the light of nature,  
or dictates of natural reason and conscience, by civil con-  
versation, by the precepts of wise men, and examples  
of virtuous persons, by providential encouragements to  
good, and determents from evil; together with the se-  
cret whispers, advices, and motions of his grace;) bearing  
with excessive patience our infirmities, miscarriages, and of-  
fences; using seasonable and moderate chastisements to re-  
claim us from bad courses to those which our duty and  
our advantage do require: in short, all God's dealings and  
demeanor toward mankind do argue in him a paternal re-

**S E R M.** gard thereto : whence even the blind Heathens discerned

X. and acknowledged this general relation of God to men;

*Hor. Carm.* and, *Gentis humanæ Pater, atque custos, (O Father, and i. 12. Epist. keeper of mankind!)* was an invocation suitable to their i. 3, 9.

notion concerning him : from him they deduced our original ; to him they ascribed the formation of our bodies, so full of wonderful artifice ; from him they affirm our souls to be extracted ; from his goodness and care they supposed all the conveniences of life which we enjoy to be derived ; they conceived him to bear a kind affection unto man, and to have a constant care over him ; as by many express testimonies might be shewed, and from their practices evidently may be inferred <sup>c</sup>.

*Bonus vir fine Deo nemo est.* 4. Farther, yet more especially God is the Father of all good men ; such a relation being yet built upon higher

*Sen. Epist.* grounds and respects ; for as *good* they have another original from him ; virtue springeth in their hearts from a heavenly seed ; that emendation and perfection of nature

*41.* 1 Pet. i. 23. is produced by his grace enlightening and quickening them : they are images of him, resembling him in judgment and disposition of mind, in will and purpose, in action and behaviour ; the which resemblances do argue them to be the sons of God, and indeed do constitute them such ;

*Matt. v. 44, 45.* for, *Love your enemies*, saith our Lord, *bless those that curse you, do good to those that hate you—that you may be the sons of your Father in heaven* ; and, *Love your enemies, and do good, and lend, expecting nothing thence ; and your reward shall be great, and ye shall be the sons of the Most High.* Imitation of God in goodness and beneficence doth,

we see, found a filial relation unto God : to such, God answerably doth bear a paternal kindness and compassion ; for, *Like as a father pitieith his children, so*, saith the

*Psal. ciii. 13.* Psalmist, *the Lord pitieith them that fear him.* He in all

*Heb. xii. 7.* respects dealeth with them as with his children ; *α& vτως προσφέρεται*, as the Apostle to the Hebrews speaketh : he teacheth and guideth them with wholesome advice upon

<sup>c</sup> Omnes si ad primam originem revocentur, a Diis sunt. *Sen. Ep. 44.*  
*A natura divina haustos animos, et delibutos habemus. Cic. de Div. 1.*

sions ; for, *What man is he that feareth the Lord?* SERM.  
*Il he teach in the way that he shall choose ; and, The X.*  
*a good man are ordered by the Lord : he gently re-* Psal. xxv.  
*and correcteth them ; Whom, saith the Wife Man,* 12. xxxvii.  
*eth he correcteth, even as a father the son in whom* 23.  
*hteth : he maintaineth them with all needful suste-* Prov. iii.  
*nd accommodation without their care or trouble ;* 12.  
*e no care, saith our Saviour, saying, What shall we Matt. vi.  
What shall we drink? or, Wherewithal shall we be* 31. vii. 11.  
*—for your heavenly Father knoweth that ye have*  
*all these things ; he so knoweth and considereth it,*  
*ovide, that there shall not be, as the Psalmist affirm- Psal. xxxiv.  
y want unto them that fear him : he prote&teth* 9, 10.  
*om all danger, supporteth them in all distress, and*  
*them from all mischief ; for, His eyes are open* Ps. xxxiii.  
*e righteous—to deliver his soul from death, and to* 18, 19.  
*n alive in famine ; he keepeth all his bones, so that* Ps. xxxiv.  
*them is broken—though he fall, he shall not utterly* 20. xxxvii.  
*lown, for the Lord upholdeth him with his hand ;* 24.  
*re his afflictions, but the Lord delivereth him out of* Ps. xxxiv.  
*ch paternal affections doth God bear, such pater- 19.*  
*doth he exercise, toward good men ; the which*  
*gan wise men did apprehend ; of whom one thus*  
*th himself ; God, saith he, hath a fatherly mind* Patrium  
*good men, and strongly loveth them—between them* habet Deus  
*l there is a friendship which virtue doth conciliate ;* adverius  
*ship, do I say ? yea, a kindred and similitude ; for that* bonos viros  
*man is God's disciple and imitator, and his true* animum,  
*g, whom that magnificent Father, no softly exacter* et illos for-  
*e, doth, after the manner of severe parents, educate* titer amat,  
*&c.* Ser. de Pro-  
*vid. 1. 2.*

Ye may farther observe, that God in his proceed-  
th men, whereby he particularly designeth to con-  
em within bounds of duty, and thereby to lead  
nto happiness, delighteth to represent himself un-  
obliging and endearing relation : thus he did in  
to his ancient people upon all occasions express  
; *Who are Israelites, whose is the adoption,* saith St. Rom. ix. 4.

SERM. Paul, reckoning this as the first of those privileges which  
 X. appertain to the Jews: it was the commission to Moses;  
 Exod. iv. 22. *Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn; and I say unto thee, Let my son go, that he may serve me:* Moses also, foreseeing how  
 Deut. xxxii. 6, 18. that people would misbehave themselves, doth thus in  
 God's name expostulate with them; *Do you thus requite the Lord, O foolish people and unwise? is not he thy Father that bought thee? hath he not made thee, and established thee? Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee:* David also  
 1 Chron. xxix. 10, 11. thus addresseth himself to God in their behalf; *Blessed be thou, Lord God of Israel our Father, for ever and ever; thine, O Lord, is the greatness, and the power, and the glory,*  
 If. lxiii. 16. *and the victory, and the majesty:* and, *Doubtless, saith*  
 xliv. 2, 24. *Isaiah, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our*  
 xlvi. 3. *Father, our Redeemer; thy name is from everlasting: and, I am, saith God in Jeremiah, a Father to Israel, and Ephraim is my firstborn; Is Ephraim my dear son, is he a pleasant child? he is,* the LXX. render it, in way of assertion, not  
 9, 20. *sicut filius dilectus est mihi.*

the performances of God toward us, and in our behalf, are SERM.  
of such a nature, and are set out in such terms, as do X.  
sound and import this relation: for,

1. The reception of a believer into the participation of  
the privileges and advantages which Christianity tendereth,  
termed *adoption*, the making him a son; the adopting Gal. iv. 5.  
him into God's family, the conferring upon him the title Eph. i. 5.  
and quality of God's child; together with the internal ii. 19.  
*imposition of mind*, and the liberty of access and inter- Rom. viii.  
course, which do suit that relation: *Whosoever*, saith St. John i. 12.  
John, *did receive him, to them he gave the power* (or pri-  
vilege) *to become the sons of God, even to them who be-*  
*lieved in his name:* and, *Ye are all*, saith St. Paul, *the sons Gal. iii. 26.*  
*of God by faith in Christ Jesus;* that is, by sincerely em-  
bracing Christianity: and, *Behold*, saith St. John again, 1 John iii. 1.  
*what manner of love the Father hath given us, that we* (Eph. iii.)  
*should be called the sons of God:* and, *Ye have not received* 15.  
*the spirit of servitude unto fear, but ye have received the* Rom. viii.  
*spirit of adoption, by which we cry, Abba, Father;* that is, 15.  
*by which in our prayers with humble affection we freely,*  
*confidently, and readily, according to our Saviour's institu-*  
*tion, do say, Our Father.*

2. That renovation of our nature, and qualifying our  
minds, as the Gospel prescribeth and requireth, is called  
regeneration, a new creation, a new birth, the begetting a  
new man within us: *If a man be not born from above, he* John iii. 3.  
*cannot see the kingdom of God;* that is, he cannot be a good  
Christian: *Whoever is begot of God doth not sin;* that is, good 1 John iii.  
Christians do not live in a course of disobedience: *We are* Eph. ii. 10.  
*out work, God's work, or production, being created in*  
*Christ Jesus to good works:* *Ye have been taught—to put on* Eph. iv.  
*the new man, that is created according to the image of God* 21, 24.  
*in righteousness and true holiness.* In such terms is the  
effect of the Christian dispensation upon our hearts and  
lives described; and that with the greatest reason; for no  
act of God toward us can be more fatherly, than working  
in us by his grace the principles of Christian life, and the  
practices springing from it; nothing doth nearer advance  
us to a similitude with God, and a *participation of the Di-* 2 Pet. i. 4.

**SERM.** *vine nature*; nothing doth conciliate from God a more

X. tender affection to us, or worketh in us a more dutiful affection toward him, answerable to this relation, than doth a hearty compliance with the grace of the Gospel.

3. The resurrection of good Christians after death to a better state of life, their entering into immortal bliss and glory, is worthily styled *παλιγγενερία*, a being regenerated and born again; whereby they receive from God another more excellent life and state of being, more like

1 Joh. iii. 2. and conformable to God: for, *We know*, saith St. John, *that if he shall appear*, (or, that when he shall appear,

1 Cor. xv. some copies read it,) *we shall be like him*; and, *As*, saith St. Paul, *we have borne the image of the earthly* (Adam)

2Cor.iii. 18. *we shall also bear the image of the heavenly*: *We shall*, Phil. iii. 21. *faith he, be metamorphosed, or transfigured, into the same*

Luke xx. *image*: and, *They, faith our Saviour, which shall be accounted worthy to obtain that world, and the resurrection of*

85, 36. *Matt. xix. 28. the dead—are the sons of God, being the sons of the resurrection*: that state of bliss is therefore styled a portion or inheritance, allotted to sons, and consequent upon such a

Gal. iv. 7. *relation*: *If sons, saith St. Paul, then heirs; heirs of God, Rom. viii. 17. and coheirs with Christ, receiving the reward and promise*

Col. iii. 24. *of an eternal inheritance*: *Blessed be the God and Father*

Heb. ix. 15. *of our Lord Jesus Christ*, saith St. Peter, *who according to*

4. *his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us*.

4. I might adjoin, that Christian men do become the sons of God by the intervention of our Saviour, assuming

Phil. ii. 7. *our nature, and conforming himself to the likeness of*

Rom. viii. *men; whereby he becomes the firstborn of many brethren*: *God, saith St. Paul, sent forth his son, born of a woman*,

4, 5. *that we might receive the privilege of being made*

Heb. ii. 11. *sons*: and, *Children, saith the Apostle to the Hebrews,*

14. *partake of flesh and blood*; whence (as he meaneth to infer) our Lord being the Son of God, we upon conjunction of nature with him, and as his brethren, become also such: he farther intimateth, that upon this score we do

impair angels themselves; for that he took not on him SERM.  
*the nature of angels, but took on him the seed of Abraham;* X.  
they were not; as we, dignified with a fraternal relation to Heb. ii. 16.

In so many several respects is God our Father; we are his children, as being his creatures, made, preserved, and maintained by him; as we are intellectual creatures, being placed in degree and quality of nature so near him; as we by virtue and goodness (produced in us by his grace) do anywise approach him, resemble him, and partake of his special favour; as we are Christians, adopted into his heavenly family, renewed by his holy grace, and destined to a participation of his eternal glory.

Now the consideration of these grounds, (each one of them, and all of them together,) upon which this relation of God unto us is founded, hath manifold good uses; it is apt to inform and admonish us concerning many necessary duties resulting from it; and to enforce upon us the practice of them.

1. It in general may teach, and should mind us, what reverence, honour, and observance is due from us unto God, in equity and justice, according to ingenuity and gratitude: *If, faith God in the Prophet, I be a Father,* Mal i. 6. *where is my honour?* Our believing and acknowledging this relation is vain, if we do not yield the respects, and perform the duties answerable thereto. And if indeed we are obliged to love, to respect, to observe those, who have been the instruments of God in producing, in nourishing, in breeding us, how much more are we bound to yield the same to him, who principally did, who continually doth, bestow upon us our being, together with all the supports, the conveniences, the comforts thereof; from whose free bounty we derive not only the benefits of this transitory life, but the inestimable privileges and blessings relating to the future incomparably better state? If we neglect our duty so grounded, may not God justly expostulate with us, as he did of old with those children of his: *Do ye Deut. xxxii. thus require the Lord, O foolish people, and unwise: Is he* <sup>6, 18.</sup> *not thy Father, who bought thee?* (or rather, who got thee,

SERM. ος ἐπίστασθαι σε, faith the Greek; and both that and the Hebrew do agree in expression of that thing with our common manner of speech;) *hath not he made thee, and established thee?* It is, as is there intimated, a part of extreme folly, no less than of injustice and ingratitude, to disregard and disobey him, to whom by such bands of duty and obligation we are allied: indeed the excellency of God's nature doth justly require honour and reverence to him; his sovereign power may also reasonably extort obedience from us; but his paternal benevolence and beneficence are the most obliging grounds, the most kindly inducements, to the practice of all piety toward him: we are foolishly unworthy in not being good on the other accounts; in not being so for these reasons we are monstrously base.

2. This consideration may instruct and admonish us what we should be, and how we should behave ourselves; for that, if we be God's children, it becometh us, and we are obliged, in our disposition and demeanor, to resemble, to imitate him: it is natural and proper for children to resemble their parents in their complexion and countenance; to imitate them in their actions and carriage: *If ye, argueth our Lord, were Abraham's children, ye would do the works of Abraham;* ye would imitate him in readily believing and obeying God: and, *Ye, saith he again, are of your futher the Devil, because ye perform the lusts of your father;* because in his envious, treacherous, murderous disposition and practice, ye resemble him: so if we be God's children, we must, according to St. Paul's exhortation,

*Eph. v. 1. imitate God, as dear children;* we must, in all imitable perfections, strive to be like him; so doth the Scripture frequently (both in general, and as to particular cases or matters) apply and inculcate this point: God is holy and

*1 Pet. i. 14. pure, so therefore ought we to be; As obedient children, saith St. Peter, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation;*  
*Phil. ii. 15. and, That, saith St. Paul, ye may be blameless and harmless, the sons of God without rebuke, (or irreprehensible sons of*

*John viii.  
39, 44.*

iod,) in the midst of a crooked and perverse nation ; and, Be- SERM.  
med, now are we the sons of God, saith St. John, subjoin- X  
ing—and every one that hath this hope (a hope grounded <sup>1</sup> John iii.  
upon, or springing from, such a relation) purifieth himself, <sup>2, 3</sup>.  
as God is pure : God is perfectly just and righteous, thence  
as likewise should labour to be such ; for, Every one, saith <sup>1</sup> John iii.  
it. John, that doeth righteousness is righteous, as he is right- <sup>7</sup>.  
as : God is perfect in all goodness ; so must we endea-  
vour to be, as our Saviour enjoineth us ; Be ye, saith he, Matt. v. 48.  
therefore perfect, as your Father is perfect : God is boun-  
tiful, gracious, and merciful unto all ; we thence should learn  
to be so also ; I say unto you, (they are our Saviour's les- Matt. v. 44.  
sons to us,) Love your enemies, bleſſ those that curse you, do  
good to those that hate you, and pray for those who despite-  
fully use you, and persecute you ; that ye may be the chil-  
dren of your Father which is in heaven ; for he maketh his  
sun to rise on the evil and on the good, and sendeth rain on  
the just and on the unjust : and again ; Love your enemies, Luke vi. 35.  
do good, and lend, hoping for nothing again ; and your re-  
ward shall be great, and ye shall be the children of the  
Highest ; for he is kind to the unthankful and to the evil ;  
he therefore merciful, as your Father also is merciful. So  
we admonished by the holy writers of our engage-  
ments to be good on this account. And reason indeed  
sheweth this relation to be inconsistent with our being  
otherwise ; for similitude only can preserve cognation ; <sup>Tò ἔμενος</sup>  
things very unlike become formally different in kind and <sup>ἴσαντι θέσιν</sup>  
nature thereby ; diversity of manners signify a difference <sup>εὐγένεια λεία</sup>  
in blood : if therefore we be closely affixed to material <sup>Plat. Pro-</sup>  
things, or pronely addicted to brutish pleasures, how can <sup>tag.</sup>  
we be the children of him, that is purely spiritual, alto-  
gether intellectual ? If we be fierce, hardhearted, unmerci-  
ful, or uncharitable, how can we claim kindred with him,  
who is all love and benignity, all munificence and mercy ?  
there can be no affinity in relation, where there is such a  
dissimilitude in nature : God also cannot deal with us as  
children, cannot affect or like us, if we do not resemble  
him ; he can only love good men, and the most certain  
*κατέρρειον* (the most perfect rule, the most evident mark) by

SERM. extremely fond are we if we be raised in our conceit, &  
 X. are ambitious of reputation, upon the score of any such

1 Cor. iv. 7. things? for, *Who*, as the Apostle invincibly discourseth,  
*made thee to differ? what hast thou that thou didst not re-*  
*ceive? and if thou hast received it, why doest thou glory, as*  
*if thou hadst not received it?* To him alone, who is the  
 Author and Donor of all good things; to the Fountain of

Jam. i. 17. all power, all joy, all blessings; to the *Father of lights, from*  
John iii. 27. *whom every good and perfect gift descendeth;* all praise and  
1 Chron. xxix. 14. *glory is due.*

15.

5. This consideration sheweth us the reason we have to submit entirely to the providence of God, with contentedness and acquiescence in every condition: for seeing we are *God's possessions*, ( $\Theta\epsilon\delta\kappa\pi\mu\alpha\tau\alpha$ , as Plato calleth us,) he having made us whatever we are, according to all accounts and capacities, whether as men by his common providence, or as Christians by his especial grace; he surely hath the best right and title that can be upon us; he may justly dispose of us and use us as he thinks good; we may well thence be obliged, according to the apostolical precept, *to glorify God in our body, and in our spirit, which are God's*; if we repine at or complain of God's dealing with us, may he not justly return to us that answer in the Gospel, *Is it not lawful for me to do what I will with mine own?* Shall we not suffer God to order his own family according to his discretion and pleasure; to assign what station, to allow what portion he pleaseth to his own children, without our offence or displeasure? Shall we pretend to know better than he what is fit to be done? shall we claim a right to dispense his goods, or desire to be carvers for ourselves? If it be unjust and unreasonable to do thus, then in all reason we ought to be content in every state that he disposeth us into, and to undergo patiently whatever he imposeth on us; yea we have reason to be more than content with every thing incident, not only as justly proceeding from him, but as presumable to be good and convenient for us; for is it not fit that we should think that God will order things for the best good of his own children? Can we conceive that he

Plat. in  
Phæd.

1 Cor vi.  
20.

Matt. xx.  
15.

willingly will hurt, or will not rather help them ; that he SERM.  
will design them any mischief, yea that he will easily X.  
suffer it ? *Can a woman forget her fucking child, that she* If. xlix. 15.  
*should not have compassion on the son of her womb ? Yea,*  
*they may,* God telleth us, *forget ; yet he will not forget us :*  
sooner indeed may the most tender parents become un-  
naturally regardless, spiteful, and cruel toward their chil-  
dren, than the immutable God (who in his nature is unex-  
pressibly benign and compassionate) shall neglect the good  
of his offspring : good reason therefore have we to be sa-  
tisfied with all that befalleth us.

6. Particularly this consideration obligeth us to be pa-  
tient and cheerful in the sorest afflictions, as deeming  
them to come from a paternal hand, inflicted with great  
affection and compassion, designed for, and tending to, our  
good : *Thou shalt*, saith God to the Israelites, *consider in Deut. viii.*  
*thy heart, that as a man chasteneth his son, so the Lord thy*<sup>5.</sup>  
*God chasteneth thee :* and, *We,* saith the Apostle, *have had Heb. xii. 9,*  
*fathers of our flesh, which corrected us, and we gave them*<sup>10.</sup>  
 *reverence : shall we not much rather be in subjection to the*  
*Father of spirits, and live ? For they verily for a few days*  
*chastened us after their own pleasure ; but he for our profit,*  
*that we might be partakers of his holiness.* The punishments  
inflicted on us by men may perhaps proceed from  
passion ; but God assuredly never inflicts any thing grievous  
on us, but out of pure good-will : and what sweeter con-  
solation can there be, than to know, that the most cross  
and distasteful accidents befalling us do (according to the  
intention of him that bringeth them on us, and manageth  
them) conduce to our profit, and shall in the event, if we  
do patiently receive them, and by our untowardness do  
not hinder their effect, prove wholesome and advantageous  
to us ?

7. This consideration doth also shew the reason we have  
to obey those precepts, which enjoin us to rely upon  
God's providence ; *to cast all our burden and care upon Matt. vi.*  
*God ; to be solicitous* and anxious about nothing which  
concerneth our sustenance : for children commonly (espe-<sup>25.</sup>  
cially such as have able and kind parents) do live altoget-<sup>1 Pet. v. 7.</sup>  
<sup>Phil. iv. 6.</sup>  
<sup>Pt. xxxvii.</sup>  
<sup>5. lv. 23.</sup>

SERM. ther void of care concerning their maintenance, being

X. assured that their parents will concern themselves to provide whatever is necessary or convenient for them: and how much more have we reason to live free of solicitude in such respects, who have a Father so infinitely sufficient to supply all our wants, and so tenderly affected toward us; so ever present with us, and always vigilant over us; who cannot but see and know our needs; and can most easily satisfy them, and is no less willing and ready, if we trust in him, to do it? *Do not, saith our Lord, take care, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?—for your heavenly Father knoweth that ye have need of all these things.*

Matt. vi.  
31, 32.

Epiſt. Att.  
i. 9.

The like reason did even natural light suggest to a philosopher: *If, faith he, kindred with Cæsar, or with any other great man in Rome, is sufficient to make a man live securely, without contempt, and without fear, will not the having God our Maker and Father and Guardian, free us from griefs and fears?* It is extreme infidelity concerning either the providence of God, or his power, or his goodness, (that is, the practical disbelief of this point, or in our hearts disavowing God to be our Father,) which causeth all that carking and distraction of mind, that fear of wants, that grief for losses and disappointments, which do commonly possess men, together with those covetous desires and unjust practices, with which the world aboundeth: he can hardly be guilty of them, who believeth and considereth, that God doth thus stand related and affected toward him.

8. This consideration doth more generally in all regards serve to breed and cherish our faith, to raise our hope, to quicken our devotion: for whom shall we confide in, if not in such a Father? from whom can we expect good, if not from him, who hath already given us so much, even all that we have? to whom can we have recourse freely and cheerfully, upon any occasion, if not to him, who so kindly inviteth and calleth us to him, in so endearing terms, with so obliging an appellation? If we in any need, corporal or spiritual, request succour or supply from him, can we suspect that such a Father (so infinitely wise, &c

ble, so good) will refuse us, or can fail us? No; *What SERM. man is there of us, that if his son ask him bread, will give him a stone? or if he ask a fish, will give him a serpent? If we then, who are evil, know how to give good gifts to our children, how much more shall your Father in heaven give good things to them that ask him?* So doth our Saviour with most convincing force of reason move us to the duty of prayer, with faith and confidence of good success. St. Luke hath it, *How much more shall your heavenly Father give the Holy Spirit to them that ask him?* implying, that, upon account of this relation, we may in all our spiritual needs (if we do need light and direction in our doubts, or strength against temptations, or comfort in our distresses) be assured of finding requisite assistance and relief. We should therefore, upon all exigencies, address ourselves to God, not with the fear of slaves, nor with the suspicion of strangers, but with dispositions of heart suitable to children, with a reverent love, and humble confidence, and cheerful hope.

9. Lastly, considering this point will direct and prompt us how to behave ourselves towards all God's creatures, according to their respective natures and capacities: if God be the father of all things, they are all thence in some sort our brethren, and so may claim from us a fraternal affection and demeanor answerable thereto. Shall we then scorn, abuse, trample or tyrannize over any of them? doth it become us to do so? will our common Father like it, or endure it? If we are all branches sprouting from one stock, or streams issuing from the same source of Divine beneficence and fecundity; if we are members of one body, of one commonwealth, of one family, we are then surely obliged to an universal benevolence; to be kind and compassionate, to be helpful and beneficial unto all, so far as our capacity reacheth; we are to endeavour, as we can, to preserve the order and promote the welfare of the world, and of all things in it: even upon this score the meanest of God's creatures is not to be despised, the vilest worm is not to be misused by us; since even it is the work of his hands, and the subject of his care, yea the

SERM. object of his kindness, *who*, as the Psalmist telleth us, is  
X. *good unto all, and whose tender mercies are over all his*  
Pf. cxlv. 9, works: but especially toward those beings, who according  
16. to a more peculiar and excellent sense are entitled the sons  
 of our Father, and to whom we are more nearly allied by  
 our better part, <sup>d</sup> (that Divine breath, which both they and  
 we drew from God,) toward all intellectual beings, we do  
 learn hence our respective duties: of love and respect to-  
 ward those our elder brethren, the angels, (those of them,  
 which have not degenerated from their nature, and apo-  
 statized from their duty;) of charity and good-will toward  
 each other; <sup>e</sup>which if we do not maintain, we may consider  
 that we thereby are first undutiful and unkind to God our  
 common Father, and then even to ourselves; we do hate  
 and harm both God's relations and our own (God's chil-  
 dren, and our brethren) by hating or harming any man  
 whatever; especially any good man, any Christian bro-  
 ther; who by other more peculiar bands is straitly tied to  
 us; who upon so many better and higher accounts stand-  
 eth related unto God, and to ourselves <sup>f</sup>. Aristotle saith,  
 that all men, upon grounds of natural cognition and simi-  
 litude, are naturally friends to one another <sup>g</sup>; much more  
 are all good men so by participation of a more excellent  
 nature, and by a nobler resemblance; whence it is St.  
Rom. xii. Paul's precept to Christians, that they should be *τῷ φιλα-*  
10. *δελφίᾳ, εἰς ἄλλήλους φιλόσοργοι,* that they should bear a natural affection each to other in brotherly love: Christians are in a more peculiar and eminent manner styled brethren; and that charity, which in respect to others is called *philanthropy*, (or humanity,) in regard to them is named *philadelphia*, (or brotherly affection:) hence to perform all fraternal offices toward every Christian, to wish

<sup>d</sup> Συγγένεις πᾶν τῷ λαγυκόν. *Ant.* iii. 4.

Συγγένης, ὅχι αἵματος, καὶ στίγματος τὸν αὐτὸν, ἀλλὰ νῦν, καὶ θύεις ἀπομένεις μίτροχος. *Ant.* ii. 1.

<sup>e</sup> Si ab uno Deo inspirati omnes, et animati sumus, quid aliud quam fratre sumus, et quidem conjunctiores quod animis, quam qui corporibus: ergo pro belluis immanibus habendi sunt, qui hominibus nocent. *Lact.* x. 6.

<sup>f</sup> Ἀνθράποδοι, ἐν ἀνέγη τῷ ἀδελφῷ σε, ὡς ἕχει Δία πρόγονον. *Epiſt. Arr.* i. 13.

<sup>g</sup> Οἰκεῖος ἔπαις; ἀνθρώπος ἀνθρώπη, καὶ φίλος. *Ariſt. Eth.* viii. 1.

and earnestly to promote his good, to com- SERM.  
and, as we are able, to relieve his evils, to \_\_\_\_\_ X.  
infirmities, and to comport with unkindnesses  
, and the like duties, are incumbent on us, as pe-  
our profession.

are the principal uses which the consideration of  
it suggesteth. Now God Almighty, the great  
all things, and especially our gracious Father in  
us, grant that by his holy grace we may perform  
duty toward him, (rendering unto him all love-  
ence, all praise and thanks, all worship and obe-  
gether with all faith and hope in him,) that we  
we ourselves in all things as becometh this rela-  
we may resemble him in all goodness, that we  
ist here continually in his favour, and obtain  
the blessed inheritance from him ; this he of infi-  
y vouchsafe unto us, through Jesus Christ our  
whom for ever be all glory and praise. *Amen.*

*To God the Father, the Creator, Preserver, and Go-  
all things, the Author and Donor of all good ; to  
on, the Redeemer of all the world, and foundation  
itual blessings ; to God the Holy Ghost, the foun-  
l true goodness, joy, and comfort, be for ever and  
lory and praise. Amen.*

## The Father Almighty,

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### S E R M O N XI.

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Rev. xi. 17.

*O Lord God Almighty.*

SERMON. **E**VERY attribute of God is a proper and useful object of our consideration; as being apt to mind us of our duty, and to excite us to the practice thereof; to beget in us those dispositions of mind (that love and reverence toward God, that faith and hope in him) which we ought to have; and to draw from us real performances of obedience to him: each of them doth ground obligations to piety, and yieldeth arguments to the practice thereof; to which purposes, that considering this divine attribute, *Almighty*, (mentioned in our text,) doth much avail, and that it therefore well deserveth to be pressed upon us, will appear more distinctly from the application we shall make thereof: at present we may perceive how considerable it is, by observing in gross; 1. That it is frequently in holy Scripture singled forth, as most proper to God; as most fully expressive of his glorious excellency and majesty; particularly the most illuminate ministers of God's praise, the seraphims in Isaiah, the four wights (or living creatures) in this book; and the twenty-four elders in this place, do therefore use it. 2. It is that attribute, which is alone most expressly set down in our Creed, as especially necessary to be believed and considered: we say therein, **I believe in God the Father Almighty.** 3. It is that

*Ifa. vi. 3.*

*Rev. iv. 8.*

ith which we daily address our devotions unto God; in SERM.  
or prayers we say, *Almighty and most merciful Father*; in XI.  
or praises we cry, *Holy, holy, holy, Lord God Almighty*,  
(which is the same) *Lord God of Sabaoth*. It seems  
therefore fit and useful, that we should well understand the  
proper and full meaning thereof, together with the obli-  
gations grounded thereon, and the inducements it afford-  
eth to good practice; that so when we hear it used in  
scripture, when we profess to believe it, when we apply it  
to God in our devotions, we may so reflect thereupon, as  
to be admonished of our duty, and moved to the perform-  
ance thereof. First therefore I will endeavour somewhat  
to explain it; then shall make a practical application  
hereof.

The title, epithet, or attribute *παντοκράτωρ*, which we  
finding no other word more properly and fully to express  
it do render *Almighty*, or omnipotent, is frequently in a  
manner peculiar and characteristical ascribed to God: the  
use thereof in the New Testament is, by citation or imitation,  
transferred from the Greek of the Old, where it  
erveth to express those two famous and usual names of  
God, *Sabaoth* and *Shaddai*: especially it answereth to the  
former; for the latter is only rendered thereby in some  
laces of the book of Job: but the former, *Sabaoth*, Ολγισ θεοίς, οὐ Σα-  
βαοθ—when interpreted and not left in its own sound,) is con-  
stantly rendered *παντοκράτωρ*. I call *Sabaoth* a name of God; παντοκράτωρ  
Ιεραίν θεοίς  
ξιν. Verf.  
or that it is so, it is in several places expressly affirmed; as *Sibyll. lib.*  
<sup>1.</sup> *Jeremiah*; *Their Redeemer is strong, Jehovah Sabaoth is his name*: and in *Isaiah*; *For they call themselves of the city, and stay themselves upon the God of Israel; the word of hosts is his name*: and in *Amos*; *He that formeth mountains, and createth the wind, and declareth unto man what is his thought—Jehovah Elohei Sabaoth is his name*, (from a sort of Jove, called *Ζεὺς Ζαββάσιος*, men- Cicero, Ari-  
tioned in some Pagan writers, was, as some critics suppose, stoph. &c.  
Seld. de Diis S. cap.  
e significant, and denote some perfection, or some primitive belonging to him, (as *Jehovah* signifieth his self-existence, independency, immutability, and eternity; *Elo-*  
<sup>2.</sup>  
<sup>3.</sup>

SERM. him his omnipotence ; *Shaddai* his all-sufficiency ; *Adonai* his supreme dominion and authority,) so doth this name or title, *Sabaoth*, primitively seem to import God's universal conduct and manageery of all creatures : for all things in the world, as being ranged in a goodly and convenient order, (like an army marching in array, or marshalled to battle,) are called armies, or *Sabaoth*. Thus, (after the Gen. ii. 1. history of the creation it is said,) *The heavens and earth were finished, and all the host of them,* ( $\pi\alpha\sigma\varsigma \chi\beta\sigma\mu\sigma \kappa\iota\tau\omega\varsigma$ ), *all the furniture, or all the battalion of them :*) and, *By 6. the word of the Lord were the heavens made,* saith the Psal. cxxii. 1. Psalmist, *and all the host of them :* and, *Bless the Lord all ye his hosts, ye ministers of his, that do his pleasure ;* that is, all creatures which are subject to his command, and Iu. xl. 26. subservient to his will : and, *Lift up,* saith Isaiah, *your eyes on high, and behold who hath created these things ; that bringeth out their host by number : he calleth them all by names, by the greatness of his might, for that he is strong in power ; not one faileth :* where God is represented to us as the general of an army, drawing forth and ordering his creatures, as a general summoneth to a rendezvous, mustereth and embattlith his troops : hence this title of *Sabaoth*, which is rendered  $\pi\alpha\tau\pi\chi\rho\pi\alpha\tau\omega\pi$ , doth seem derived.

But we need not deal so strictly, as to limit the sense of this word, according to its original rise, or its use in translation ; but since it hath been authenticated by its use in the holy fountains of truth, the New Testament, and is there used so as to signify or imply the sum of Divine perfections and preeminencies ; being, as it seems, selected especially for that purpose, we may presume to take it in its common latitude, for δ  $\pi\alpha\pi\tau\omega\varsigma \chi\beta\pi\tau\omega\varsigma$ , or δ  $\pi\alpha\pi\tau\omega\varsigma \chi\beta\pi\pi\varsigma \pi\chi\omega\varsigma$  ; according to which extent, it may have various importances, somewhat different ; it may accordingly denote, 1. right, or authority, over all beings, *omni-potestas* ; and, 2. a power, or ability, to do all things, *omni-potentia* : 3. the actual exercise of such authority, and such power in ruling and disposing all things ; *omni-potentatus* : 4. the possession of all things ; or the containing and holding all

things in his hand; *omni-tenentia*, (it is St. Augustine's SÉRM. word:) 5. the preservation or upholding of all things in their being and state: for the word *κρατῶν*, according to its propriety and ordinary use, may infer and ground all these significations; and according to them all, God is truly *παντοκράτωρ*. Let us survey the particulars, and shew how God, especially in holy Scripture, is represented in respect to them.

1. God is *παντοκράτωρ*, as having a just right and authority over all things; he naturally is the sovereign Lord and Emperor of the world; for whatever imaginable reason or ground there is of authority, doth in respect to all<sup>6</sup> things agree unto God. Aristotle, in his Politics, discourses thus: Government doth aim at and tend to the mutual benefit of the governor and governed; he therefore who is most able and best disposed to provide for and procure the common benefit, is according to natural reason and justice (excluding other considerations of laws and compacts, of former constitutions, of present possession, and the like) to be the governor; or he deserves, and is fit to be so, and (no other reason hindering) becometh such, (*That, saith the Philosopher, which naturally is apt τὸ δυναμικόν  
or able to provide, doth naturally rule, and naturally lord-*<sup>νοῦσιν προ-  
οφέλει, δεξιόν  
ριστον, & οὐ-  
στιγίον πίστιν.</sup>) whence the soul hath a right to govern the body; and men naturally do rule over beasts; and were there any such persons, as did without any question very eminently exceed others in wisdom and goodness, to them, according to natural congruity, the government of others would appertain; the common advantage so requiring: and if such excellency of nature be a foundation of authority, then God, who in wisdom and goodness doth incomparably surpass all things, hath assuredly the right to govern all: so a Pagan author could discourse; *There is, saith Cicero, nothing better than God; therefore it is necessary the world should be ruled by him*<sup>7</sup>: he is the *only*<sup>8</sup> Rom. xvi.  
<sup>17.</sup> Luke xviii.  
<sup>19.</sup>

\* Nihil est præstantius Deo; ab eo igitur necesse est mundum regi. *Cic.*  
*& N. D. 2.*

SER M. *only good*, (as our Saviour teacheth us,) and thence most XI. apt to manage all things for the general welfare and benefit of the world. If also eminency of power doth qualify for dominion, (as it surely doth ; for that which cannot be withstood must in reason be submitted to ; it is vain to question that authority, which by force altogether irresistible can assert and maintain itself,) God hath the only right, nothing in the world being able to contest his

- Ps. lxxxix. title ; for, *Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto thee?* says the holy Psalmist contemplating this Divine attribute : all things are weak and feeble in comparison ; are altogether in his hand, and under his feet ;
- Jer. x. 10. are thoroughly at his discretion and disposal : *The Lord, saith the Prophet, is the true God, and the everlasting King; at his wrath the earth shall tremble, and the nations shall*
- Ps. lxvi. 3, 7. *not be able to abide his indignation : and, How terrible, saith the Psalmist, art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee—He ruleth by his power for ever, his eyes behold the nations; let not the rebellious exalt themselves.*

If also to have made all things, and to preserve them, doth create a right of governing, (as it must needs do so ; for what can we justly challenge a dominion over, if not over our own works, over that which we continually keep and nourish ; over that which altogether depends upon us, and which subsists at our pleasure ?) then well may the

- Rev. iv. 11. Apocalyptic elders thus acknowledge ; *Worthy art thou, O Lord, to receive glory and honour and power, (that is, to possess the royal majesty and sovereign dominion over the world;) for thou hast made all things, and for thy will they are, and were created: well might every creature that is in the heaven, and in the earth, and under the earth and those things which are in the sea, and all things in them cry out there; To him that sitteth upon the throne (and to the Lamb) be the blessing, and the honour, and the glory, and \* the dominion for ever and ever: well might king Hezekiah say, O Lord of hosts—thou art the God*
- 16.

*thou alone, of all the kingdoms of the earth: thou hast made* SERM.  
*heaven and earth: and the Levites in Nehemiah; Thou,* XI.  
*even thou, art the Lord alone; thou hast made heaven and* Neh. ix. 6.  
*earth; the heaven of heavens, with all their hosts; the earth,*  
*and all things that are therein; the sea, and all that is*  
*therein; and thou preservest them all; and all the host of*  
*heaven worshippeth thee.* Thus is God παντοκράτως; as he  
is upon all imaginable accounts, and according to all rea-  
sonable grounds of right, the rightful Sovereign of all  
things; as he is *Divumque hominumque potestas*, as the Virg. Æn.  
10. wifest Poet doth acknowledge and style him.

2. He is also such in regard to his infinite power, as that word may signify omnipotent. Natural light affordeth pregnant arguments of the greatness of his power, displayed in the constitution and conservation of the world; his disposing so stupendously vast, so unconceivably various creatures into so comely and stable a posture, whence *his eternal power and divinity are discerned*, as St. Paul Rom i. 20. telleth us; for he that could effect so much, his power must needs be far greater than we can imagine or comprehend: to natural light, I say, it is incomprehensibly great, and exceedeth all definite limits; but holy Scripture more clearly and fully declareth the extent of his power; asserting, that it is not only in respect to our weak conceit and narrow capacity, but in itself truly infinite, reaching the utmost possibility of things: it teacheth us, that whatever is not contrary to his nature, or to his essential perfections, (to his goodness, fidelity, holiness, wisdom;) which it doth not misbecome him to do; or which is not repugnant to the nature of things to be done, (that is, which doth not imply a contradiction, and thereby is impossible, and becomes no object of power;) for such things *he cannot do, because he is omnipotent*; Deus prop-  
as S. Austin acutely says; he is able with perfect ease terca que-  
and facility to achieve it: there is among things good and potest, quia  
possible nothing so difficult, but he can perform it; nothing omnipotens  
so strong or stubborn, but he can subdue it: *Is any thing* Cœv. D. v.  
*too hard for the Lord?* said God to Abraham, when Sarah Gen. xviii.  
loubted, or wondered concerning the promise, that she in 14.

SERM. so extreme an age should become fruitful : *Behold,*  
 XI. said the Prophet Jeremiah in his prayer, *thou hast made*

Jer. xxxii. 17, 27. *the heaven and the earth by thy great power and thy stretched out arm, and there is nothing too hard for thee:*

Luke i. 37. ἐν ἀδυνατίᾳ Θεῷ πᾶν δῆμα. *Nothing (that can be said, or conceived, or performed) shall be impossible to God, if he pleaseth to design or undertake it, said the angel to the blessed Virgin, when he delivered so strange a message to her concerning an event so wonderful and supernatural, as our Saviour's conception of her: that a rich man should be induced entirely to comply with God's will, and willingly to part with all, our Saviour affirmed exceedingly difficult, (hardly any thing could be supposed more difficult; harder it was, than for a camel to pass through the eye of a needle;) but to satisfy his Disciples' scruple thence*

Matt. xix. 26. *arising, he subjoins; With men (or according to the common sense of men) this is impossible, but to God all*

2 Chr. xx. 6. *things are possible: In thine hand, said king Jehoshaphat, there is power, and might, so that none is able to withstand thee: and king Nebuchadnezzar having felt an experiment of his power, and being returned to a right understanding, confesseth thus;*

*He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What*

If. xiv. 27. *doest thou? The Lord of hosts, saith the Prophet, hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back? To stop the sun in his career, to make the sea stand upon an heap, to draw streams of water from a rock, to restrain fire from burning, to restore the blind and lame, to raise the dead, to suspend, thwart, invert the course of nature, with all such things which we so wonder at, and term miracles, are comparatively but slender, and, as it were, perfunctory instances of his power; for with the greatest ease, by the least exertion of his power, by a thought, a look, a touch, a word, the*

Psal. xviii. 7, 8. *greatest things are performed: He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke:*

Job ix. 5. *He overturneth the mountains in his anger, and shaketh the xxvi. 11. earth out of her place: The pillars of heaven tremble, and*

*are affonished at his reproof.* These seem great and strange SERM. effects of power ; yet in respect to what he can do, and XI. hath done, they are small ; for he at first made the whole world with a word ; so the history of the creation expresseth it, and so the Psalmist telleth us ; *By the word of Psal. xxxiii. 6, 9.* *the Lord were the heavens made, and all the host of them by the breath of his mouth ;* and by a word he doth preserve it, upholding, as the Apostle to the Hebrews speak- Heb. i. 3. eth, *all things by the word of his power,* or by his powerful word ; and by a word he can destroy and annihilate all things ; yea more easily, in a manner, he can do it, even by his mere silence, or by withdrawing that salutary breath, by virtue of which all things subsist ; *Thou hidest Ps. civ. 28.* thy face, saith the Psalmist, *they are troubled ; thou with- Job xxxiv. 14, 20.* *hidest thy breath, they die and return to their dust.* For we may consider, that in this respect also God is all-powerful, as being the source from which all power is derived, by which all power is sustained, upon which all power doth depend ; he not only can do all things inclusively, but exclusively, or so that nothing can be done without him : that of our Saviour, *Without me ye can do John xv. 3.* nothing, is not only true in spiritual, but in all other mat- ters : *He, as St. Paul preached at Athens, giveth life (or Acts xvii. 24, 28. being, with all vital faculties) and breath, (that is, all natural powers) and all things unto all : In him (or rather, by him) we live, and move, and have our being ;* that is, whatever we are, whatever we have, whatever we can do, doth proceed from him, doth depend upon him. Thus is God παντοπάτως, as all-powerful.

3. God is also so, by reason that he doth actually exercise all dominion, and doth exert his power continually, according to his good pleasure : he not only hath a just title to govern all things, and a perfect ability to sway in all matters, but he constantly useth them : *The Lord Psal. ciii. hath prepared his throne in heaven, and his kingdom ruleth*<sup>19.</sup> *over all : God is the King of all the earth ; God reigneth Psal. xlvi. over the heathen, (or the nations,) God sitteth upon the*<sup>7, 8.</sup> *throne of his holiness : The Lord is high above all nations, Psal. cxviii. and his glory above the heavens : Who is like unto the*<sup>4.</sup>

**SERM.** *Lord our God, who humbleth himself to behold the thing XI.*

*that are in heaven and earth?* It is indeed, as the hot man faith, a great condescension in God, that he will vouchsafe to have the inspection and administration of things so much inferior to him; yet for the common good of his creatures he is pleased to do it: *Thine, faith king David, O Lord, is the kingdom, and thou art exalted a head above all; both riches and honour come of thee, and thou reignest over all; in thine hand is power and might* &c. He is indeed the only Governor, absolutely, ori-

**1 Chron. xxix. 11, 12.** nally, and independently so; ὁ μόνος δυνάστης, *the only Potentate*, as St. Paul calleth him; all authority and power are imparted by him, and subordinate to him; from his disposal and direction all potentates do receive them; in his name and behalf, by virtue of his commission and command, as his delegates and ministers, for his honour, interest, and service, they administer any just dominion or power. It was Nebuchadnezzar's doom to be driven from men, until he did understand and embrace this truth, so necessary for all governors to know and consider; that,

**Dan. iv. 25.** *The Most High ruleth in the kingdom of men, and giveth it ii. 21. vii. 27.* to whomsoever he will; that, *His kingdom is an everlasting*

**Psal. lxxv. 6, 7.** *kingdom, and all dominions shall serve and obey him: Promotion cometh neither from the east, nor from the west, nor from the south: but God is the Judge; he putteth down one,*

**Rom. xiii. 1.** *and setteth up another: There is no power but from God; the powers that are, are appointed by God: The judgment is God's, (as Moses said in his charge to the judges of Israel,) being exercised by his order, and in his behalf*

**Rev. xix. 16.** *Thus is God παντοκράτωρ, as the only absolute sovereign Lord, the Author and Fountain of all just authority, the Deut. x. 17. Ps. cxxxvi. 3.* *Lord of lords, and King of kings, as the Scripture often doth style him.*

4. God is also παντοκράτωρ, as the true proprietary and just possessor of all things. *Blessed be Abraham, said king 19. Melchizedek, of the most high God, possessor of heaven and Deut. x. 14. earth: and, Behold, said Moses to his people, the heaven and the heaven of heavens is the Lord's thy God; the earth Psal. xxiv. 1. l. 12.* *also, with all that is therein: and, The earth, saith th*

Psalmit, is the Lord's, and the fulness thereof; the world, SERM.  
and they that dwell therein; for he hath founded it upon XI.  
the seas, and prepared it upon the floods: and, The heavens, Pf. lxxxix.  
saith he again, are thine, the earth also is thine; as for the <sup>11.</sup>  
world, and the fulness thereof, (that is, all which the world  
contains, all with which it is furnished and replenished,) Pf. xciv. 5.  
*thou hast founded them:* and, The sea is his, and he made Pf. xciv. 5.  
it; and his hands formed the dry land. All things, they say,  
are the goods and possessions of God; proving it from  
hence, that he made them, and thereby acquired a pro-  
priety in them: for there is no more evident and perfect  
ground of propriety than this. The products of our in-  
vention and care, the fruits of our endeavour and industry,  
even we do think that reasonably we may call our own,  
and justly claim the enjoyment of: how much more he,  
that by an original, uncommunicated, independent wis-  
dom and power, hath contrived and produced all things!  
From thence surely doth result such a title to them all,  
that the entire and absolute disposal of them doth apper-  
tain to him; so that he may apply them, as the potter Isa. xlvi. 9.  
doth the vessels which he maketh, (it is the Scripture lxiv. 8. x.  
comparison,) to what use he thinketh good; that he may 15.  
freely place and bestow them where he pleaseth; that he Jer. xviii. 6.  
Rom. ix.  
may take them away, or transfer them, when he feeth 21.  
fit: they can never be so alienated from him, that the en-  
joyment of them doth not wholly depend on him, and  
that at pleasure (his wisdom and goodness permitting, his  
truth and word being solved) he may not resume them to  
himself.

5. God is also *ταπεινόπατρος*, as containing and com-  
prehending all things by his immense presence and infinite  
capacity: it is a name which the Jewish doctors com-  
monly apply to God, *hamakom*, the place, because all מִזְרָחַת  
things do subsist in him; he being, as St. Hierome speaks,  
*infused through all things, and circumfused about all*  
*things; so as to penetrate them within, and to contain them*  
*without; so as to be within all things not included, and*  
*without all things not excluded:* and, *We do not*, saith Mi-

SERM. nutius Felix, *only live in the eye, but in the bosom of God*<sup>b</sup>

XI. The whole world, how vast soever it seemeth to our narrow conceit, is but as a drop, or as an atom of dust, in his hand: *Behold, saith the Prophet elegantly and truly, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing; all nations are before him as nothing, and they are counted to him less than nothing, and vanity;*

Isa. xl. 15. Isa. xlvi. 12. Isa. xl. 12. *and, I fill heaven and earth, saith God in Jeremiah: and king Solomon in his prayer saith more; Behold, the heaven of heavens cannot contain thee: and, Whither, saith the Psalmist, shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.*

Jer. xxiii. 24. 1 Kings viii. 27. Ps. cxxxix. 7, &c. *6. Lastly, God is παντοκράτωρ in regard that he sustains and preserves all things. When, saith St. Gregory Nyssen, we hear the word παντοκράτωρ, we understand this, that God*

Col. i. 17. Heb. i. 3. Neh. ix. 6. *containeth all things in being<sup>c</sup>: Thou, say the Levites in Nehemiah, even thou, art God alone; thou hast made heaven and earth, the heaven of heavens, with all their hosts, the earth, and all things that are therein, and thou preferrest them all; and the host of heaven worshippeth thee.*

In all these respects and senses doth the title παντοκράτωρ (which we for want of a word more adequate and expressive, do render *Almighty*) belong to God: the Greek word, in the latitude of its signification, according to its etymology, comprehendeth all these senses, and the design in its use, as we before touched, warranteth the tak-

<sup>b</sup> In omnibus infusus, et circumfusus, ut cuncta penetret interior, et contineat exterior. *Hier. ad Marcell. 5.*

Intra omnia nec inclusus, extra omnia nec exclusus.

Non solum in oculis Dei, sed in sinu vivimus. *Minut. F.*

Solus est omnia; opus suum et extra, et intra tenet. *Sen. Praef. Nat. Q.*

<sup>c</sup> Οταν τῆς παντοκράτωρ φυῖς ἀκούομεν, τοῦτο νοῦμεν, τὰ τάχτα τῶν Θεῶν οὐνίχειν. *Greg. Nyss.*

ing it in the largest acception; but however it certainly respecteth the former senses, denoting the absolute universal sovereignty and the immense irresistible power of God: the belief and consideration of which particulars is of great importance, and may have a very useful influence upon our practice: for,

I. If God be the just Sovereign of all things, having a right to govern the world, and actually exercising it; then,

1. We see our condition and state here in this world. We live not in an anarchy, or in perfect liberty; we are <sup>τελεῖς μόνοι</sup> not our own masters, or have a right to guide our actions <sup>αρχόντες, καὶ</sup> according to our own will, or after our own fancy; but <sup>καὶ σπουδαῖς.</sup> we are under government; a government most absolute and arbitrary; the laws whereof we may not dispute, the proceedings whereof we cannot resist. Whence,

2. We understand our duty; that as subjects and vassals we are obliged to render all awful reverence, worship, and obedience to God; humbly to adore the majesty, readily to perform the commands, and patiently to submit to the will of our great Sovereign; to conform all our actions to that heavenly law, under which we are born and live in the world. *We do not, even Plutarch could tell us, come hither into life to make laws, but to obey those which are appointed by God, who ordereth all things; to observe the decrees of Destiny and Providence*<sup>d</sup>.

3. Hence we may discern the heinousness of every sin, & transgression of God's law; it receiving great aggravation hence. It hence appeareth not only a matter of simple folly, or private inconvenience, (contrary to our reason,) but of public mischief and general ill consequence; being committed against the crown and dignity of God Almighty; against the peace and order of the world; which subsist by the observation of his laws. Every sin is in act of high rebellion, a breach of our natural allegiance, *a lifting up ourselves*, as is said of Belshazzar, against <sup>Num. xv.</sup> <sup>30.</sup> <sup>Dan. v. 20.</sup>

<sup>a</sup> Οὐ γάρ ἡμετέραις τάξιμοι εἰς τὸ βίον, ἀλλὰ τυχίμοι τοῖς διατίταγμά-  
νησι τὸν τὰ διὰ τροπούσαν θίαν, καὶ τοῖς τῆς οἰμαζήνης, καὶ προσίες θία-  
νης. *Plat. Confus. ad Apol.*

SERM. our Sovereign ; an infringing that right, and violating the honour of his, which he by his place and office is concerned to maintain and vindicate.

4. We may hence learn what reason we have to be content in every condition, and to undergo patiently every event befalling us : for that our station is allotted to us by an unquestionable right, and all things are dispensed to us by a common law, from which nothing can be exempted ; for that things come not by a blind necessity or chance, but are disposed and managed by sovereign reason and wisdom. *We must, saith an Ethnic Philosopher, not be displeased at any of these things ; for we come into that world, where we must live by these laws : A good man must needs be granted to be highly pious toward God ; he therefore will sustain all accidents with equanimity ; as knowing them to happen unto him by a Divine law, by which all things proceede.* It were indeed intolerable arrogance and frowardness in us to desire an exemption from that common law, to which all things are subject ; to wish ourselves out of that order, in which the all-guiding Providence hath set us ; to be dissatisfied with any thing, which by the Supreme Wisdom is affignt

<sup>1</sup> Sam. iii. 1<sup>st</sup>. to us : it becometh us to say with old Eli, *It is the Lord let him do what seemeth him good* ; to say upon all occasions with David ; *I was dumb, I opened not my mouth, because thou didst it.*

Psal. xxxix. 9. Upon this consideration we should not only be satisfied with, and acquiesce in, but praise and adore all occurrences of Providence, how unkindly soever and distasteful they appear to us ; supposing a just and reasonable cause to lie under them, although indiscernible to us<sup>f</sup>. Yea farther,

5. It is a matter of great consolation to reflect, that we

<sup>e</sup> Nihil horum indignandum est ; in cum intravimus mundum, in quo huius legibus vivitur. *Sen. Ep. 91.*

Virum bonum concedere necesse est summae pietatis erga Deos esse ; itaque quicquid illi acciderit, sequo animo sustinebit, scit enim id accidisse legem vina, qua universa procedunt. *Sen. Ep. 76.*

<sup>f</sup> Πάντα θευμάτων, πάντα ιτανίν, πάντα ἀπογένεσταις ἀποδίχιοθεαν τὰ επονεῖας ἔργα, καὶ φύεται πολλαῖς ἀσταχαῖς, διὸ τὸ ἄγνωστον μέναι, καὶ ἀκατάληπτο οὐδὲ τὴν αρίσταν. *Damasc. de O. F. ii. 22.*

and all the world are under such a government; it is a SERM. common felicity, it is our particular happiness, that we are so; for it is no unjust usurper, it is no merciless tyrant, it is no fond, no weak, no careless person that we are in subjection to, but a most just, most mild, most gracious, most wise, most powerful, most vigilant Lord; who will deal most equally and most benignly with us; who sincerely and earnestly tenders our welfare; who is watchful and careful for our good; who is able to provide for all our needs, and to protect us from all mischief; all whose laws do only aim at our benefit; all whose proceedings toward us are full of equity, goodness, and truth; who will not only favourably accept, but most bountifully recompense our obedience; whom to serve and obey is a privilege far better and more desirable for us, than to be free, than to be wholly at our own disposal, and under our own guidance; the very nature and the end of his government being only to preserve us, and to rescue us Deut. x. 12. from the errors, the slaveries, the vexations and miseries we are apt to incur; by virtue of whose universal dominion we are secured, that no malice of devil, no injustice of men, no sort of enemy whatever, (excepting our own wilful disobedience to his laws and directions,) shall be able to do us harm; for all them he governs and he curbs no less than ourselves. Of this our King it is truly said, that *justice and judgment are the establishment of his throne; mercy and truth go before his face; that, He is righteous in all his ways, and holy in all his doings;* that, *His sceptre of his kingdom is a right sceptre; that, His yoke is easy, and his burden light.* In confidence of his protection we may say with the Psalmist, *The Lord is my light and my salvation, whom shall I fear? The Lord is my strength of my life, of whom shall I be afraid? God is our refuge and strength—therefore will I not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. In God have I put my trust, I will not fear what flesh can do unto me.* Well therefore may we, may the whole world, in consideration of our

Pf. lxxxix.  
Pf. cxlv. 17.  
Rev. xv. 3.  
Pf. xlvi. 6.  
Matt. xi. 30.  
Pf. lvi. 4.

SERM. being under so good a Governor, be excited to joy and jubilation with the Psalmist; *O clap your hands, all ye people; shout unto God with the voice of triumph: for the Lord most high is terrible; he is a great King over all the earth.*

*Psal. xlvii. 1. 2.* *Say among the nations, that the Lord reigneth; the world also shall be established, that it shall not be moved; he shall judge the people righteously: let the heavens rejoice, and let the earth be glad, &c.* *Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.* Or with those in the

*Rev. xix. 6.* *Revelation; Alleluia; for the Lord God omnipotent reigneth; let us be glad, and rejoice, and give honour unto him.* All the world hath exceeding reason not only to be content, but to rejoice and triumph in being subject to such a Governor, so able, so willing to maintain peace, good order, and equity therein: so that we also are obliged to bless and thank God, that he condescends so far, and vouchsafes to undertake the tuition and oversight of the world; obeying the Psalmist's exhortation; *The Lord, saith he, hath prepared his throne in heaven, and his kingdom ruleth over all: therefore, Bless the Lord, ye his angels—Bless the Lord, all his hosts—Bless the Lord, all his works in all places of his dominion;* imitating herein those elders in the Revelation; who say, *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned.* They who imagine the world is not governed at all, but that with unloosed reins it runneth on at random, are very foolish: but more such are they; who wish it to be so, and in their desires depose God from his throne; for they do wish for anarchy and confusion in their country, instead of the most excellent establishment and order, maintained by the wisest and ablest government. That good emperor was better advised, and better affected, who said, *What good were it for me to live in a world void of a Deity, and Providence? and, Why should I desire to continue in such a casual jumble and rout of*

*Psal. ciii. 19.*

¶ The world, he well supposed, Divine governance SERM.  
xcluded, would be a strange, disorderly, and uncom-

XI.

place to abide in. And old Socrates, in the *Phæ-*  
scouring about his departure hence, comforts him-  
hat, as he hoped, he was going thither, where the  
did preside with a nearer inspection and a more  
it influence. These were worthy desires and noble  
proceeding from natural reason and moral virtue in  
ersons; but much more reason and much greater  
ion have we to be satisfied with, and to comfort  
es in the assurance, that all things, even at present,  
re moderated by a superintendency far more equal  
ore propitious than they could imagine or hope.  
and such like practical uses the belief and consider-  
of God's sovereign authority and dominion do af-  
the belief and consideration of God's immense and  
rollable power is also of very great importance and  
ce upon practice.

t serveth to beget in us a due awe and dread of  
considering God's other attributes may breed in  
igh esteem and hearty love of God; but the confi-  
m of his power is that which naturally and reason-  
roduceth a great fear of him: he is most amiable  
goodness, and in regard to his wisdom greatly ve-  
;; but his power, arming the rest, renders him ex-  
gly terrible. *Hear ye this*, it is said in the Prophet <sup>Jer. v. 21,</sup>  
*ah, O foolish people, and without understanding; Fear* <sup>92.</sup>  
*me?* saith the Lord: *will ye not tremble at my pre-*  
*which hath placed the sand for the bounds of the sea?*  
*nd, Forasmuch as there is none like unto thee, O* <sup>Jer. x. 6, 7.</sup>  
*thou art great, and thy name is great in might: who*  
*not fear thee, O thou king of nations?* and, *I will*  
*you, saith our Saviour, whom ye should fear; Fear* <sup>Luke xiii. 5.</sup>  
*ho after he hath killed (or who beside killing) hath* <sup>Mirr. τὸ ἀ-</sup>  
*to cast into hell; I say unto you, Fear him: great* <sup>ποντίσμα.</sup>

αὐτὸν οὐ πόρης αἰνῆς θεῖσι, οὐ προσέπλευται καὶ;

ἰπποθύροις εἰσελθεῖσι, καὶ φυγῆς εἰσεντοῦ λειτουργίσεισι;

SERM. reason he had so earnestly to inculcate that admonition  
 XI. the case being so apparent and so important.

2. This point doth consequently in high measure dissuade and deter us from sin, implying the extreme folly in committing it, and the inevitable mischief following it. The consideration of God's other attributes infer it to be great baseness and stupidity to oppose or displease God; but the consideration of this demonstrateth it to be infinite madness to do so. For to wrong, dishonour, and displease him, that is so good and beneficent to us, is great disingenuity and unworthiness; to swerve from his advice and direction, who is only and perfectly wise, is highly vain and unreasonable; but for so feeble and impotent things as we are to contest with and withstand, to provoke and offend Omnipotency, (that which with infinite case can defeat and subdue us, can depress us into misery, can crush us into nothing,) is most palpably the top of insolent wildness. It is Moses's argument, whereby he presseth

*Deut. x. 16*, obedience to his law; *Circumcise therefore, saith he, the foreskin of your heart, and be no more stiffnecked; for the Lord your God is God of gods, and Lord of lords, a great God, and a mighty, and a terrible.* It is no less an evidently convincing, than a vehemently affecting increpation,

*1 Cor. x. 22.* that of St. Paul; *Do we provoke the Lord to jealousy? are we stronger than he?* And God himself in Job

*Job. xl. 9.* useth the like scheme of speech; *Hast thou an arm like God? and canst thou thunder with a voice like him?* If thou art as strong, if thou hast such an arm, then mayest thou perhaps dare to contend with him, and adventure to provoke him: but if thou nowise art his match, if thou art infinitely short of him in strength, how vain and rash a thing is it for thee to defy him thus, to enter with him into the lists, to strive and grapple with him! to do as

*Job xv. 25.* the sinner in Job is expressed doing; *He stretcheth out his hand against God, and strengtheneth himself against the Almighty.* All presumptuous sinning is described and represented in Scripture as a comparing, and in effect preferring, our power and force in regard to the power of God; or as a tempting God, and challenging him to bat-

le; or as an actual coping, contention, and fighting with SERM. him: sinners, as such, are styled the adversaries of God, <sup>XI.</sup> and rebels against him; such as rise up, and lift up themselves, and raise their hand against him; which doth either imply in them a more than gigantic pride and arrogance, in overvaluing their own power and undervaluing the power of God, (which doth also involve infidelity, and disbelief of God's omnipotence; for he who believeth that, cannot take himself for God's match, or dare to struggle with him;) or it argueth a most strange inconsiderateness and vanity, in presuming, at so infinite a disadvantage, without any ground of confidence, without any hope of success, to oppose God's will and power. Οὐ δημοσίς, ἐς ἀδενάρους μάχουρο : *He is not long lived, who fighteth with the immortals,* old Homer could tell us; the <sup>Isa. xlvi. 9.</sup> which the Prophet says; *Woe unto him that striveth with his Maker!* <sup>x. 5.</sup> Nothing indeed can be more reasonable, than that advice of the Preacher; *Contend not with him that is mightier than thou :* which in this case in effect is the same with this; Do not, by sinning, offend or provoke God.

3. Whence likewise the consideration of this point may dispose us to weigh our counsels, and thereupon not to adventure upon any unwarrantable resolution or design; there being so apparent reason to despair of success, an insuperable power being always ready to obstruct and cross us in the carriage of such designs, with whatever cunning laid, or backed with whatever might; for hence those sayings in Scripture are manifestly verisified: *There is no wisdom, nor understanding, nor counsel against the Lord :* and, *No weapon that is formed against thee shall prosper :* and, *He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered?* <sup>Isa. xlvi. 23. Isa. liv. 17. Job iv. 9. Num. xiv. 41. Psal. lxvi. 3, 7.</sup>

4. It also likewise serveth to depress in us all confidence in ourselves, and in all other things, as to any security in them or succour from them: for all things in the world, though they conspire and combine together all their forces, will be altogether unable to support us, to assist us, to defend us against the Divine power, or indeed with-

SERM. out it ; they being all, otherwise than as maintained by

XI. him, infinitely feeble and frail : *Though hand join in hand,*

Prov. xi. 21. (that is, notwithstanding the conjunction of all powers:

xvi. 5. whatever,) *the wicked shall not be unpunished*, saith the

Deut. xxxii. Wise Man : and, *I kill, saith God, and I make alive; I*

39.

*wound, and I heal; neither is there any thing that can de-*

Job x. 7. *liver out of my hand :* and, *No king is saved by the multi-*

1 Sam. ii. 6. *Psal. xxxiii. 16. cxlii. 3. tude of an host; a mighty man is not delivered by much.*

Ifa. xxxvi. *Isa. strength; a horse is a vain thing for safety.*

6.

5. It therefore also may be of a special efficacy to quell  
and mortify in us the vices of pride, haughtiness, arro-  
gance, self-will, stubborness, and contumacy ; since con-  
templating the power of God we cannot but perceive  
ourselves to be very pitiful, impotent, and insignificant  
things ; who without permission cannot effect any thing ;  
who cannot expect in any case to have our will ; who  
have continually curbs in our mouths, and manacles on  
our hands ; so that we cannot say or do any thing, can-  
not so much as stir, or endeavour any thing, without

Prov. iii. 34. check or control ; being under a predominant force, *which*  
*always resisteth the proud ;* under the power of him who

Ifa. ii. 11. hath said, *The lofty looks of man shall be humbled, and the*  
xiii. 11. *haughtiness of men shall be bowed down ;* whose character

2.

Job xl. 11, *and peculiar work it is to behold every one that is proud,*  
12. xxxviii. *and to abase him ; to cause the arrogancy of the proud to*

15.

*Psal. xviii. 27. cease, and to lay low the haughtiness of the terrible ; to break*

18.

*the high arm, and to bring down the high looks ; and to*

Ifa. xxiii. 9. *slain the pride of all glory.* Whence there is all the rea-

1 Pet. v. 6.

son in the world that we should obey St. Peter's injunc-  
tion ; to *humble ourselves under the mighty hand of God.*

6. The consideration of God's omnipotence serveth to  
breed and nourish faith in God, as to the certain perform-  
ance of his word and promises : for let the accomplish-  
ment of them be to appearance never so difficult or im-  
probable, yet he is able to perform them, and will there-

1 Sam. xv. fore do it. *The Strength of Israel*, as Samuel said, *will*

29. *not lie, nor repent :* and, *Hath he said it, and shall he not*

Num. xxiii. *do it ? or hath he spoken it, and shall he not make it good ?*

19. *Ifa. xiv. 27. said Balaam, inspiredly : and, The Lord of hosts, saith*

*Maiah, hath purposed it, and who shall disannul it? His SERM.  
hand is stretched out, and who shall turn it back? and, My XI.  
counsel shall stand, and I will do all my pleasure; I have Isa. xlvi. 10,  
spoken it, I will also bring it to pass; I have purposed, I 11.  
will also do it: and, My word that goeth out of my mouth, Isa. lv. 11.  
it shall not return unto me void, but it shall accomplish that  
which I please; it shall prosper unto the thing whereunto I  
set it: and, The counsel of the Lord, saith the Psalmist, Psal. xxxiii.  
standeth for ever, the thoughts of his heart to all genera- 11, 8.  
tions: Let all the earth fear the Lord; let all the inhabi- Isa. xi. 8.  
tants of the world stand in awe of him; for he spake, and it  
was done; he commanded, and it stood fast: and, Heaven Mark xii.  
and earth shall pass away, but my words shall not pass 31.  
away. So doth God assert his immutable fidelity, and Job xxiii.  
considering his indefectible power doth assure us that we 13.  
may rely upon his word; and the doing so is very grate- Prov. xix.  
ful and acceptable to God; for it was that virtue for 21.  
which Abraham is so highly commended and so richly  
rewarded: He did not, saith St. Paul of him, stagger at Rom. iv.  
the promise of God through unbelief, but was strong in 20, 31.  
faith, giving glory to God; being fully persuaded, that  
what God had promised, he was able to perform: to do  
otherwise is very displeasing and offensive to God; for we  
do thereby either doubt of his veracity, so, as St. John  
saith, making him a liar; or we disbelieve his power, 1 John v.  
and make him impotent in our conceit; which to do is 10.  
high injury to God, and detestable sacrilege. Hence also,*

7. Particularly this consideration may produce and che-  
ribish our faith in the sufficiency of God's providence, and  
may induce us entirely to rely upon it. For if God be  
omnipotent, then is he easily able to supply us in all our  
needs, to relieve us in all our straits, to protect us from  
all danger and mischief; and being able, he will not fail  
to do it, since his goodness also disposeth him thereto,  
and his word engageth him; he having declared himself  
to be the patron, protector, and benefactor of the needy;  
he having promised to help, relieve, and comfort those Psal. cxlv.  
who seek and cry unto him. Distrust in God's providence  
is always grounded either in the disbelief of God's good- cxlvii.  
cxlviii. &c.

SERMON. nes or of his power; either in supposing him to be unwilling or unable to do us good; and that is commonly

XI. grounded on the latter, the Israelites' constant behaviour in the wilderness (representing the ordinary conversation of men in this world) doth inform us; who conceived their needs greater, than that God was able to supply them; their enemies stronger, than that by God's assistance they could withstand or subdue them; the obstacles to their proceedings such, that God himself could not carry them through them; for, as the Psalmist representeth their be-

Psal. lxxviii. haviour and discourse, *They spake against God, saying,*  
19, 20. *Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?* and that from their conceiting God unable

to convey them through all dangers and difficulties, to render them victorious over the tall men and the fenced cities of Canaan, they, notwithstanding God's presence with them, and ready aid, desponded in heart, and murmured, and provoked God, and in consequence of such misbehaviour forfeited obtaining the rest propounded to

Deut. i. 28. them, many passages in the story do shew us. We in Num. xiv. practice do commonly follow them, notwithstanding the

9. Heb. iii. 18. many experiments of God's wonderful power and goodness, frequently suspecting that God cannot supply our necessities or satisfy our desires; whence we are either overborne with anxiety, and become disconsolate, or have recourse for succour and relief to other aids; deserting God, as the Prophet intimates, when he (withal declaring the offence God taketh at such miscarriages, with the guilt and mischief we thereby incur) pronounceth thus:

Jer. xvii. 5. *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh, &c.* Whence our Saviour took it ill of his disciples, and rebuked them, when even in the most imminent and affrighting dangers they gave place to fear or

Matt. viii. doubt; as when in a great tempest, *the ship being even 24, 25, 26. covered with waves, they being afraid, cried out, Lord save*

s, we perish; he said unto them, τί διλοι ἔστε, δληγόπιστος; SERM. Why are ye fearful, O ye of little faith? And when St. Peter, walking upon waves, and beginning to sink, his XI. heart misgiving, in like manner cried out, Lord save me; Matt. xiv. our Lord also reproves him with an δληγόπιστε, τι εδίστασας; 30, 31. O thou of little faith, why didst thou doubt? Whence we both learn, that it is our want or weakness of faith which makes us in our greatest needs ready to sink, and that it is not excusable for us in the extremity of danger to doubt of God's protection and succour. Farther,

8. This consideration affordeth comfort and encouragement unto us in the undertaking and prosecution of honest and prudent enterprises, giving us to hope confidently for success, how difficult or dangerous soever it appear unto us; all difficulties and improbabilities vanishing before that Omnipotency which abetteth and backeth such endeavours; the which is by faith imparted and appropriated unto us; so that we, with St. Paul, are able to do all Phil. iv. 13. things by God strengthening us. Nothing is so high or difficult (if just and reasonable) which a resolute faith in the Divine power cannot easily surmount and achieve: a word, seconded therewith, can transplant trees and transfer mountains any whither: If ye, saith our Lord, have Matt. xvii. faith as a grain of mustard seed, ye shall say to this moun- 20. Luke x. 19. tain, Be thou removed hence to yonder place; and it shall be xvii. 6. referreth: Ye may say to this sycamine tree, Be thou plucked up by the roots; and be thou planted in the sea, and it shall obey you; καὶ οὐδὲν ἀδύνατός εἴμι, and there is nothing, adds our Saviour, which shall be impossible unto you; for, as he saith again, All things are possible to him that believeth; that is, unto him who relieth upon the Divine power; for that the faith he speaks of referreth thither, appeareth by several like passages in the Gospel; as for instance in that, where to the blind men imploring his relief our Lord puts this question: Do ye believe that I can Matt. ix. 28. do this? and they answering, Yes, Lord; he thereupon replies, According to your faith be it done unto you. In contemplation of this power, we may, if our duty or good reason do call us forth, how small or weak soever in our-

SERM. selves, how destitute soever of defensive arms or offensive

XI. weapons, naked and unarmed, *with a sling and a stone, go*  
1 Sam. xvii. out against the biggest and best-armed Philistine, nothing  
<sup>45.</sup> doubtful of victory; it will be enough, if we can say with  
 David, *I come unto thee in the name of the Lord of hosts;* that is, confiding in his powerful help, as my invincible  
 weapon and defence. But so much for this particular.

III. That notion of the word *Almighty*, which implieth God's being universal proprietary and possessor of all things, hath likewise many good uses; we shall only name them, without enlarging upon them: we thence learn,

1. That we ourselves are not our own, and therefore ought to submit ourselves with content and patience to God's disposal; for that, as it is in the Gospel, God may Matt. xx. do *what he pleaseth with his own.* Whence also we are <sup>15.</sup> bound, as St. Paul enjoineth us, *to glorify God with our bodies and spirits, which are God's.*  
1 Cor. vi. 20.

2. That also therefore we ought to be content with that portion of accommodations here which God alloweth us; for that since every thing is his, we can claim nothing to ourselves; all we have doth proceed from mere liberality and bounty.

Job i. 21. 3. The same reason obligeth us to be satisfied, whenever Providence withdraweth what it did afford us the enjoyment of; for God doth never so communicate any thing, as to divest himself of the paramount title and propriety therein; all things have an immutable relation to him as Lord, and cannot be alienated from him; whence he may justly, when he pleaseth, recall or resume them into his hand.

4. Yea, hence we are obliged to be heartily thankful for all we ever have or enjoy; for that nothing is upon any account ours, or can be due to us from him; all proceeding from pure kindness and goodness.

5. We are hence obliged carefully to manage and employ all which is put into our hands for his interest and service; as honest tenants and faithful stewards, making just returns and improvements; not embezzling nor abusing any of his goods committed to us.

**6. Lastly,** we may learn hence to be humble and sober; SERM. or to be conceited or elevated in mind, or apt to glory, <sup>XI.</sup> 

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 a regard to any thing we have; since we have nothing   
 but we can justly esteem or properly call our own.

IV. That sense, according to which the word doth signify God's containing all things by his immense presence, is also of most excellent use and influence upon our practice. We thereby may learn with what care and circumspection, with what reverence and modesty, with what innocence and integrity, we ought always, and in all places, to manage our conversation and behaviour; since we continually do think, and speak, and act in the immediate presence and under the inspection of God; whose *eyes are upon the ways of man, and he seeth all his goings;* <sup>Job xxxiv. 21.</sup> who *searcheth and trieth our hearts, and pouseth our reins;* <sup>Pf. cxxxix. 3. 13, &c.</sup> who *encompasseth our path, and is acquainted with all our ways;* <sup>Jer. xvii. 10.</sup> to whose *eyes all things are naked and disfested;* <sup>Heb. iv. 13.</sup> according to the significant and emphatical expressions of Scripture. <sup>Pf. xc. 8.</sup> Did we stand in the sight of our king, <sup>Prov. xx. 27.</sup> we should not dare to behave ourselves rudely and indecently; were a virtuous person conscious of our doings, we should be ashamed to do any base or filthy thing; the oversight of a grave or a wise person would restrain us from practising vanities and impertinencies: how much more should the glorious majesty of the most wise and holy God, being ever present to all our thoughts, words, and actions, if duly considered and reflected upon, keep us within awe and compass! how can we, if we remember that we abide always in a temple sanctified by God's presence, not contain ourselves in a careful and devout posture of soul <sup>b</sup>!

This consideration also prompteth us to frequent addresses of prayer, thanksgiving, and all kind of adoration toward God: for all reason dictateth it to be unseemly to be in his presence with our back turned unto him, without demonstrations of regard and reverence to him, with-

<sup>a</sup> Πάντες οὖν καὶ τόποις ἵρες τῷ θεῷ εἰσι, ἵνα φέρῃ ἐπίσκοπος Θεοῦ λαμβάνονται, παῖδες χρέοις. *Iren. Alex.* p. 520. *vid.* p. 517.

S E R M. out answering him when he speaketh to us; &  
XI. without corresponding to the invitations which I  
quently by his providence maketh to us, of con-  
with him, of seeking his favour, and imploring his  
and returning thanks for his mercies.

V. Lastly, the confideration that God doth up-  
things, and consequently ourselves, in being, may  
several good accounts be influential upon our pr-  
particularly it may powerfully deter us from off-  
and displeasing him; for put case our life, our livel-  
all the conveniences and comforts of our being,  
wholly depend upon the bounty and pleasure of an-  
son, should we not be very wary and fearful to affr-  
injure, or displease such a person? It is in the high-  
gree so with us in respect to God; and why are we  
confideate, that the same reason hath not the same  
upon us?

This confideration also should mind us how inf-  
we are obliged to the goodness of God, who wh-  
may by the bare withdrawing his conservative inf-  
utterly destroy us, and suffer us to fall to nothing,  
notwithstanding our many provocations, the many  
lects and injuries he receiveth from us, continuall  
serve us in his hand, and every moment imparteth  
being to us. For which, and all his infinite merci-  
favours toward us, let us for ever yield unto hi  
thanks and praise. *Amen.*

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Maker of Heaven and Earth,

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S E R M O N XII.

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ACTS iv. 24.

O Lord, thou art God, which hast made heaven and earth,  
and the sea, and all that in them is.

IT may be demanded, why besides that of Almighty, no SERM.  
other attribute of God is expressed in our Creed? why, for instance, the perfections of infinite wisdom and goodness are therein omitted? I answer,

1. That all such perfections are included in the notion of a God, whom when we profess to believe, we consequently do ascribe them to him (implicitly.) For he that should profess to believe in God, not acknowledging those perfections, would be inconsistent and contradictory to himself. *Deum negaret*, as Tertullian speaks, *auferendo* Adv. Marc. cap. 3. *quod Dei est*. He would deny God by withdrawing what belongs to God.

2. The title *παντοκράτωρ*, as implying God's universal providence in the preservation and government of the world, doth also involve or infer all Divine perfections displayed therein; all that glorious majesty and excellency, for which he is with highest respect to be honoured and worshipped by us, which added to the name of God doth determine what God we mean, such as doth in all perfection excel, and with it doth govern the world.

3. I may add, thirdly, That the doctrine of God's universal providence being not altogether so evident to natu-

SERM. ral light as those attributes discovered in the making o  
XII. the world, (more having doubted thereof, and disputed  
against it with much more plausibility,) it was therefore  
convenient to add it; as a matter of faith clearly and fully  
(as we did shew) attested unto by Divine revelation. So  
much may suffice to remove such a scruple concerning the  
fulness and sufficiency of the Creed in that particular. I  
proceed;

*Maker of Heaven and Earth.*

This clause is one of those which was of later times inserted into the Creed; none of the most ancient expositors thereof (Austin, Ruffin, Maximus Taurinensis, Chrysologus, &c.) taking any notice thereof. But Ireneæus, Tertullian, and other most ancient writers, in their rules of faith, exhibit their sense thereof, and the Confessions of all General Councils (the Nicene, and those after it) express it. And there is great reason for it; not only thereby to disavow and decry those prodigious errors of Marcion, Manichæus, and other such heretics, which did then ascribe the creation of the world (or of some part thereof, seeming to their fancy less good and perfect) to another *God*, or *Principle*, inferior in worth and goodness to that God which was revealed in the Gospel; or did opinionate two Principles, (not distinct only, but contrary one to the other;) from one whereof good things did proceed, from the other bad things were derived: but for that the creation of the world (which the holy Confessors of Christ do here in the text ascribe unto God) is that peculiarly august and admirable work, by which we learn that he is, and in good measure what he is; by which, I say, the existence of God is most strongly demonstrated, and in which his Divine perfections are most conspicuously displayed; which is the prime foundation of his authority over the world, and consequently the chief ground of all natural religion; of our just subjection, our reasonable duty, our humble devotion toward him: the title, *Creator of heaven and earth*, is that also, which most especially characterizes and distinguishes the God whom we believe

and adore, from all false and fictitious deities ; for, as the SERM. Psalmist sings, *All the gods of the nations are but idols, but XII.*  
*the Lord made the heavens : and, Thou, prayeth Hezekiah,* Pf. xcvi. 5.  
*art the God, thou alone, of all the kingdoms of the earth,* 2 Kings xix. 15, 19.  
*thou hast made heaven and earth : and, The gods, saith the Jer. x. 11.*  
*prophet Jeremiah, that have not made the heavens and the*  
*earth, they shall perish from the earth, and from under the*  
*heavens : and, We preach unto you, said St. Paul to the ig.* Acts xiv. 15.  
*norant Lycaonians, that ye should turn from those vanities xvii. 24.*  
*unto the living God, which made heaven and earth. It is*  
*therefore a point, which worthily hath been inserted into*  
*all creeds, and confessions of our faith, as a necessary ob-*  
*ject of our belief; and it is indeed a subject no less whole-*  
*some and fruitful, than high and noble ; deserving that we*  
*employ our best thoughts and most careful attention*  
*upon it : to the commemoration thereof God consecrated*  
*the great sabbatical festivity among his ancient people ;*  
*nor should even the consideration of the great work con-*  
*cerning our redemption abolish the remembrance of it : to*  
*confer some advantage thereto, we shall now so discourse*  
*thereon, as first to propound some observations explicative*  
*thereof, and conduced to our information about it, then*  
*to apply the consideration thereof to practice.*

We may first observe, that the ancient Hebrews, having, as it seems, in their language no one word properly signifying the world, or universal frame and complex of things created, (that system, as the author *de Mundo* defines it, *confisting of heaven and earth, and the natures contained in them,*) did for to express it use a collection of its chief parts, *gārū, gārū, lērā-*  
*(chief absolutely in themselves, or such in respect to us,) rōmānōzē-*  
*the heaven, and the earth, adding sometimes, because of mīnā p̄lē-*  
*the word earth its ambiguity, the sea also: yea sometimes, St. ii. 7.*  
*Lipſ. Phys.*  
*for fuller explication, subjoining to heaven its host, to earth*  
*its fulness, to the sea its contents. So, In six days the Gen. i. 1.*  
*Lord made heaven and earth, saith Moses : and, Do not I Jer. xxiii.*  
*ell heaven and earth ? saith the Lord, (in Jeremiah :) and,*<sup>24.</sup>  
*It is easier for heaven and earth to pass, than for one little Luke xvi.*  
*of the law to fail, saith our Saviour : and, God, saith St. <sup>17.</sup> Paul, who made the world, and all things therein, seeing <sup>24.</sup>*

SERM. *that he is Lord of heaven and earth; (where the world*

XII. *all things therein do signify the same with heaven &*  
Pf. lxix. 34. *earth; he first uses the word (world) which the Gre-*  
Neh. ix. 6. *language afforded, then adds the circumlocution, where-*  
Exod. xx. 11. *the Hebrews did express it.) By heaven and earth ther-*  
2 Kings xix. 15. *fore we are, I say, to understand those two regions, supe-*  
Isa. xlvi. 5. *rior and inferior, into which the whole system of things i-*  
*divided, together with all the beings that do reside i-*  
*them, or do belong unto them, or are comprehended by*  
*them; as we see fully expressed in our text, and other*  
*where; particularly with utmost distinction by the ange-*  
Rev. x. 6. *in the Apocalypse: who swears by him that liveth fu-*  
*ever, who created the heaven, and the things that are there*  
*in, and the earth, with the things that therein are, and th-*  
*sea, with the things therein.*

By *heaven* then is understood all the superior region ~~or~~ compassing the globe of earth, and from it on all *fides* ~~or~~ tended to a distance unconceivably vast and spacious, with all its parts, and furniture, and inhabitants; not only such things in it as are visible and material, but also those which are immaterial and invisible; so we are plainly taught by St. Paul: *By him, faith he, were created all things, which are in heaven, and which are in earth, both those that are visible, and those that are invisible; whether they be thrones, or dominions, or principalities, or powers all things were created by him, and for him:* that is, no only the material and sensible parts, or contents of heaven (those bright and beautiful lamps exposed to our view with the fluid matter, in which they may be conceived to float or swim,) but those beings of a more pure and refine substance, and thence indiscernible to our sense, however eminent in nature, mighty in power, exalted in dignity whose ordinary residence and *proper habitation* (their *θέα* *οἰκητήγονοι*, as St. Jude termeth it) is in those superior regions; in that they are courtiers and domestic officers of God, (whose throne, and special presence, or the place where he more peculiarly and amply discovereth himself, and di-  
Heb. i. 14. playeth his glory, is in heaven,) attending upon him, an  
Dan. vii. 10. ministering to him; *encircling his throne,* (as it is in th  
Pf. ciii. 21. 10.  
Rev. v. 11.  
Matt. xviii. 10.

Revelation,) and *always* (as our Saviour telleth us) *beholding his face*; even these all were made by God: the time indeed when, and the manner how those invisible sublime creatures were made, is not in the history of the creation, or elsewhere manifestly expressed, (because perhaps it doth exceed the capacity, or doth not suit the condition of man to understand them; or because it doth not much concern us, or not much conduceth to our edification to know them;) but that they were made by God, and that when we call God the *Maker of heaven*, they are comprehended, as the creatures of God, dwelling there, is evidently declared in Scripture<sup>a</sup>; for beside the fore-mentioned clear and full place of St. Paul, the angel fore-cited in the Re-Rev. x. 6. volution faith, that God *created the heaven, καὶ τὰ ἐν αὐτῷ, and the things in it*; and in our text, it is said that God *made heaven and all things in it, (πάντα τὰ ἐν αὐτῷ,)* which plainly includeth the angels; if all things in it, then <sup>25. xiii. 32. &c.</sup> *surely the angels, who are often expressed to be in heaven, being indeed the principal and most considerable things Neh. ix. 6. therein.* And, *Thou hast made heaven, the heaven of heavens, with all their hosts,* (pray the Levites in Nehemiah,) where, according to the Jews' notion, who say there are three heavens; *Cælum nubiferum*, or the firmament; *Cælum astriferum*, the (starry) heavens; *Cælum angeliferum*, or the heaven of heavens; where the angels reside, (the third heaven in St. Paul;) by the hosts of heaven, are meant the angels: as also the hosts of God do seem to signify in the 103d Psalm; where it is said, *Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word; Bless ye the Lord, all his hosts, ye ministers of his, that do his pleasure.* Whence they are termed *the sons of God*; as where in Job ii. 1. Job it is said, *There was a day, when the sons of God came to present themselves before the Lord;* and in several other 6. xxix. 1. Psal. ciii. 20, 21. xxxviii. 7. Pf. lxxxix.

<sup>a</sup> The Greek Fathers commonly (and St. Hierome after them) conceived they were made before the creation of this material world: St. Austin thinks them meant under *Fiat lux. De Civ. Dni, xi. 9.*

*Ἄλλο τὸν οἰκουμένην λειπεῖ μετὰ τὴν γῆν εἰσερχόμενον. Baf. Hen. 1. Θεοί δέδηπτα τὸν πότερον φύσει εἰσεγένεται. Naz. Orat. 43.*

SERM. places : and St. Jude telleth us of the lapsed angels, that they did not retain τὴν ἀρχὴν, *their beginning*, or primitive state; wherefore they had a beginning, and whence could they have that, but from God; who alone is eternal, (*who alone* originally, intrinsically, and necessarily, *hath*, as St. Paul saith, *immortality*; and consequently alone, (as Aristotle by several arguments proveth against Plato,) *hath eternity*.) The angels also are subject to God's jurisdiction and governance, which argueth their proceeding from him, and dependence upon him: in fine, the Psalmist reckons them among the works of God; for having said, *Bless the Lord, ye his angels*; and, *Bless the Lord, all ye his hosts*; he recapitulating and concluding subjoins, *Bless the Lord, all his works in all places of his dominion*: and again, in the 148th Psalm, summoning all the creation to a consort of doxology, he begins with the heavens, then proceeds to the earth, making a very particular recitation of the chief parts and inhabitants belonging to each; and in the first place mentioning the angels, then the stars, then the heaven of heavens, he subjoineth the reason why they ought all to praise God: *Let them, saith he, praise the name of the Lord; for he commanded, and they were created; he hath also established them for ever and ever; he hath made a decree, which shall not pass*. Thus we are by Divine revelation instructed concerning the existence and original of those heavenly invisible beings, to the knowledge of whom, that they are, what they are, whence they are, natural light could not reach; although from the relics of primitive tradition even the Pagans themselves commonly in part did acknowledge this truth, calling all the inferior or secondary gods, whom they conceived to converse together happily (ἐν τῷ ἀνωτάτῳ τόπῳ) in the highest place above, as Aristotle saith, in subjection to God and attendance on him, the children of the Supreme God Plato calls God, Πατέρα καὶ Δημιουργὸν, the *Father and Framer* of them all, according (as he avoweth himself) ancient tradition. And thus concerning those being piety doth oblige us to believe and profess that God is their Maker, it especially conducing to his glory to be

<sup>1 Tim. vi.  
16.</sup>  
Arist. de  
Cœlo, i.  
cap. ult.

Psal. ciii.  
20, &c.

Arist. de  
Cœlo, i. 3.  
Polit. i. 1.

Plato in  
Tim.

ieve, that he is the Author of their sublime natures, and SERM.  
Xon of those excellent properties, with which they are XII.  
ndowed, and wherein they so far surpass all other beings.

As for all other things both in heaven and earth, the material frame of the visible world, with all its parts compacted together in so fair, so fit, so firm and stable an order, they (as we have sometime sufficiently discoursed) even to natural understanding speak themselves to have been produced by a most wise, most powerful, most benevolent author, that is, by God; the which is confirmed by innumerable testimonies of holy writ, so evident and obvious, that we need not to cite them: and to thus much the generality of mankind hath always consented; as also the most and best reputed philosophers did in general terms avow it, acknowledging God the Author and Builder of the world.

But there is one particular, wherein they seem unanimously to have dissented from what Christian piety inclines us to acknowledge, as most suitable to the Divine perfection and majesty; which concerns the origin of that matter, of which corporeal things do subsist. For even Plato himself, who so positively doth assert the world to have been framed by God, is yet conceived (I speak so dubiously, because his writings about this point are some-  
Tim. p. 1038. Just.  
what obscure, and, as Justin Martyr proves, inconsistent  
Mart. Co-  
with themselves) to suppose the matter of things to be hort. i. ad. Græc. p. 8.  
eternal; be ascribing only to God the forming and dif-  
fusing it into a good order, answerable to some patterns  
existent in his wise understanding; <sup>b</sup> even as a good  
artist doth out of an unshapen lump of stuff frame a hand-  
some piece of work, conformable to some *idea* (or image)  
reconceived in his fancy: so that he represents God,  
rather as a Builder out of prepared materials, than as a  
Creator of the world. *Socrates and Plato*, saith Plutarch,  
Plut. de Pla-  
citis, i. 3.

<sup>b</sup> Ut igitur faber, cum quid sedificaturus est, non ipse facit materiam, sed  
atitur, que sit parata, sicutque item cera; sic iti providentiae divinæ ma-  
teriam praesto esse oportuit, non quam ipse faceret, sed quam haberet paratam.  
*Se. apud Lat. ii. pag. 180.*

Quibus oculis intueri potuit vester Plato fabricam illam tanti operis; qua  
construi a Deo, atque sedificari mundum facit? *Cie. de Nat. Deor. &c.*

SERM. did suppose three principles of things, God, matter, idea:

XII. *God is the mind; Matter the first subject of generation and corruption; Idea an incorporeal subsistence in the conceptions of God.* Anaxagoras also, as the same author (and Aristotle before him) telleth us, did assert two principles<sup>c</sup>; the one *passive*, the *matter*, consisting of an infinite number of small particles like to one another in shape; the other *active, understanding*, which ranged those troops of little bodies into order: to the same effects Pythagoras his conceits, though expressed with much obscurity, are reduced. Thales his opinion was in effect the same, who, as Cicero telleth us, said, that *water was the principle of things, and God that mind, which fashioned all things out of water*<sup>d</sup>. The Stoicks also were of the same opinion: *It seems to them, saith Laertius in Zeno's life, that there are two principles of all things, the agent, and the patient; that the patient is the matter void of qualities, but the agent, reason which is therein, that is, God*<sup>e</sup>. Tertullian against Hermogenes saith, that he did take from the Stoicks to place matter with God; which matter did always exist, being neither born nor made, and nowise having either beginning or end, out of which afterward the Lord made all things<sup>f</sup>: and, *Come now, saith the same Father in his book against the Valentinians, let the Pythagoreans learn, let the Stoicks acknowledge, and even Plato himself, whence matter, whom they would have unmade, did draw its both origin and substance toward all this structure of the world*<sup>g</sup>. Yea, Aristotle tells us, that generally all natural philo-

<sup>c</sup> Ἀναξαγόρεας τι γὰρ μηχανῆ χρῆται τῷ νῷ πρὸς πορευομένων. *Arist. Met.* i. 4.

<sup>d</sup> Thales aquam dixit esse initium rerum, Deum autem esse mentem, quae ex aqua cuncta fingeret. *De N. D.* 1.

<sup>e</sup> Δοκῖ δὲ αὐτοῖς ἀρχὴς οὐαὶ τὸν ὅλον δύο· τὸ πνῦν καὶ τὸ πάσχον· τὸ μὲν ἡ πάσχον οὐαὶ τὸ ἄποιν ὅλον· τὸ δὲ πνῦν τὸν οὐ αὐτῇ λόγον τὸν θεόν. *Laert. in Zen. Lipsi. in Phys. Sen. Ep.* 65.

<sup>f</sup> Sumpsit a Stoicis materiam cum Domino ponere, quae et ipsa semper fuerit neque nata, neque facta, nec initium habens omnino, nec finem, ex quo Dominus omnia postea fecerit. *Tertul. in Hermog.* 1.

<sup>g</sup> Age nunc, discant Pythagorici, agnoscant Stoici, Plato ipse, unde materia, quam innatam volunt et originem et substantiam traxerit in omnem hanc struem mundi. *Adv. Valent.* 15.

Vid. Athenag. Leg. pag. 19.

vers before him did conceive, and did assume it for a SERM. inciple, that nothing was made out of nothing, or that XII.   
 'ery thing produced had necessarily some preexistent matter, out of which it was produced : *It is*, saith he, *the common opinion of naturalists, that nothing can be made out of nothing*; and, *That it is impossible, that any thing could proceed from nothing, all that have studied about nature do consent*<sup>h</sup>: which principle Aristotle himself not only limits, but extends farther, affirming it impossible that any thing should be produced out of matter not predisposed to admit the form which is to be produced; *εἰδὲ Φυσ. i. 9.*   
*τίταν ὅτι δύναται οὐκέτι δύναται, Neither can, saith he, every thing be made of every thing, but out of some subject fitted thereto, or susceptible thereof,) as animals, and plants out of their seed.* Which principles deduced from the observing natural effects, or works of art performed always by alterations, additions, subtractions, or transpositions of some matter subjacent, we may safely, in respect only to such kinds of effects, proceeding in the ordinary course of nature, admit; allowing no natural agent, no created artificer, sufficient to produce any thing without some matter or subject aptly qualified and prepared to receive its influence; but from hence to conclude universally, that every action possible doth require a matter preexistent, or a predisposed subject, is nowise reasonable: because such a thing doth not usually according to the course of nature happen; because there is no cause obvious that can perform so much; because we are not acquainted with the manner of way of doing such a thing, that therefore the thing is in itself absolutely impossible, is no warrantable argumentation: no logic will allow us from particular ex-

<sup>h</sup> Καὶ δέξεται τὸν φυσικὸν οὐδὲ γίγνεσθαι εἰς τὸ μὴ ὄντος—Τὸ γιγνόμενον εἰς τὸν μὴ γίγνεσθαι ἀδύνατο, περὶ γὰρ ταῦτα ἐμογυμνωτοῦ τὸν δέξεται κάρτας οἱ περὶ φύσης. *Φυσ. i. 4. 8.*

Vid. de Gener. et Corrup. i. 3. et Metaph. i. 1, 3.

<sup>i</sup> Αὐτὸς λέγει τοῖς ἀπόλυτοις, οὐκ δύναται τὸ γιγνόμενον, αὐτὸς τὸ θυματός, καὶ τὰ βανακάρια. *Φυσ. i. 8.*

Erit aliquid quod aut ex nihilo oriatur, aut in nihilum subito occidat; quis ex physicus dixit unquam? *Cic. de Divin. 2.*

S E R M. periments to establish general conclusions, especially such  
 XII. as do concern the determination of what is absolutely im-  
 possible; that must be fetched from abstracted notions of  
 reason, not from singular appearances to sense: there may  
 be, for all that we (we pitifully shortsighted creatures in  
 this our dark state) can by any means know, agents of an-  
 other sort, and powers in manner of efficacy much differ-  
 ing from all those which come within the narrow compass  
 of our observation. Especially to imagine, that the Su-  
 preme Being, who made the world in a manner, whatever  
 that manner were, incomprehensible, cannot himself act  
 otherwise than we see these inferior things (not only infi-  
 nitely lower in degree, but wholly different in nature) do  
 act, is grossly vain and unreasonable: *It is impossible;*  
 saith St. Chrysostom well, *for man's nature by curious in-*  
*quiry to penetrate the workmanship of God.* From sense  
 or experience then such conclusions cannot well be de-  
 rived; it assures us that some effects are possible, but can-  
 not help us to determine what is impossible. Neither are  
 there any certain principles of reason, from whence it may  
 be collected, that it is impossible, that some substances  
 should be totally produced *de novo*, or receive completely  
 an existence, which they had not before: that no such  
 principles are innate to our minds, (if indeed there be at  
 all any innate principles, which some philosophers deny,) every man's experience can tell him: neither do these  
 philosophers allege any such; nor (as we before shewed)  
 can any such be drawn from experience. If they say, the  
 proposition is *αύτόντος*, or evidently credible of itself,  
 without any proof, it is a precarious and groundless asser-  
 tion; such as ought not to be admitted in any science, or  
 any disceptation; except they can shew that the terms of  
 these propositions, (or of the like equivalent ones,) A sub-  
 stance is producible altogether *de novo*; A substance may  
 exist, which did not exist; Something may be produced  
 out of nothing; do involve a contradiction; which it ra-  
 ther is evident they do not, there being nothing contained  
 in the notion of substance inconsistent with such a produ-  
 cibility, or with novity of existence, no more than there is

Ἄλλαντες  
 τὸν ἀρχα-  
 τίνην φύειν  
 τὸν τὸ Θεῖον  
 δημοσίειαν  
 περιγέγρα-  
 γερθεῖ.  
*Chrys. in*  
*Gen. λογ. β'.*

the notion of figure or of motion, which things no man SERM.  
urdly denies to receive a new existence. In fine, nothing XII.  
more reasonable than to confess, that our reason can  
wise reach the extent of all powers and all possibilities ;  
d that we much, as St. Chrysostom speaks, do trans- <sup>Taciturnus</sup>  
-<sup>sition mi-</sup>  
-<sup>ter. Chrys.</sup>  
ss our measures and bounds, if we pretend to know what things God is able to produce, or how he doth  
duce any : *His works, as Lactantius speaketh, are seen  
ith eyes; but how he made them, the mind itself cannot see<sup>k</sup>.*  
ose opinions therefore of the ancient philosophers, that  
e matter of the world (or of natural things) was eternal  
d necessarily preexistent, and that there could be no  
creation out of nothing, were assumed altogether without  
ny clear or sure foundation. We may say unto them,  
s our Lord did once say to the Sadducees, *Ye err, not <sup>Matt. xxii.</sup>  
sowing the Scriptures, nor the power of God. The po-*<sup>29</sup>  
*verty and narrowness of man's natural understanding, (not  
going usually beyond matters obvious to sense) and their  
inability, by the meanness of their reason, to look up to the  
light of truth, did, as St. Basil says, deceive them!* And  
that these opinions (revived and embraced by divers per-  
sons in our days) are false, and contrary to our faith, that  
in truth all the *matter* of things both could be, and  
really was, created by God, may from several reasons  
appear.

I. It is often in general terms affirmed in Scripture, that God did make all things ; all things in heaven and earth. Now it is unsafe, and never, without urgent rea-  
son allowable, to make limitations or restrictions of uni-  
versal propositions, especially of such as are frequently  
and constantly thus set down : and, like as St. Paul some-  
where discourses, because it is said in the prophets,  
*Every one that believeth in him shall not be ashamed* ; and, <sup>Rom. x. 11,</sup>  
*&c.*

<sup>k</sup> —hoc est modum conditionis sue transgredi, nec intelligere quousque  
homini licet accedere. *Lact.*

Opera ipsius videntur oculis, quomodo autem illa fecerit, ne mente quidem  
videtur. *Lact. 2.*

<sup>1</sup> Εἴηντον αὐτὸς τῆς ἀνθρωπίνης φύσεως ἡ πανία—διὰ λογοτελοῦ,  
πανίαν τρέψει ὁ φός ἀνθεῖν τῆς ἀληθίνας. *Baf. Hexaem. Hom. β.*

**SIR M.** *Whosoever shall call upon the Lord shall be saved;* therefore both Jews and Greeks, in case of their belief and invocation of God, are capable of acceptance and salvation; & γάρ ἐστι διαστολή, for that there is no distinction or exception made: so it being said universally and unlimitedly, that all things were made, and no reason appearing which compels to restrain that universality, therefore the matter of things was also made; the matter being one thing, yea in the opinion of most philosophers, as well ancient as modern, the principal thing, the only substantial thing in nature; all other things being only modes,

**Arist. Phys.** affections, or relations thereof. Whence Aristotle tells us, that most of the first philosophers did affirm nothing at all really to be made, and nothing ever to be destroyed; because matter did always subsist and abide the same, as if no other thing beside in nature had any being considerable. If God therefore did not produce matter itself, he could hardly be accounted author of any thing in nature, so far would he be from being truly affirmed the maker of all things: upon this ground Cicero, as Lactantius cites him, denied that God was the author of any of the elements: *It is not probable, said he, that the matter, whence all things did arise, was made by divine Providence;* and, *If matter was not made by God, then neither earth, nor water, nor air, nor fire, were made by him*<sup>m</sup>; to invert which discourse, we say, that God did make all these things, (earth, sea, fire, and air,) as the holy Scripture frequently asserts, wherefore the matter of them was also his work: he was not only, as St. Basil speaks, *an inventor of figures,* (or a raiser of motions,) *but the maker of nature itself*<sup>n</sup>; and of all that is substantial therein.

2. Again, God is in Scripture affirmed to be the true proprietary and possessor of all things, none excepted;

<sup>m</sup> Primum igitur non est probabile eam materiam rerum unde orta sunt omnia, esse divina Providentia effectam, sed habere et habuisse vim et naturam suam:—Quod si non est a Deo materia facta, ne terra quidem, et aqua, et aëris, et ignis a Deo factus est. *Cic. apud Lactant. ii. pag. 130.*

<sup>n</sup> Ο Γεός—ὅχι σχημάτων λέσιν ἀρετής, ἀλλ' αὐτῆς τῆς φύσεως τὸν ὄντα δημ. αργός. *Baf. Hex. β.*

lo, if he did not make them ? for *he that did not SERM.  
cannot*, as Justin Martyr argues, *have any right to XII.  
which is not made*<sup>o</sup>. It is the argument by which  
scripture frequently proves God to be the owner and  
master of things, because he made them : *The earth, Psal. xxiv.  
the Psalmist, is the Lord's, and the fulness thereof*<sup>1.</sup>; *Gen. xiv.  
world, and they that dwell therein: for he hath founded*<sup>19.</sup> *Deut. x. 14.*  
*in the seas, and prepared it upon the floods.* So, be-  
(we may say) he did produce matter, and doth sus-  
tains being ; therefore he, by the most excellent sort,  
pon the best ground of right, doth own it, and may  
use it at his pleasure ; otherwise might we not say with  
Illiian, *If God did not make matter, he using a thing  
is own, because not made by him, either he used it pre-  
sently, as needing it, or injuriously, as usurping upon it  
re P.*

The supposing any thing to be eternal, uncreated,  
independent upon God, doth advance that being in  
respects unto an equality with God, imparting thereto  
all and divine attributes : *It will become, as St. Basil*<sup>οὐέρνεις 1.</sup>  
*God's peer, or equal in dignity, being dignified with*<sup>ταῦ Θεῷ τῷ  
αὐτῶν μερ-</sup>  
*me privileges.* That supposition likewise in effect  
removes God of those special perfections, independency  
and sufficiency ; making him in his operations and  
manances to depend upon, and to be in a manner sub-  
servient to, matter ; to need its concourse, and to be unable  
toiform any thing farther than it admits : for, *None,*  
stullian discourteth, *is free from needing that, whose*  
*he useth; none is exempt from subjection to that,*  
*he needs that he may use; and none who lends of his*  
*to use, is not in this superior to him, to whom he*  
*it for use.* The very doubting about this made

*: γὰρ μὴ πεπονθότες εἰδειπέντε οἰκουμένη πέδε τὸ μὴ γνωστό. Iust. M. Cohort.  
i. p. 22.*

*de alieno usus aut precario usus est, qua egens ejus, aut juris, qua  
lens ejus. Tert. adv. Hermog. 9.*

*nemo non eget eo, de cuius utitur; nemo non subjicitur ei, cuius eget  
sit uti; et nemo qui praestat de suo uti, non in hoc superior est eo, cui  
ut uti. Tert. adv. Herm. iv. 5.*

**SERM.** Seneca put such absurd and impious questions as these :

XII. *How God's power is limited? whether he effects whatever he pleaseth, or is disappointed by want of matter? whether he doth not form many things ill, not from defect of art in himself, but from disobedience of the subject-matter?* Which questions we easily resolve by saying, nothing is impossible to God; his will can never be crossed or disappointed; he can never do any thing bad, or imperfect in its kind; because he createth matter itself answerable to his design.

4. As Aristotle well discoursed against the ancient philosophers, who, before Anaxagoras, did assign but one principle of things, a material and passive one, as if no active principle were required; so may we argue against him and them together. If God did produce and insert an active principle into nature, (as who can imagine those admirable works of nature, the seminal propagation and nutrition of plants, and however more especially the generation, motion, sense, fancy, appetite, passion of animals, to be accomplished by a mere passive agitation of matter, without some active principle distinct from matter, which disposeth and determineth it to the production of such effects?) if God could, I say, produce and insert such an active principle, (such an ἐντελέχεια, as the philosopher calleth it,) why might he not as well produce a passive one, such as the matter is? what greater difficulty could he find in doing it?

5. Yea farther, if God hath produced immaterial beings, or simple and uncompounded substances distinct from matter, such as angels and the souls of men, merely out of nothing, (for out of what preexistent stuff could they be made?) then may he as well create matter out of nothing; for what greater difficulty can we conceive in creating so much lower and more imperfect a thing, than

<sup>2</sup> Quantum Deus possit; materiam ipse sibi formet; an data utatur; utrum idea materie prius superveniat, an materia ideae; Deus quicquid vult efficiat, an in multis rebus illum tractanda destituant; et a magno artifice prave formentur multa, non quia cessat ars, sed quia id in quo exercetur *sæpe* inobedientis arti est. *Sen. Praef. Nat. Qu.*

in creating those more excellent substances, so much fuller, SERM.  
as it were, of entity, or so far more removed from nothing? XII.

If any one thing is producible out of nothing, why may not all things capable of existence be so produced by a competent and omnipotent virtue? *Why not*, as Tertullian argued, *all things out of nothing, if any thing out of nothing; except if the divine virtue, which drew somewhat out of nothing, was insufficient to produce all things thence?* But that such immaterial substances were produced by God, we before, from many plain testimonies of Divine revelation, did shew: and particularly the souls of men are produced from God's breath, or by the efficacy of his word.

6. The manner of God's making the world, expressed in Scripture, by mere will and command, (*He spake, and Psal. xxxiii. 9. cxlviii. 5.*  
*it was done; he commanded, and it stood fast; he com-  
manded, and they were created,*) that only by uttering the word *fiat*, (not audibly, but mentally, that is, by an act of volition,) all things should be formed and constituted in their specifical natures and perfections, doth argue, that matter, or any other thing possible, might easily by the divine power be produced out of nothing. Likewise effecting miracles superior or contrary to the law and course of nature, without any preparatory dispositions induced into the fuscipient matter, in the same manner, by mere willing, saying, or commanding, whereof there be in the Scripture frequent instances, doth persuade the same; Σίλω, καθαρίσῃτι, *I will; be thou cleansed*: *Woman, great Luke v. 13.*  
*is thy faith, γυνήτω σοι, ὡς θύλαις; be it to thee, as thou do-*  
*itest: νεανίσκε, σοι λέγω, ἐγέρθητι, Young man, I say to Matt. xv.  
thee, Wake, from the sleep of death:* so did our Saviour  
speak, and the effect immediately followed; whereby, as he demonstrated his divine power, so he declared the manner, whereby divine power doth incomprehensibly operate in the production of things; and that it therein nowise dependeth upon matter: for it is nowise harder

\* Cur non omnia ex nihilo, si aliquid ex nihilo; nisi si insufficiens fuit Di-  
vina virtus omnibus producendis, quae aliquid protulerit ex nihilo? *Tertull.*  
*adv. Herm. 15.*

SERM. or more impossible to produce matter itself, than to produce a form therein without or against an aptitude to receive it : nay, it seemeth more difficult to *raise children unto Abraham out of stones*, than to draw them out of nothing ; there being a positive obstacle to be removed, here no apparent resistance ; there as well somewhat preceding to be destroyed, as somewhat new to be produced, here only somewhat simply to be produced : especially considering, as we said, that God useth no other means, instruments, or applications in these productions, than his bare word or command ; which there is no reason why we should not conceive as able immediately to make the matter, as to produce the forms of things.

7. Lastly, The holy text, describing the manner and order of the creation, doth insinuate this truth. *The Scripture*, saith Tertullian well, *doth first pronounce the earth to be made, then setteth out its quality; as likewise first professing the heaven made, it in the sequel doth superinduce its disposition<sup>t</sup>.* *In the beginning*, saith Moses, *God made heaven and earth; now the earth was without form*; that is, it seems, God at first did make the matter of heaven and earth devoid of all form and order, a confused and unshapen mass ; then he digested and distinguished the parts of them, by several steps, orderly raising thence all those various kinds, and well arrayed hosts of goodly creatures : first he made the stones and timber, and all requisite materials, then did he rear and frame this stately fabric. So the words do sound, and may well be understood.

From these premises we may conclude against those philosophers, who, destitute of the light of revelation, did conceit otherwise, and against those Christians who have followed the philosophers, (as Hermogenes of old, and Volkelius of late, together with the sectators of their opi-

<sup>t</sup> Scriptura terram primo factam edicit, dehinc qualitatem ipsius edifferit; sicut et cœlum primo factum professa dehinc dispositionem ejus superinducit. *Tertull. contra Hermog. 26.*

Τὸν ὅλον πρεπόστηνας οἰωνίους ὑστερού, ικάνη τάξιν καὶ σχῆμα, ἐ μόγις, εργάζει. *Greg. Naz. Orat. 43.*

ons,) that God did create, (in the most strict and scholastic sense of that word, did create,) that is, either immediately or mediately did produce out of nothing, or did bestow entirely a new existence unto every thing, which is, not excepting any one; and that is the sense of the words, having *made heaven and earth*; or of the title, *maker of heaven and earth*, ascribed unto God.

Which title as all sober Christians have always acknowledged, and the holy oracles do most plainly avouch, as to the one true God alone, (for, *to us there is but one*<sup>1</sup> Cor. viii. *Iod, the Father, from whom are all things,*) so there were divers heretics of old, Marcion and others of the Gnostic crew, who contradicted it; affirming, that the God of the Old Testament, who made the world and enacted the ancient Law, whom Moses and the Prophets did declare, was not the same God with him from whom the Gospel proceeded, and who is preached therein; the Mosaic God being a worse conditioned God, fierce and rigid, angry and implorable, delighting in wars and mischiefs; but the evangelical God, the Father of our Lord, being mild and gentle; void of all wrath and spleen; very indulgent and beneficent<sup>2</sup>. Of kin to that fancy of Marcion, was the error of the Manichees, who supposed two first causes of things; from one whereof good, from the other evil, did fatally proceed; which conceit, it seems, they drew from the Persian, Egyptian, or other ethnical doctrines; the which we have recited by Plutarch in his discourse about Ifis and Osiris; *The Persian magi*, said he, *had their Oromazes and Arimanus; the Egyptians, their Osiris and Typhon; the Chaldeans, their good and bad planets; the Greeks, their Zeus and Hades; the Pythagoreans, their Monas and Dyas;*

<sup>1</sup> *Prædicat hic duos esse Patres, divisaque regna:*  
*Esse malum causam Dominum, qui condidit orbem;*  
*Quique figuravit carnem spiramine vivam;*  
*Quique dedit legem, et vatum qui voce locutus;*  
*Hunc negat esse bonum, justum tamen esse fatetur,*  
*Crudelem, durum, belli cui sæva voluptas,*  
*Judicio horrendum, precibus mansuescere nullis:*  
*Esse alium suadens, nulli qui cognitus unquam;*  
*Hunc ait esse bonum, nullum qui judicat aequum,*  
*Sed spargit cunctis vitam, non invidet ulli.*

*Adv. Marc. Poem. 1.*

SERM. XII. *Empedocles, his Concord and Discord<sup>x</sup>, &c.* The like report we have in divers other writers : the common reason, or ground, upon which these erroneous conceits were built, was this ; there appearing to be in nature some things imperfect, and some things bad, (as ill dispositions, inclinations, and passions of mind ; ill tempers and diseases of body, attended with pains and troubles in life ; vices, discords, deformities, antipathies, irregularities, monsters, poisons, and the like things dispersed in nature,) this sort of things, they supposed could not proceed from perfect goodness, the fountain of what was good, lovely, orderly, convenient, pleasant, and desirable : *If* (discourseth Plutarch, expressing the main of their argument) *nothing can naturally arise without a cause, and good cannot afford causality to evil, it is necessary that nature should have a proper seed and principle of evil as well as good : and thus it seems to the most and wisest ; for they indeed conceive two gods as it were counterplotting each other; one the contriver and producer of good things, and the other of bad ; calling the better one God; the other, Dæmon.* But this discourse hath two faulty suppositions : it supposeth some things to be imperfect and evil, which are not truly such ; and to those things, which are truly such, it assigneth an imaginary and wrong cause.

i. It supposeth some beings according to their original nature and constitution to be evil and imperfect ; which supposition is, I say, false ; for there is no sort of creature, which did not at first pass the Divine approbation : Gen. i. 31. *God saw every thing which he had made, and behold it was very good : good, that is, convenient and suitable to its design, (or its Author's idea,) fair and decent in its place, according to its proportion ; very good, that is, perfect and complete in its degree, without any defect,*

<sup>x</sup> Plut. de Iside et Osiride. Aug. de Civ. Dei, xx. 5. cum Lud. Vive. Laertius in proemio. Plato de Leg. x. Eusebius de Præp. 24. Arist. Metaph. iv. 1. Simplic. in Epict.

<sup>y</sup> Εἰ γὰρ ὁ Θεὸς ἀνατίνεις τίπους γενίσθαι, ἀρνίαν δὲ πάκον τὸ ἀγαθὸν σὺν ἀναπάχῃ, διὸ γίνεσθαι καὶ ἀρχὴν μετατρέπειν ἀγαθόν, καὶ πάκον τὸν φίνειν, &c. Plut. de Is. et Osir.

blemish, or flaw; not liable to any reasonable blame or SERM. exception. <sup>2</sup> There are indeed among the creatures some degrees of perfection, (it was fit there should be so in great variety, that things might by comparison illustrate and commend one another; that there might be regular subordinations, and subservencies, and harmonies; that several faculties of intelligent creatures might be exercised, and improved, and delighted; that the πολυτοίχιλος σοφία, the manifold, or multiform, wisdom of the Creator might be displayed, acknowledged, and celebrated; there are, I say, for such purposes in nature creatures gradually different in excellency,) whence some things may be said comparatively imperfect, or rather less excellent and noble in respect to other things, endued with higher faculties, or (as they be sometimes called) perfections of nature; some things are less active, and more passive than others; are not so capable of enjoyments delectable unto, and more subject to impressions distasteful to, their particular nature; which passivities and displeasures are not simply wills, because they do suit the degree of the particular natures of those subjects, being also ever over balanced with other pleasing activities and enjoyments: so have things different measures of excellency; but nothing, as it comes from God's hand, or stands in its rank in nature, is positively imperfect, or void of that perfection which is due to its kind; much less is any creature absolutely bad, that is, ugly, or noxious, or troublesome, or cumbersome to the universe; so that it were better away out of it, than in it. God, saith the Hebrew Wise Man, created all things, that they might have their being, and the generations of the world were healthful, and there is no poison of destruction in them. Every thing contributes somewhat to the use and benefit, or to the beauty and ornament of the whole: no weed grows out of the earth, no insect creeps upon the ground, which hath not its elegancy, and yields not its profit; nothing is abomi-

<sup>2</sup> Nature omnes quoniam sunt, et ideo habent modum suum, speciem suam, et quandam secum pacem suam, profecto bonae sunt. Aug. de Civ. D. xii.

SERM. nable or despicable, though all things are not alike amiable and admirable: there is therefore nothing in all the

XII. compass of nature unfit or unworthy to have proceeded from God; nothing which he beseemingly, without derogation to his excellencies, may not own for his work; nothing which in its rank and degree doth not confer to the manifestation of his glorious power, admirable wis-

Pf. civ. 24. dom, and excellent goodness: *O Lord,* (cried the devout Psalmist upon particular survey and consideration of them,) *how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.* That which we call poison, is such only relatively, being noxious or destructive to one part, but innocent, wholesome, and useful to some other part; and never prejudicial to the whole body of things: yea, even to that part itself it is commonly beneficial in some case or season; affording, if not continual alimony, yet sometime physic thereto, and serving to expel another poison or mischief more imminently dangerous. <sup>a</sup> That which we call a monster, is not unnatural in regard to the whole contexture of causes, but ariseth no less methodically, than any thing most ordinary; and it also hath its good end and use, well serving to illustrate the beauty and convenience of nature's usual course. As for pain and grief incident to the natures of things, without regard to any demerit or justice, they are not properly evils, but adherences to the less perfect natures of things; <sup>b</sup> in a state liable to which God not only justly, but wisely, according to his pleasure, might constitute things, for the reasons and ends before insinuated; for no reason obliged him to confer upon every thing extreme perfection; he might dispense his liberalities in what kind and measure he thought good. In fine, the reason of offence we take at any thing of this kind, seeming bad or ugly to us, ariseth from our defect

<sup>a</sup> Εστι τὸν ἄγαν τὸν παρὰ φύσιν τοῦ παρὰ φύσιν δὲ πάντας, ἀλλ' αἱ τοῖν τὸν παρὰ γὰρ τὴν αἰσὶ, καὶ τὸν οὐκ ἀνάγαντα δὲν γίνεται παρὰ φύσιν. Aris. de Gen. Anim. 4.

<sup>b</sup> Τοῦ τοῦ ὅλου δημιουργίας, μῶνος τοῖντος ἴστημεν, καὶ ἀναγνωστὸν φύσιν. Max. Tyr. 25.

If knowledge and sagacity, we not being able to discern SERM.  
the particular tendency of each thing to the common utility and benefit of the world <sup>c.</sup>

XII.

a. But as for those real imperfections and evils, truly so called, (which alone, as St. Basil speaketh, *are properly evil, and most worthy of the appellation of evils*<sup>d</sup>,) habitual tempests of soul, and irregular actions; errors, and vices, and sins; we need not search for any one eternal or primitive cause of them: although order, uniformity, beauty, and perfection do, yet disorder, confusion, deformity, and defect do not, argue any unity of cause, whence they should spring; the true causes of them are sufficiently notorious; not the will or power of a Creator, but the wilfulness and impotency of creatures are the fountains of them. They are no substantial beings, and so do not need an infinite power to create them; they do hardly need a positive cause; being themselves rather defects, than effects; privations of being, than positive beings: *Let no man, saith St. Austin, seek an efficient cause of a bad will; for there is no efficient, but a deficient thereof; for that itself is not an effection, but a defection*<sup>e</sup>: and, *An evil will, saith he again, is the efficient cause of an ill work; an evil will hath no cause*<sup>f</sup>; that is, none beside itself, or its own deficiency. And again; *Evil hath no nature, but the loss of good hath received the name of evil*<sup>g</sup>: however, most certainly, *the rise and root of sin is our free will and choice*<sup>h</sup>; it is *κακὸν βλάστημα προαιρέσεως*, as Cyril Hier.

Peccatum a  
Deo non  
est, quia  
nec est.  
Lips.

<sup>c</sup> *Divina nos admonet providentia non res insipienter vituperare, sed utilitatem rerum diligenter inquirere, et ubi nostrum ingenium vel infirmitas deficit, ibi credere occulta, &c.; atque haec ipsa aut humilitatis exercitatio, aut elationis attritio.* *Aug. de Civ. Dei*, ii. 22.

<sup>d</sup> *Τὰ αὐγίσια κακά, ἀπειράντα τοῖς τῶν κακῶν προσηγόριας λέξια.* *Baf. in Oras.* Quod Deus non est author mali.

<sup>e</sup> *Nemo querat efficientem causam malae voluntatis, non enim est efficientis, sed deficiens; quia nec illa effection est, sed defectio.*

<sup>f</sup> *Mala voluntas efficientis est operis mali, mala autem voluntatis efficientis est nihil.* *Aug. de Civ. Dei*, xii. 6, 7.

<sup>g</sup> *Mali nulla natura est, sed amissio boni mali nomen accepit.* *Aug. de C. D.* xi. 9.

<sup>h</sup> *Ἄγχος καὶ πίπεια τῶν ἀμαρτιῶν τὸ λόγον καὶ αἰτηζόντων.* *Baf. ubi supr.*

**SERM.** *faith, a bad sprout from our choice.* Men, or other  
**XII.** lectual and free agents, their voluntarily averting  
 themselves from the supreme true good to inferior app  
 goods; their wilfully declining from the way which  
 doth shew and prescribe to them; their rejecting the ad  
 and disobeying the laws of God; their thwarting th  
 tates of that reason which God did put in them;  
 Deut. iv.  
 16. abusing their natural faculties; their perverting and  
 xxii. 29. rupting themselves, and others also, by ill example  
 Gen. vi. 11. fuation, allurement, violence; these causes of such  
 Exod. xxxii.  
 7, &c. are most visible and palpable: we need not go far  
 rise to the top of things, to find an author, upon which  
 we may charge our evils; they are most truly calle  
 ways, our works, our imaginations, our inventions av  
 erices; they are the children of our affected stupidit  
 our naughty sloth; of our precipitant choice, of our  
 born will, of our unbridled passion; they are wholly  
 imputed to us; we are blamed, we are condemned, we  
 punished for them: <sup>k</sup> as it is horrible blasphemy to a  
 them to the most good God; so it is vain to imagin  
 other necessary principle, any uncreated mischievous  
 manius, any spiteful Cacodaemon, any eternal Fate,  
 ther them upon.

The mischiefs also of pain and grief consequent  
 'Επιστολαίς  
 μακρῶς ἀνέ  
 σια ἵκεντα.  
 Damas. de  
 Orth. F. iv.  
 20.  
 Hof. xiii. 9.  
 Isa. iii. 9.  
 Amos iii. 6.

those distempers and misdemeanors (*that unwilling*  
*of wilful evils*, as Damascene calls them) have ver  
 cernible originals: they are partly to be imputed to  
 and partly attributed to God: we by our faults do  
 and draw them to ourselves; God in justice and wi  
 doth inflict them on us: *Perditio tua ex te; O I*  
*thou hast destroyed thyself;* and, *Woe unto their souls*  
*they have rewarded evil unto themselves:* so doth  
 charge the cause of such evils upon us; and, *Shall*  
*be any evil in the city, and the Lord hath not don*

<sup>i</sup> Τὴν μοχθηῖαν ἡ τῆς ψυχῆς ἱερεία ποίει τι καὶ τελεοφορεῖ. Ma  
 xxv.

<sup>k</sup> Λίτια ἰλεμένου. Σίδε ἀνάτοις. Plato de Rep. x.

Οὐ γὰρ οὐ σύγενον, μὰ Δία, οὐν οὐ σύγενον. Max. Tyr.

*Is not evil and good proceed out of the Most High? I SERM.  
he Lord, and there is none else; I form the light, and XII.  
the darkness; I make peace, and create evil: so God af-*

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*is the causality of them to himself. We need there-* Lam. iii. 36.  
*not to inquire after any other cause of these evils,* Tertull. in  
*a pænæ,) so called because they are displeasing to* Marc. 2.  
*or fancy; although considering the needfulness and*  
*usefulness of them in respect to public benefit, (as they*  
*are exemplary and monitive,) and their wholesomeness for*  
*circular correction and cure, (for, No chastening, as the Heb. xii. 11.*  
*The faith, for the present seemeth to be joyous, but*  
*sorous; nevertheless afterward it yieldeth the peaceable*  
*of righteousness unto them which are exercised there-*  
*in such respects they may rather be called good*  
*things; however, as they have any thing bad in them,*  
*proceed from us; as they contain somewhat good,*  
*are from God: which sufficiently confuteth those*  
*critical opinators, and decideth the controversy; it being*  
*to suppose any other, beside these most apparent*  
*causes of such evils; our bad desert, and God's just pro-*  
*vidence. It is considerable, that even vice (although the* γίνεται δὲ  
*thing in the world, and bad to the subject thereof)* κακία ποιεῖ  
*it in some respects useful; it in regard to the whole* θύμος νό-  
*is unprofitable; it serveth to the illustration of God's* μοι, & εἰς  
*attributes; it is a foil to virtue, and setteth off its* ἀχρείστως  
*Chrys. apud*  
*But let thus much suffice concerning the objects* Plut. de  
*creation.* Stoic. contr.  
31, 32.  
Sen. Qu.  
Nat. præf.  
et de Benef.  
21. et Epist.  
63.

I shall next touch a consideration or two concerning the manner how, and the reason why, God did make the world; which will commend to us his doing it, and intitle us to some grounds of duty, and both direct and excite practice in respect thereto. The manner of God's proceeding the world was altogether voluntary, and absolutely free; it did not issue from him ἀποφασίσας, without Fecit quam optimum potuit, ait Plato in Tim.

sel or choice, not (as some philosophers have concluded) by natural or necessary emanation or result; as from fire, or light from the sun, or shadow from a body; but from a wise free choice: he so made the world, he could wholly have abstained from making it, that

S E R M. he could have framed it otherwise, according to an infinite variety of ways <sup>k</sup>. He could not be fatally determine

XII. there being no superior cause to guide him, or to constrain him anywise; (to do, or not to do; to do thus or otherwise;) he could not be obliged to impart a perfection, being absolute master of all things possible and debtor unto none upon any account<sup>l</sup>: it is his priv

Eph. i. 11. lege therefore and property to perform all things καὶ βουλὴν τοῦ θελήματος αὐτοῦ, according to the counsel of his will, or according to his wise pleasure, as St. Paul expresseth it; and accordingly we hear the Elders in the Rev

Rev. iv. 11. lation acknowledging, *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, καὶ διὰ τὸ θελημά σου, and for thy will they are and were created:* they do affirm God's pleasure to be the cause of his creating things, and they imply its being so to be the ground of our due veneration, gratitude, and all devotion; these being tributes due unto free goodness and bounty: if he made all things fatally, no praise or thanks were due to him; if he doeth things so, there is no reason to offer prayers to him, to seek his aid, or implore his favour; no devotion toward him hath a ground, & can subsist. It is also evident, that if the world had been produced in way of necessary emanation, that it should have been eternal; as if the sun had been eternal, his light had been eternal also; if fire had been, its heat likewise had been from eternity: but that the world was produced in time, not long since, within six or seven thousand years, not only faith and divine chronology do assure us, but reason also shews, and all history conspires to perswade us; there being no plain monument, or probable memo of actions, beyond that time; and by what progression mankind was propagated over the world; how, at when, and where, nations were planted, empires raised, cities built, arts invented or improved, it is not very ha

<sup>k</sup> Λίτιον μήν αὐτῷ ὁμολογεῖν τὸ Θέων, αἴτιον δὲ ἀπραγίτων, ὡς τῆς εκκλησῆς εἵμα, καὶ τῆς λαμπερότητος τὸ ἀπανγάγειν. *Baf. Hexaem. a.*

Oīonē ἀποσπάσμα τῆς δυνάμεως. *Id.*

<sup>l</sup> Δῆλαι βασιλέων εἰσὶ, οἱ βασιλεῖς Θεῶν, Θεοὶ γὰρ ἀνάγκης. *Philemon.*

to trace near the original times and places. The world SERM. therefore in respect of time conceivable by us is very XII. young, and not many successions of ages, or lives of men, have passed between its beginning and ours; whence it plainly appears, that it was freely produced by God.

And how he produced it, the Scripture farther teacheth us. It was not with any laborious care or toil; not with the help of any engines or instruments subservient; not by inducing any preparatory dispositions or aptitudes, but τῷ τῷ βούλεσθαι, by his mere willing, as Clemens Alex- Adv. Her-  
andrinus speaks; his will and word were, as Tertullian mog. 45. expounds it, the hands, by which it is said that God made the heavens; at his call they did all immediately spring up out of nothing; at his command they presently ranged themselves into order: it was not a high strain of rhetoric in Moses, as Longinus deemed, thus to describe the Long. sec. creation, but a most proper expression of that incompre- 7. hensible efficacy, which attends the Divine will and decree.

But since God did not only make the world freely, but wisely; and since all wise agents act to some purpose, and aim at some end, why (may it be inquired) did God make the world? what impulsive reason or inducement was there moving his will to do it? We may answer with Plato; *ἀγαθὸς ἦν, He was good; and he that is good, doth not envy any good to any thing*<sup>m</sup>: his natural benignity and munificence was the pure motive that incited or invited him to this great action of communicating existence, and suitable perfection to his creatures, respectively<sup>n</sup>: no benefit or emolument could hence accrue to him; he could receive no accession of beatitude; he did not need any profit or pleasure from without, being full within, rich in all perfection, completely happy in the contem-

<sup>m</sup> Quæris quid propositum fit Deo? Bonitas; ita certe Plato ait: Quæ Deo faciendi mundum causa fuit? Bonus est; bono nulla cuiusquam boni invidia est. *Sen. Ep. 65.*

<sup>n</sup> Εὐείναιος ἀγαθός, ἀρχαγαγέτης, παῖς τὰς ἄλλας τῶν ἀστεράτων εἰσιας· ἵστιν δὲ τὸ θεῖον μὴ εἶδεν, δι' ἀγαθίστητα οὐ μόνον, &c. *Chrys. tom. vi. Or. 9. ad Stagir.*

SERM. plation and enjoyment of himself. *Can a man, can any creature, be profitable to God?* No; our goodness doth not

Job xxii. 2. extend to him; we cannot anywise advance or amplify Pf. xvi. 2. him thereby; it is because goodness is freely diffusive and communicative of itself; because love is active and fruitful in beneficence; because highest excellency is void of all envy, selfishness, and tenacity, that the world was produced such as it was; those perfections being intrinsical

1 John iv. 8, 16. to God's nature, (for *God is love*, that is, essentially loving and good,) disposed him to bestow so much of being, beauty, delight, and comfort to his creatures. Hence,

Pf. xxxiii. 5. cxix. 64. *The earth, saith the Psalmist, is full of the goodness of the Lord;* that is, every thing therein, according to its state and degree, is an effect of the Divine goodness, partakes

Psal. cxlv. 9. thereof both in its being and in its enjoyments; and, *The Lord, saith he again, is good to all, and his tender mercies*

*רָחֲמָה (or his bowels of affection) are over all his works:* he is good, and tenderly kind toward all his works, as well in producing them as preserving them; in freely rendering them capable of receiving good, as in carefully providing,

Pf. civ. 28. and liberally dispensing good unto them; *That thou givest them* (saith the Psalmist, speaking with respect to the university of things) *they gather; thou openest thine hand, they are all filled with good:* it is from God's open hand (that is, from his unconfined bounty and liberality) that all creatures do receive all that good which fills them; which satisfieth their needs, and satiateth their desires: a glimpse of which truth the ancient Pagans seem to have had,

Arist. Metaph. i. 4. when they, as Aristotle observed, did commonly suppose Love to have been the first and chief of the Gods; the original source and framer of things<sup>o</sup>. But I will no longer insist on this point in way of doctrine or disquisition; I shall only adjoin a little application.

1. The belief and consideration of this point (that God is the Maker of heaven and earth) must necessarily bege

<sup>o</sup> Πρώτων μὲν ἵπατα θεῶν μηδίσατο τάπταν. *Parmenides.*  
'Ετδὶ οὐκ, δε τάπτεις μητερέται αὐταπάτουσιν. *Hesiod.*

us highest esteem, admiration, and adoration of God, SERM. and his divine excellencies, his power, wisdom, and goodness: for what a power must that be (how unconceivably great, both intensively and extensively, must it be?) which could so expediteley and easilie rear such a stupendously vast frame? vast beyond the reach of our sense, of our imagination, of any rational collection that we can make? the earth, on which we dwell, divided into so many great empires, full of so many inhabitants, bearing such variety of creatures different in kind, having in respect to the whole but the like proportion, as a little sand hath to the earth itself, or a drop of water to the great ocean? What a wisdom must that be, how unconceivably large and penetrant, that could contrive such an innumerable number of creatures, (the artifice which appears in one, in the least of which, doth so far transcend our conceit,) could digest them so fitly, could connect them so firmly in such an order? What a goodness and benignity must it be, (how immense and boundless!) that did extend itself in affection and care, for so many creatures, abundantly providing for the need and comfort of them all! how transcendently glorious is the majesty of him, that was Author of all those beauties and strengths, those splendors and magnificencies we do with so much pleasure and so much wonder behold! Well might the devout Psalmist and divine Prophet hence frequently take occasion of exciting us to praise and celebrate the perfections of God: well might even heathen philosophers from contemplation of the world be raised into fits of composing hymns and elogies of its great Maker.

a. This consideration likewise may confer to the breeding of hearty gratitude and humble affection toward God; for that we are upon many accounts very nearly and highly concerned in this great production. We ourselves, whatever we are, and all we have, and all we enjoy; all our intrinsical endowments, and all our extrinsical accommodations are parts thereof, and did proceed from God; yea all the whole frame was designed by him with a particular regard, and from an especial good-will unto us;

SERM. was fitted for our enjoyment and use: *¶* the world  
XII. made as a convenient house for us to dwell in, as a pl  
theatre for us to view, as a profitable school for  
struction, as a holy temple for us to perform office —  
less sweet than reasonable devotion; for our benefit *the*  
huge orbs roll incessantly, diffusing their glorious *light*  
and dispensing their kindly influences; for our sake *the*  
earth is decked with all that goodly furniture, and stored  
with all that abundance of comfortable provisions: all  
these things out of pure benevolence, not being moved  
with any desert of ours, not regarding any profit of his  
own, before any desire or any thought of ours (before we  
were capable of wishing or thinking) God was pleased to  
contrive, and to accomplish for us. *We, said a Philoso*  
*pher, regard and esteem ourselves overmuch, if we think*  
*ourselves worthy, that so great matters should be agitate*  
*for our sake*: and the Psalmist signifies the same, when  
upon contemplation of the world, he saith, *When I con*  
*sider the heavens, the works of thy fingers, the moon and*  
*the stars, which thou hast ordained, what is man that thou*  
*art mindful of him?* That the Author of so great and glo-

Psal. viii.

hat **is** our strength, what our wit, what our goodness, SERM.  
what **any** quality or ability of ours, in respect to the per- XII.  
fection of those things in him? how weak, silly, narrow,  
~~poor~~, and wretched things must we needs appear to our-  
~~selves~~, when seriously we consider the immense excellen-  
~~cies~~ displayed in the world's creation! how should this  
~~depress~~ and debase us in our conceits about ourselves!  
Especially if we reflect upon our own unprofitableness, our  
~~in~~gratitude, and our injustice toward our Creator; how  
~~none~~, or how scant returns we have made to him, who  
gave unto us, and to all things for us, our being and  
theirs, our all and theirs; how faint in our acknowledg-  
ments, how negligent in our services we have been; yea  
how preposterously, instead of our due homage and tri-  
bute, we have repaid him affronts and injuries; fre-  
quently opposing his will, and abusing his goodness!

4. This consideration is further a proper inducement unto trust and hope in God; and withal a fit ground of consolation to us in all our needs and distresses. He that was able to do so great things, and hath been willing to do so much for us; he that having made all things, can dispose of all, and doeth (as king Nebuchadnezzar, taught Dan. iv. 35. by experience, confessed) according to his will in the armes of heaven, and among the inhabitants of the earth, so that none can stay his hand, or say unto him, *What doest thou?* how can we distrust his protection or succour in our exigencies? This consideration good men have been wont to apply to such purposes: *My help*, saith the Psalmist, cometh from the Lord, which made heaven and earth: well might he be assured, having so potent and faithful an aid: and, *Happy*, saith he again, is he that hath the God of Jacob for his help; whose hope is in the Lord his God, which made heaven and earth; the sea, and all that therein is: happy indeed he surely is; no disappointment or disaster can befall him, who doth with reason confide in him that made the world, and can manage it to his advantage. The Prophet Jeremiah begins his prayer thus: *O Lord God, behold, thou hast made heaven* Jer. xxxii. *and earth by thy great power and stretched out arm; and* <sup>17.</sup>

Psal. cxxi.  
a. cxxiv. 8.  
cxlv. 5.

SERM. there is nothing too hard for thee. The creation of the world is such an experiment of God's power and goodness, as may support our faith in all encounters; so that we should not think any thing so difficult, but that God is able; nor so high, but that God is willing to perform it for us, if it make toward our real good.

5. Finally, This confederation ministereth a general incitement unto all obedience; which from God's production of all things doth appear, upon several accounts, due and reasonable: all other things do constantly obey the law imposed on them, insist in the course defined to them; and shall we only be disobedient and refractory, irregular and exorbitant? shall all the hosts of heaven most readily and punctually obey God's summons? shall *the pillars of heaven tremble, and be astonished at his reproof?* shall *the sea with its proud waves be curbed and confined by his decree?* shall *fire and hail, snow and vapour, and stormy winds,* (such rude and boisterous things,) *fulfil his word?* as they are all said to do; and shall we be unruly and rebellious? we, who are placed in the top of nature, for whom all nature was made, to whom all nature serves; shall we only, of all things in nature, transgress against the Author and Governor of nature?

But I leave the farther improvement of this grand point to your meditation, concluding with the exhortation of Rev. xiv. 7. that angel in the Apocalypse: *Fear God, and give glory to him; worship him that made heaven and earth, and the sea, and the fountains of water:* even to him be all obedience, and adoration, and praise for ever and ever. Amen.

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And in Jesus Christ, &c.

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## SERMON XIII.

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### OF THE TRUTH AND DIVINITY OF THE CHRISTIAN RELIGION.

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EPH. i. 13.

*In whom ye also (trusted), having heard the word of truth,  
the gospel of your salvation.*

THAT our religion in gross is true and agreeable to reason, is a ground upon which the truth of its single doctrines and articles of faith doth lean; it is therefore requisite that it first be well supported, or that we be thoroughly assured thereof. Being therefore engaged at other times to discourse upon the particular points of Christian doctrine, which suppose this general one; I shall take occasion collaterally in these exercises to insist upon this subject; supposing in those, what in these we shall endeavour to prove; so both avoiding there such grand digressions, or the treating upon matters not directly incident; and supplying here what seems necessary or useful there to the confirmation of our faith.

Now in the words I did now read, St. Paul styles the Christian doctrine (and in many other places of Scripture it is also so called) *the word of truth*, (that is, a most true doctrine,) and *the gospel of our salvation*, (that is, a mes-

SERM.  
XIII.

SERM. sage brought from heaven by our Saviour and his Apostles; in which the ways and means of attaining salvation, (that is, of that best happiness which we are capable of,) the overtures thereof from God, and the conditions in order thereto required from us, are declared.) And that we have reason to entertain it as such, I shall immediately address myself to shew.

It was anciently objected by Celsus and other adversaries of our religion, that Christianity did exact from men ψιλὴν καὶ ἀλογὸν πίστιν, a bare groundless faith; did impose νόμους ἀναποδεάκτες, laws incapable of proof, (that is, as to the goodness and reasonableness of them;) did inculcate this rule, μὴ ἐξεταζε, ἀλλὰ μόνον πίστευε, *Do not examine or discuss, but only believe;* that it debarred inquiries and debates about truth, slighted the use and improvement of reason, rejected human learning and wisdom, enjoining men to swallow its dictates, without chewing, or any previous examination concerning the reason and truth of them.

The ground of this accusation was surely a great mistake, arising from their not distinguishing that belief, whereby we embrace Christianity itself in gross, from that

declares himself to understand it well, and heartily to SERM. prove it. Never any religion was so little liable to that XIII.  
infamy; none ever so freely exposed itself to a fair trial at the bar of reason; none ever so earnestly invited men to consider and weigh its pretences; yea, provoked them, for its sake and their own, (at the peril of their souls, and they tendered their own best good and safety,) to an *επίμονα, ἐγέρτατη*, an equal and discreet examination thereof.   
Her religions have for their justification insisted upon <sup>Hæ sunt re-</sup> examples of ancestors, the prescriptions and customs <sup>ligiones,</sup> &c. <sup>Lac-</sup> times, their large extent and prevalence among mul- <sup>tanti. ii. 6.</sup> <sub>(pag. 171.)</sub>  
tudes of people, their establishment by civil laws, and maintenance of secular powers, (arguments wholly extrin-  
cal and of small validity,) declining all other test or trial  
of reason: yea, it is remarkable how Celsus, and others <sup>Orig. v.</sup> who made the foresaid objection, did contradict and con- <sup>pag. 248,</sup> <sub>&c.</sub>  
trite themselves, affirming men ought without scruple to inform in opinion and practice to the religion prescribed by the laws of their country, be they what they will, ever so absurd or dishonest. *Δεῖ φυλάσσειν τὰ εἰς κοινὸν κεκυ-  
ρέματα, ὅπερ ἐκείνοις φίλον*, (things established by common authority must be observed:) And *τὰ παρ' ἑκάστοις δρῶμαις ἀν πράττοιτο ταύτη δρά-  
σις, ὅπερ ἐκείνοις φίλον*, (things are every where rightly done, being done according to the fashion of each place.) Such were the rules and maxims those men urged. And this was indeed exacting irrational belief; a stifling men's reason, and muzzling their judgments; this was a method enforcing men blindly to yield consent to errors and inconsistencies innumerable. But the teachers and main-  
tainers of Christianity proceeded otherwise; confiding in the pure merit of their cause, they warned men to lay aside all prejudices; to use their best understandings; in a

\* *Quae omnia sapiens servabit tanquam legibus iussa, non tanquam Diis  
sta.* *Sen. apud Aug. de Civ. Dei, vi. 10.*

Omnem istam ignobilem Deorum turbam, quam longo sevo longa super-  
stio congeffit sic (inquit) adorabimus, ut meminerimus cultum ejus magis ad  
orem, quam ad rem pertinere. *Id. 16.*

—Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adora-  
s. *Aug. ib. de Seneca.*

SERM. case of such moment, to apply themselves to an industrious  
 XIII. and impartial search of the truth: let one for the rest

Laet. ii. 7. speak their sense: *Oportet in ea re maxime, in qua vita ratio versatur, sibi quemque confidere, suoque judicio ac propriis sensibus niti ad investigandam et perpendendam veritatem, quam credentem alienis erroribus decipi tanquam ipsam rationis expertem: dedit omnibus Deus pro virili portione sapientiam, ut et inaudita investigare possent, et audita perpendere: We ought especially, says he, every one of us in that matter, which chiefly concerns our manner of life, to confide in ourselves; and rather with our own judgment and our proper senses strive to find out and judge of the truth, than believing other men's errors to be deceived, like things void of reason: God hath given all men a competent share of wisdom, that they might both search out things not told them, and weigh what they hear.* So especially just and candid was Christianity in its first offering itself to the minds of men. It propounds indeed and prescribes, as evident in itself, the worth and consequence of the matter; but refers the decision on either part (so far as concerns every particular man) to the verdict of that reason and conscience, with which to such purposes God hath indued every man. And that it can proceed no otherwise appears farther, from the nature of that faith it requires: it commends faith as a great virtue, and therefore supposes it both voluntary and reasonable; it promises ample rewards thereto, and so implies it a work not of necessity or chance, but of care and industry; it declares infidelity to be very blameable, and threatens severe punishment thereto; why? because it signifies irrational negligence or perverseness.

In fine, Christianity doth not inveigle any man by sleight, nor compel him by force, (being indeed commonly destitute of those advantages; nor being able to use them, if it would,) but fairly by reason persuades him to embrace it; it doth not therefore shun examination, nor disclaim the judgment of reason; but earnestly seeks and procures the one, cheerfully and confidently appeals to

<sup>1</sup> Theff. v. 21. *Examine all things; hold fast that which is*

"Ἐξετάσας τὸν μὲν πίστιν μεγάλην καὶ λόγον, τὸν δὲ ἀπόστολον εὐγνωμότερον. Clem. Alex.

*good. Believe not every spirit, but try the spirits, whether they be of God. See that no man deceive you. Be always ready, with meekness and respect, to give to every one that demands it of you an account of the hope in you.* These maxims which Christianity goes upon in the propagation and maintenance of itself.

<sup>1.</sup> 1 John iv.  
<sup>2.</sup> Matt. xxiv.  
<sup>3.</sup> Eph. v. 6.  
<sup>4.</sup> 1 Pet. iii.

Indeed after it hath convinced men of its truth in general, having evidenced the truth of its fundamental principles, it then requires a full and cordial assent, without exception, to its particular doctrines, grounded upon or deduced from them. When, I say, it hath, to the satisfaction of a man's mind, with solid reason made good its principles ; it then enjoins men to surcease farther scruple and debate concerning what it teaches or draws from them; which is a proceeding most reasonable and conformable to the method used in the strictest sciences : for the principles of any science being either demonstrated out of some higher science, or evidenced by fit experiments to common sense ; and being thence granted and received, it is afterward unlawful and absurd to challenge the conclusions collected from them ; so if it have been proved and acknowledged that our principles are true, (for instance, that God is perfectly veracious, and that Christian religion hath his authority, or attestation to it,) it will then be absurd and levity and inconsistency to question any particular proposition evidently contained therein ; and in this case or in these cases it is true indeed that Christianity doth engage us to believe simply and purely, doth silence natural reason, and condemn curious inquiry, and prohibit dispute, especially to persons of meaner capacities or imbecilities. And thus, I take it, those Christians of old meant to be understood, who so much commended immediate faith, excluded reason from being too busy in matters of religion, discountenanced that curiosity which searched into, and would needs sound, those inscrutable mysteries which our religion teaches. Our religion then I allow (yea it invites and exhorts) an infidel to confess and judge of its truth, although it will not allow <sup>15.</sup> a Christian to be so vain and inconstant, as to doubt of any

SERM. particular doctrine therein ; seeing by so questioning a part, he in effect renounces the whole, and subverts the foundation of his faith ; at least ceases thereby to be a steady Christian. I might then well invert our adversaries' discourse, and offer it as a good argument of our religion its truth, that it alone among all religions, with a candour and confidence peculiar to truth, calls us to the light, is willing, yea desirous, to undergo trial ; I add, yea challenges, as its due from all men, and demands it of them as a necessary duty, to hear it, to consider it seriously, to pass sentence upon it ; for as commonly error and groundless conceit, being conscious of their own weakness, are timorous and suspicious, and thence ready to decline all proof and conflict of reason ; so truth, knowing its own strength, is daring and resolute ; enters boldly into the lists, being well assured (or hopeful) of good success in the combat.

John iii.  
21, 22.

Which proceeding, proper to Christianity, is in itself very plausible, and may well beget a favourable prejudice on its side ; and that it is not confident without reason, will appear upon our examining the principles and grounds on which it stands. The first principle of Christianity (common thereto and all other religions) is, that there is one God, (sovereign and transcendent in all perfections; the Maker and Governor of all things.) The next (which also no religion doth not acknowledge) is, that God is perfectly veracious, so that whatever appears to be asserted, or attested to, by him, is certainly true ; which principles (by reasons I hope proper and sufficient) I partly have proved, and partly shall hereafter upon occasion shew. A third is, that God is the author of the Christian doctrine and law ; that he hath revealed this doctrine to mankind, and confirmed it by his testimony ; that he hath imposed this law upon us, and established it by his authority. This principle (being the foundation and sum of our faith) involves matter of fact ; and consequently, being not evident immediately in itself, doth (for a full conviction of a man's mind, and producing therein a solid persuasion) require a rational probation ; and that it may appear we believe it like reasonable men, not (as Pagans and

Mahometans, and those of other sects do<sup>a</sup>,) upon wilful SERM.  
resolution, or by mere chance, as also for settling the XIII.  
ground of particular articles comprehended under this, I  
shall endeavour to shew the reasonableness thereof; ad-  
vancing my discourse by several steps and degrees. I ob-  
serve first, that,

I. It is reasonable to suppose that God should at some  
ime or season fully and clearly reveal unto men the  
truth concerning himself, and concerning them, as he and  
they stand related to each other; concerning his nature  
and will, concerning our state and duty, respectively: the  
nature and attributes of God, the nature and qualities of  
man, being compared, do persuade thus much.

It is apparent to common experience, that mankind  
being left to itself (especially in matters of this kind) is  
very insufficient to direct itself; that it is apt to lie under  
woful ignorance, to wander in uncertainty, to fall into er-  
ror, to possess itself with vain conceit, to be abused with  
any sort of delusion; which either the malice of wicked  
spirits, or the subtlety of naughty men, or the wildness of  
its own fond passions and desires can put upon it or bring  
it under; it is consequently exposed to all those vices,  
dishonourable, hurtful, and destructive to its nature; and to  
all those miseries, which from ignorance or error, from  
vice and wickedness, do naturally spring; especially to an  
estrangement from God, and an incapacity of his love and  
favour. The two only remedies of all these mischiefs,  
natural light and primitive tradition, how little they did  
avail to cure them; how the one was too faint in itself,  
and easily lost in mists of prejudice from ill education and  
bad custom, prevailing generally; how the other (besides  
its other defects) soon was polluted, and indeed quite  
spoiled by adulterate mixtures of fond, impure, and vile  
superstitions, woful experience doth more than enough  
convince. We see, that not only the generality of mankind

<sup>a</sup> Μάθηματα τόντοι στοι πρὸς Ἑλληνας διαλίγεσθαι, οὐ μὲν ὅμινος ἀπὸ Σερματῶν  
κατέβασται, ἀλλ' ὅμινος παρεξεπεμπλεῖται τοῦτο οὐ καὶ οὐδὲν ιλατίδες. Chrys. in 1 Cor.  
. 17.

SERM. did sometime lie in this sad condition, but that even the  
XIII. most elevated and refined wits (those among men who by all possible improvement of their reason did endeavour to raise themselves from this low estate ; to rescue their minds from the common ignorance, the mistakes, the superstitions and follies of the world) could by no means in any good measure attain those ends ; for what did their earnest inquiries or their restless studies produce, but dissatisfaction and perplexity of mind ? wherein did their eager disputations conclude, but in irreconcileable differences of opinion, and greater uncertainties than were when they began ? Most were plunged into a desperate scepticism, (a doubt and diffidence of all things;) none arrived higher than some faint conjectures on some unsteady opinions concerning those matters of highest consequence ; such notions as were not effectual enough to produce in them a practice, in any good measure, suitable to the dignity of man's nature, to the duty he owes to God, to the capacities man hath of doing and receiving good ; from which due glory to God or much benefit to man did accrue.

**Rom. i. 21.** Εματαιώθησαν ἐν τοῖς διαλογισμοῖς, *they were made vain* (or, **Eph. iv. 17.** they were frustrated, deluded, befooled) in their reasonings and disputes ; the result of their busy speculations was, that *their foolish heart was darkened* ; so darkened, that with all the light they had, they could not see any thing; at least not clearly discern what chiefly it concerned them

**1 Cor. i. 21.** to know ; *The world by wisdom* (by all the wisdom it could get) *did not know God* ; did not acquire a requisite measure of knowledge in divine things : did not however know him so, as to glorify him ; as to thank him for the benefits received from him ; as to bring forth worthy

**Rom. i. 21,** fruits of piety and virtue. So much St. Paul observed of &c. 18. them ; and not he alone did observe it, but even themselves were sensible of this their unhappiness ; whence so many complaints concerning the blindness and infirmity of

—Hinc causa mali mortalibus agris Natu- ram nescire Dei. man's mind, concerning the obscurity and uncertainty of things, concerning the insuperable difficulty of finding truth, concerning the miserable consequences from these, do occur among them.

Now this being the natural state of men, destitute of SERM.  
divine conduct and assistance; do they not (I pray) greatly 

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<sup>XIII.</sup>  
need another light to guide them in this darkness, or to  
bring them out of it; a helpful hand, to free them from  
these inconveniences? and is it not reasonable to suppose,  
that God, who is alone able, will also be willing in due  
time to afford it? He, who in nature is most benign and  
bountiful, most pitiful and gracious; whose goodness fills *Psal. xxxiii.*  
the earth, and whose mercy is over all his works; he,  
<sup>5. civ. 24.</sup>  
who bears to man the special relation of a Father, and  
bears to him a suitable tenderness of affection and good  
will; he, all whose attributes seem concerned in engaging  
him upon this performance; not only his goodness to *in-*  
*fligate* him, and his wisdom to *direct* him, but even his  
justice in some manner to *oblige* him thereto.

1. His goodness: *Can a woman forget her sucking child, Isa. xlix.*  
*that she should not have compassion on the son of her womb?*<sup>15.</sup>  
Yea; though it is unnatural and unusual, it is yet possible  
she may, because nature in her is not unalterably constant  
and the same; but the immutable God cannot so cease to  
be mindful of, to be compassionate toward, his children.  
That gracious ear cannot hear mankind groan so dolefully  
under bitter oppressions; that pitiful eye cannot behold  
his own dear offspring, the flower of his creation, lying in  
so comfortless, so remediless distress, without feeling some  
pity, without being moved to reach some relief; such  
notes surely cannot be grateful, such spectacles cannot be  
pleasant to him, nor can he then forbear long to provide  
means of removing them from his presence. We esteem  
it want of goodness (yea an effect of very bad disposition)  
not to direct a bewildered traveller, not to relieve, if we  
can, even a stranger fallen into great distress: and if we  
being in such degree bad, are inclinable to perform such  
good offices, how much more ready may we suppose him,  
who is goodness itself, (goodness infinite and absolute,) to  
do the like for all mankind, so much needing his guidance  
and help! He who hath settled our outward estate in so  
advantageous a posture, who hath made provisions so va-  
rious and ample for the needs and conveniences (yea for

S E R M. the pleasure) of our bodies, would he have so little care  
XIII. over our better part, and leave our souls so slenderly fur-  
nished, letting them pine, as it were, for want of spiritual  
sustenance? How can we think his good providence defec-  
Vid. Ezek. xvi. tive in so main, so principal a part thereof? Thus doth  
divine goodness (to my apprehension) very strongly con-  
firm our supposition.

2. And his wisdom enforces the same: God made the world to express his goodness, and to display his glory; and his goodness who can be sensible of, his glory who can perceive, who can promote, but man? but he who is endued with reason, enabling him to reflect upon the good he feels, to admire the excellency he discovers, to render grateful acknowledgments for the one, to utter acclamations of praise to the other? which purposes yet will be utterly (or at least in great measure) frustrated, should God for ever suffer men to continue in such ignorance, doubt, or mistake concerning himself; if men are not fully persuaded that he made the world and governs it, how can they pay those due homages of dread to his glorious power, of admiration to his excellent wisdom, of love to his transcendent goodness? This grand theatre would, as it were, stand useless, and all the wonders acted thereupon would appear in vain, should there be wanting a spectator; should man be altogether blind or heedless; yea man's faculty itself, that his seeing faculty of mind, would signify nothing, were there not a light rendering things visible to him. Common sense hath dictated to men, that man is capable of shewing respect, of performing duty and service, to God, that also God requires and expects them from him; the same declares, that God best knows what kinds of service, what expressions of respect best please him. Reason tells, that God would have man act in the best manner, according to the design of his nature; that he would have the affairs of men proceed in some good order; that he even desires earnestly the good of men, and delights in their happiness: and if so, it is reasonable to suppose, that being most wise he should dispose fit means for accomplishing those ends; for se-

curing himself, as it were, from disappointment; that SERM. therefore he should impart to men a competent knowledge XIII. of himself, should declare his good-will and pleasure to them, should reveal both the best way of their serving him, and the best means of their attaining happiness to themselves. So divine wisdom grounds an argument for our supposition.

3. God's justice also seems not a little to favour it: every good governor thinks it just to take care that his subjects should understand his pleasure, and be acquainted with his laws; he causes them therefore to be solemnly promulgated, that all may take notice; if any of them by long disuse are become unknown, he revives the knowledge of them by new proclamations; to quicken obedience he propounds fit rewards, and deters from disobedience by menacing suitable punishments, knowing man's nature, resty and unapt to move without these spurs: and is it likely the sovereign Governor and Judge of all the world should observe less equity in his administrations? that he should neglect any means necessary or apt to promote his subjects' performance of their duty, to prevent the breaches of his laws? He that loves righteousness above all, he that so earnestly desires to be duly obeyed, he that infinitely delights in his subjects' good; can he fail sufficiently to declare his will, to encourage men to comply with it, to terrify them from transgressing it? will he suffer his laws to remain unknown, or uncertain; will he not consider the infirmities of his subjects, will he leave any fair apology for disobedience? No, the superlative justice of God seems to persuade the contrary.

4. I might add, that generally it seems unbecoming the Majesty Divine, that he should endure the world, his kingdom, to continue under a perpetual usurpation and tyranny; to suffer that his imperial throne should be possessed, his authority abused, his name insulted over, by enemies and rebels against him, (by evil spirits, whether those of hell, or those on earth;) that a cruel fiend, that a cursed ghost, that a brute beast, that a chimera of man's fancy should be worshipped, while himself is forgotten and

Act. x. 38  
Eph. ii. 2

**SER M.** neglected, is dishonoured and despised ; that **iniquity** **XIII.** wickedness (with all the filthy brood of ignorance error) should every where flourish and domineer, & righteousness and virtue lie prostrate, and are trampled upon : this surely the King of Glory, the great Power of Goodness, will not permit to be ; sooner rather may I conceive, that, to remove these indecencies and these chiefs, he would presently turn the world into a desert solitude, or pour a deluge of water over the face of earth, or with flames of vengeance consume it into ashes.

We cannot indeed judge or determine concerning special circumstances or limits of God's dealing with man in this particular ; concerning the time whence, manner how, the measure according to which, God dispense those revelations of himself : those depend on mysteries of counsel and wisdom surpassing our comprehension. That God should for a while connive at men's ignorance, and suffer them to grope after divine truth, try them, as he did the Israelites in the wilderness, & they would behave themselves in that state ; to prove that they would use their talent of natural light, to make it sensible of their own infirmity, to shew them whence their welfare must proceed, on whom all their happiness depends, to make them more able to value, more desirous to embrace, the redress vouchsafed them ; as also, to monstrate his own great clemency, longsuffering, and patience ; that, I say, for such purposes, and others unspeakable by our shallow understanding, God should for so long a time forbear with a full evidence to declare all his mind to men, is not so strange or unlikely ; but that for ever through all courses of time, he should leave men in so torn a condition, in such a depth of ignorance, such perplexity of doubt, such captivity under sin, such subjection to misery, seems not probable, much less can it seem unprobable that he hath done it : it cannot, I say, in any reasonable way seem misbecoming the goodness, wisdom, or justice of God, clearly to discover to us, what he requires us to do, what good he intends for us, what way leads to our happiness, how we may avoid misery. This consideration, if it do

**Acts xvii.**  
27, 28.  
**aiv.** 16.  
**Deut viii.**  
15, 16.  
**Exod. xvi.**  
8.

**Vid. Gen.**  
**xv. xvi. &c.**

prove peremptorily that God cannot but sometime make SERM. such a revelation, nor that he yet hath actually done it, XIII. (forasmuch as we cannot reach the utmost possibilities of things, nor are fit judges of what God must necessarily do; although to my apprehension this sort of reasoning, with due caution used, subsisting in general terms, and not over precisely applying it to particular cases (implicated by circumstances and specialties not falling under our judgment) hath great force;) yet it removes all obstruction to our belief, and disposes us with more readiness to admit the reasons which follow: for it being not unprobable, yea, according to the reason of the thing, very probable, that he should do it, we have cause with attention and expectation of success on this hand to regard the arguments that pretend to prove he hath done it.

This is the first step of our discourse, at which we shall stop for the present.

And in Jesus Christ, &c.

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## SERMON XIV.

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### OF THE IMPIETY AND IMPOSTURE OF PAGANISM AND MAHOMETANISM.

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EPH. i. 13.

*In whom ye also (trusted), having heard the word of truth,  
the Gospel of your salvation.*

SERM. **T**HAT the Christian doctrine is what St. Paul here calls XIV. it, *a word of truth*, and did proceed from the God of truth, is the proposition we are endeavouring to verify and persuade. To that purpose we did first discourse, that it is very probable God should sometime clearly and fully reveal his mind to men, concerning matters relating to his own glory and service, their good and happiness.

II. I now proceed another step, and assert, that no other revelation of that kind and importance hath been made; that no other religion, which hath been or is now in being, can with good probability pretend to have thus proceeded from God; so as by him to have been designed for a general, a perpetual, a complete instruction and obligation of mankind. There have appeared but *three* pretences thereto; that of ancient Paganism, that of Mahometanism, and that of Judaism, (for the more particular pretensions of enthusiastical impostors have been subordi-

nate either to Christianity itself, or to one of those; and SERM. besides having found no considerable progress or con- XIV.  
tinuance in the world, nor countenance, as it were, from Providence, are not pertinent to this consideration, besides that they are all generally disclaimed;) but that none of those three pretences are well grounded, I shall, examining each briefly, shew: (briefly, I say, for I need not insist on them largely, the matter having passed so many good pens, especially that excellent one of Grotius; however, it falling in my way and method, I shall offer what hath concerning it occurred to my thoughts.)

For the first, ancient Paganism; it did indeed (in the parcels thereof, or by retail) pretend to a kind of divine revelation; that it derived its notions and its forms of practice from the direction of invisible powers, given to single persons or places, in several ways, (by immediate apparition, by prophetical inspiration, by significant events or prodigies;) but it did not, nor could pretend to any one uniform revelation from the sovereign God, solemnly delivered and directed to all mankind; which is an argument, not only that those pretended revelations were imperfect and insufficient to the ends propounded, but also false and counterfeit: for we may well suspect those edicts which are clandestinely set up in corners, and which run not in the King's name, nor are marked with his royal signature, to have proceeded from impostors or from rebels; especially if the matter of them doth not advance, but depress his authority; doth not promote, but prejudice his interest; doth not comport with, but contravene his pleasure, otherwise declared. And such was the manner, such the matter of those Pagan revelations. Put the whole body of that religion (if I may so call it) together, and you have nothing but a lump of confusion and inconsistency; of deformity and filthiness, of vanity and folly, little as may be therein tending to the reverence of God, or to the good of man<sup>a</sup>; to the promoting virtue and

<sup>a</sup> Inde furor vulgo, quod numina vicinorum  
Odit uterque locus, dum solos credit habendos  
Est Deos, quos ipse colit.— Juv. Sat. xv.

TERM. goodnes in human conversation, to the breeding love  
XIV. good-will in men toward one another, to the maintain-  
justice, peace, and good order in societies; much apt-  
produce the contrary effects. It was not, I say, ever so  
simple or uniform, one fixed or constant thing, but  
according to difference of place and time, various and mu-  
table; diversely shaped and modelled, according to the fancies  
and humour, design or interest of the state that allowed  
the priests that managed it, and the people that receiv-  
it; a plain sign, that (excepting some general scattered  
notions deduced from ancient tradition) it did wh-  
proceed from human device, or from a worse cause.  
suggestion of evil spirits, abusing the fondnes and pr-  
of men. Survey it, and what shall you find th-  
but a bundle of idle, ill-contrived, incredible, and incon-  
sistent stories, (arguing nothing of truth or sincerity, little  
of wit or discretion in those who invented them;) thole  
attended by practices foolish, lewd, and cruel; unworthy  
of human nature, contrary to common sense and honesty?  
Their worship (that of the supreme Lord being neglected,  
&c.) you will see directed towards objects most improper  
and unbecoming: to the ghosts of dead men; men in  
their lives (if we may trust the reports of their devoutest  
adorers) famous for nothing so much as for vicious enormities,  
for thefts and rapines, for murders and parricides,

of folly, dedicating temples and offering sacrifices to SERM.  
gs even void of subsistence, to mere qualities and acci- XIV.  
s of things, to the passions of our minds, to the dis-  
of our bodies, to the accidents of our lives. Who  
ld think any man could be so mad as to reckon im-  
nace, that odious vice; a fever, that troublesome  
se; or fortune, (that unaccountable name of nothing,  
h wise men so little trust, and fools so much complain  
among things divine and venerable? Can I mention  
thing worse than all these, which the degenerate ig-  
nance and naughtiness of man hath crouched to? Yes,  
h a folly of all most wretched and deplorable,) they  
med upon, they obeyed, they offered their dearest  
dges of life and fortune to the sworn enemies, as of  
nd goodness, so of their own good and welfare,  
the very cursed fiends of hell: whom, if they had not  
n extremely blind and senseless, by the quality of those  
s and mysteries they suggested, (so bloody and cruel,  
lewd and foul,) they might easily have detected to be

Such objects as these was their devotion spent upon, these they paid their respect, in these they reposed their confidence. And was such a religion likely to proceed from d? was it like to produce any glory to him, or any  
esfit to man? From such thorns, what fruits can we  
pe should sprout of good life, of sound morality? what  
ty toward God, what justice, truth, or goodness toward  
m; what sobriety or purity in themselves, can we expect  
ould arise from such conceits and such practices? Surely  
other than those which St. Paul describes in the first  
apter of his Epistle to the Romans, and in the second of  
Epistle to the Ephesians, and St. Peter 1 Ep. iv. 3. which  
tory plainly shews to have been no slanderous imputa-  
ns upon Gentilism. If any good did appear in the con-  
sation of some men who followed that religion, it is  
t to be imputed to the influence of that, but to some  
ter cause; to the relics of good nature; to the glim-  
mings of natural light breaking forth in some, and by  
ir precept or example conveyed to others; to the neces-  
y experience concerning the mischiefs of vice and advan-

SERM. tages of virtue; or perhaps also to secret whispers and  
 XIV. impressions of divine grace upon some men's minds, vouch-  
 safed in pity to them, and others whom they might teach  
 or lead into ways somewhat better than those common ones  
 of extreme wickedness and folly: to these, I say, or such  
 causes, all instances of practice in any measure innocent or  
 commendable may rather be ascribed, than to that re-  
 ligion, which was much apter to corrupt and debauch,  
 than to better or civilize men; for with what intention  
 soever they were spoken, there was not much of real  
 calumny in those words of Lucretius,

ſæpius olim

*Religio peperit scelerata, atque improba facta.*

But it is needless to discourse much against that which hath no reasonable patron, and which scarce any wise man, when it was in fashion, did seriously think to have had any truth or reality in it. Plato, you know, often inveighs against the inventors of those beastly fables in heathen theology, (upon which yet all the economy of their

Arist. Metaph. xii. 8. religious practice did depend;) Aristotle attributes the constitution of those religions to the subtlety of statesmen:

Lib. ii. cap. 7. there is none of the Fathers, I think, or any other disputer against heathenism, who hath more directly or earnestly

Vid. Plut. de superfl. p. 291. oppugned it than Pliny hath. There was few, or none,

De Leg. x. &c. of the philosophers, who did not signify his dislike or contempt of the vulgar opinions and practices concerning

De Div. ii. p. 240. De Tusc. ix. 1. religion; what Cicero saith of one part, the wiser sort did judge of all: *Tota res est inventa fallaciis aut ad quaestum,*

Ep. 301. *aut ad superstitionem, aut ad errorem,* (The whole business was deceitfully forged either for gain, or out of super-

stitution, or from mistake).<sup>b</sup> They did indeed, most or

all of them, in their external behaviour, comply with common practice, out of a politic discretion, for their

safety and quiet sake: but in their inward thoughts and judgments they (as by many passages in their writings doth appear) believed nothing, nor liked any thing in it:

<sup>b</sup> Hæc et dicuntur et creduntur stultissime, et plena sunt futilitatis, summae levitatis. *Balbus in Cic. de N. D. 2.*

Vid. August. de Civit. D. lib. iv. 33. vi. 10.

they observed those things, as Seneca said, *tanquam legibus iusta, non tanquam diis grata*, (not as acceptable to the Gods themselves, but as commanded by the laws of their country.) And indeed this dissimulation was so notorious, that even the vulgar discerned it; and therefore seldom the wiser men were reputed among them the most religious, but liable to accusation for impiety; and some of them, ye know, suffered extremities upon that score, who could not altogether conceal that contempt, which the vanity of popular superstitions had begotten toward them in their hearts.

I might add, that all those Pagan religions did vanish together with the countenance of secular authority and power sustaining them; which shews plainly enough, that they had little or no root in the hearty belief or approbation of those who professed them.

And thus much may suffice, I suppose, to declare, that Paganism did not proceed from divine revelation, but from human invention or suggestion diabolical.

I shall only adjoin, that the considering this case of heathens may be of good use (and to that use indeed St. Paul hath largely applied it) in confirming what we before urged, the great need of some full and plain revelation to the world of God's mind, in order to God's glory and man's good; as also it is of singular use, (which also the same Apostle frequently did put it to,) by the contemplation thereof, to discover our great obligations to bless and thank God for his great mercy in revealing his heavenly truth to us, from whence we are freed from errors and mischiefs so deplorable; which otherwise, from human infirmity and the Devil's malice, we should easily (and in a manner necessarily) have incurred.

That pretence was ancienter in standing; but there hath, even since Christianity, started up another, (Mahometanism,) which, if not upon other accounts, yet in respect to its age, and to the port it bears in the world, demands some consideration; for it hath continued a long time, and hath vastly overspread the earth: neither is it more formidable in its looks, than peremptory in its

SERM. words ; vaunting itself to be no less than a complete, XIV. general, an ultimate declaration of God's pleasure, cancelling and voiding all others that have gone before. Examining both the substance and circumstances there considering the quality of the instruments by whom, the times when, it was introduced ; of the places where of the people who first or afterward did receive it ; the manner of its rise, progress, and continuance ; as also the matter it teaches or enjoins ; we shall not find stamped on it the genuine characters of a divine original and authority, but have great reason to deem it a brood of most lewd and impudent cozenage. In times of great disturbance and confusion, when barbarous nations, like torrents, do overflow the world, and turned all things upside down in times of general corruption and disorder in men's minds and manners, when, even among Christians, ignorance and superstition, dissension and uncharitableness, impiety and iniquity did greatly prevail ; in a very blind and obscure corner of the earth, among a crew of wild thieves and runagates, (such have those Arabians been always famed and known to be,) this fact had its birth and fo-

age of falling in the way of barbarous people, void of SERM.  
arting and civility, and not prepossessed with other  
options or any sense of religion; who thence (as mankind  
naturally susceptible of religious impressions) were capa-  
le and apt to admit any religion first offering itself, espe-  
cially one so gross as this was, so agreeable to their fu-  
ous humours and lusts. Afterward being furnished with  
such champions, it diffused itself by rage and terror of  
men, convincing men's minds only by the sword, and  
using no other arguments but blows. Upon the same  
rounds of ignorance and force it still subsists, neither of-  
ring for, nor taking against itself any reason; refusing all  
examination, and, upon extreme penalties, forbidding any  
dispute about its truth; being indeed so far (whether out  
of judgment or fatal instinct) wise, as conscious to itself,  
or foreboding, that the letting in of a little light, and a  
moderate liberty of discussing its pretences, would easily  
overthrow it. Now that divine wisdom should choose  
those black and boisterous times to publish his will, is as  
if the king should purposely order his proclamation to be  
made in a tempestuous night, when no man scarce dared  
to stir out, nor any man could well see what was done, or  
hear what was said: much fitter surely to that purpose  
were serene and calm day, a time of general civility and  
peace, like that of Augustus Cæsar. That the declaration  
of God's mind should issue from the deserts of Arabia, (that  
den of robbers,) is as if the king should cause his edicts to be  
set up in the blindest and dirtiest nook of the suburbs: the  
market-cross surely, or the exchange, (the place of most  
general and ordinary concourse,) such as, in respect to  
the world, was the flourishing empire of Rome, were  
more convenient, and wisely chosen for that purpose.  
That, passing over the more gentle and tractable part of  
his people, a prince should send his laws to a rabble of  
anditti; should pick out for his messenger a most disso-  
late varlet, attended with a crew of desperate ruffians, re-  
solved to buffet and rifle all they met, were an odd way of  
proceeding: to communicate his pleasure unto the better  
and more orderly sort of people, (such as were the sub-

XIV.

SERM. jets of that well governed empire;) by persons of  
XIV. meaning, mild disposition, and innocent behaviour,  
as were the Apostles of our Lord;) in a quiet and  
manner, (such as these only used;) would surely  
become a worthy prince. Thus even the exterior c  
stances of Mahometanism, (both absolutely and in c  
rison,) belonging to its rise, its growth, its contir  
(so full of indecency, of iniquity, of inhumanity,) ;  
strong presumptions against its divinity; or rather,  
demonstrate that it could not proceed from God,  
truth cannot need such instruments or such cou  
maintain it, whose goodness certainly abhors them  
farther, if we look into the matter and inward  
thereof, we shall find it a mass of absurd opinions, o  
ries, and uncouth ceremonies; compounded chiefly  
dregs of Christian heresies, together with some ingr  
of Judaism and Paganism confusedly jumbled, or  
fully tempered together. From Christian heresies it  
to have derived its negative doctrines, opposite to  
tianity; as for instance, when allowing Christ mu  
spect, it yet denies his being the Son of God, and  
did really suffer; rejecting his true story, it affix  
ones upon him: as also some positive ones; for ex  
that unreasonable opinion, so much misbeleeming  
that God hath a body, (Mahomet, forsooth, once t  
his hand, and felt it very cold,) might be drawn fr  
Anthropomorphites; that doctrine concerning th  
determination of all events, (so prejudicial to all re  
subverting the foundations of justice between G  
man, man's free choice in serving God, God's fr  
posal of rewards suitable to men's actions,) they pr  
borrowed from the Manichees, a sect that was  
tained in those eastern parts. The Jew contribut  
ceremonies of circumcision and frequent purgatio  
washing, his abstinence from swine's flesh, his allow  
polygamy and divorce: I might add, that perhap  
him they filched that proud, inhuman, and unciv  
mour of monopolizing divine favour and good  
themselves; so of restraining their own kindnes :

to persons of their profession, or sect; condemn- SERM. XIV.  
despising, and hating all the world beside them-  
es; calling all others dogs, and adjudging all to  
sin damnation; and, which is more, affirming that all  
their belief, how wicked soever their lives have been,  
at length assuredly partake of salvation: so partial  
they make Almighty God, so addicted to a mere  
and outward shew, feigning him, as in shape so in-  
sons, human and like themselves. Indeed in this main  
t of religion, a true notion of God, his nature, his  
ibutes, his method of providence, their doctrine is  
y peccant, representing him, in his nature and actions,  
y unworthily. Their descriptions concerning the state  
men after death, (that main and principal part of re-  
on, which gives life and vigour to the rest,) whence  
we better deduce its original, than from the Pagan no-  
ns or stories of Elysium and Hades? what better pat-  
n can we find, whence that paradise of corporeal de-  
bt, or rather of brutish sensuality, should be transcribed,  
ich any man sees how poor an encouragement it is,  
w unworthy a reward, to virtue; yea, how much it  
apt to detract from, to discourage all performances of  
son and honesty? The like we might say of the punish-  
nts (which in due correspondence to the rewards they  
pound) they only or chiefly inflict upon the body; the  
in part, it seems, of which a Mahometan man con-  
s. And must he not be very stupid, who can suffer  
self to be persuaded, that such conceits (conceits  
urable indeed to pleasure, and indulgent to the flesh,  
contrary to virtue, prejudicial to the spirit and reason  
man) should come from the God of wisdom and hol-  
is? Farther, how Mahomet was inspired, his stories  
e will evince; stories patched up out of old histories  
rupted, mangled, and transplaced; interlarded with  
ulous legends, contrary to all probable records of his-  
y, (the names, places, times, and all the circumstances  
ereof he most unskilfully changes and confounds,) yea  
ugnant to the nature and possibility of things; so that  
a manner every tale he tells is an evident argument

S E R M. of an ignorant and an impudent impostor; and he that blunders and falsifies about matters of fact, who will trust him in matters of right and reason? which things, if it were worth the while, might by various instances be shewed; and you may every where receive satisfaction therein. The like might be said concerning its multitude of silly ceremonies, grounded on no reasonable design, nor subservient to any purpose of virtue; the institution whereof no man therefore, without injury to the divine wisdom, can impute thereto. But I shall only add two farther considerations upon this matter: one, that whatever is good or plausible in this religion, (such as are some precepts of justice and charity, although these confined among themselves,) may reasonably be supposed taken from Christianity, which being senior in standing, may (in points wherein both agree) well go for the mistress; and however, that, upon the score of such doctrines or laws, we have no reason to think this religion came from God; for why should he reveal that again, which in a larger extent, upon better grounds, with more advantage, he had declared before; which also then was commonly embraced and acknowledged? I also observe, that this religion, by its own free concessions, doth evidently destroy itself; for it admits Christianity once to have been a true doctrine, proceeding from and attested to by God: but Christianity did ever declare itself to be a general, perpetual, perfect, and immutable rule of faith and practice; that never any accessions thereto, any alterations thereof, ought to be made or admitted; that whatever spirit, coming after it, should offer to innovate, or pretend to new discoveries contrary to, or different from it, must be suspected of delusion, foretelling and forewarning against such endeavours that should appear, as fallacious and mischievous: this, it appears, (by the writings of those who first planted Christianity, writings which no man in his wits can question to be theirs; being through a continual uninterrupted course of times, from the beginning, by general consent of both friends and adversaries, acknowledged and attested to as so; all characters within them imaginably proper for

that purpose, confirming the same; as also by the current SERM. tradition of their disciples, immediate and mediate, extant 

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 in records unquestionable, and by all other means conceivable,) this, I say, it most plainly appears, was one grand doctrine and pretence of Christianity at first, which the Mahometans acknowledging originally true and divine in the gross, must consequently grant itself to be an imposture.

And thus much seems sufficient to demonstrate that religion not to be of a divine extraction. I shall next proceed to consider the pretences of Judaism, and to shew that neither it was such a perfect revelation as we proved it improbable God would vouchsafe to make. But that shall be the subject of another discourse.

And in Jesus Christ, &c.

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## S E R M O N XV.

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### OF THE IMPERFECTION OF THE JEWISH RELIGION.

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EPH. i. 13.

*In whom ye also (trusted), having heard the word of truth,  
the Gospel of your salvation.*

SERM. XV. THAT it is probable God should vouchsafe to mankind a full and clear declaration of his mind and will concerning their duty and their welfare, I did shew: that Paganism and Mahometanism, without reason and truth, did or does pretend thereto, I also briefly discoursed: I now proceed to examine the plea which Judaism puts in, and to make good that neither it is well grounded, (which, as the cause deserves, I shall do somewhat more largely.) The Jewish religion we acknowledge had its birth from the revelation and appointment of God; its truth and its goodness we do not call in question: but yet looking into it, we shall find it in many respects defective, and wanting the conditions due to such a revelation as we require. For it was not universal, (neither being directed to, nor fitted for, the nature and needs of mankind;) it was not full and complete, it was not designed to be of perpetual obligation or use.

Heb. vii.  
18, 19.

i. First, I say, this revelation was not general; not directed to, or intended for to instruct and oblige mankind:

itself expressly affirms so much; the whole tenor and SERM. frame thereof shews it; so do all the circumstances of its rise and progress. That it was intended peculiarly for that small nation, possessing a very inconsiderable portion of the earth; distinguished, and indeed, as it were, concealed from the rest of mankind both on purpose and in effect; for it so remained for many ages (till the Macedonian first, and afterward the Roman conquests opened the world, and disclosed them) hid in a solitary obscurity; even so far as to escape the observation of the most inquisitive surveyors of the earth, the most curious searchers into the customs of all people, (as of Herodotus for instance, who, nicely describing the places and manners of the people all about them, could not discern them, and takes no notice of them, although for their peculiar manners otherwise most remarkable, and deserving his mention;) appears by express passages in their law and holy writings; *He Pf. cxlvii. sheweth his word unto Jacob, his statutes and his judgments 19, 20. unto Israel; He hath not dealt so with any nation; and his judgments they have not known them.* It is plainly affirmed, that God did make that discovery of his will and mind peculiarly to that people, and to no other; *I the Lord am Lev. xx. 26. holy, and have severed you from other people, that ye should be mine,* saith God to the Jews; *So shall we be separated,* Exod. *I and thy people, from all the people that are upon the face xxxiii. 16. They were of the earth,* saith Moses in his address to God; *Thou art not to marry, not to trade, to chosen thee to be a special people unto himself, above all converse, &c. Vid. people that are upon the face of the earth,* saith Moses to *Grot. in that people:* which passages (together with divers others Evang. p. of the same import) being used to engage and encourage Deut. vii. 6. a singular obedience, do plainly say, that God transacted xiv. 2. with that people singly and separately from all other; taking them on purpose, as it were, into a corner, at a good distance, and beyond hearing of others, that he might there signify alone to them his pleasure, peculiarly concerning them. Yea to this purpose, of maintaining a distance and distinction from the rest of mankind, divers of their laws were appointed; as not only the nature of such

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SERM. laws doth imply, but words annexed to them sometimes

XV. express; *I am the Lord your God, which have separated Lev. xx. 24. you from other people; ye shall therefore put difference between clean beasts and unclean.*

Whence St. Paul calls

their law *μεσότοιχον φράγμα*, a *partition wall*, that fenced that nation, and severed it from others; and an enmity, being framed to set them in distance and variance from the rest of men. That whole business also of this constitution

is frequently styled a covenant, *made*, not between God

Deut. iv. 13. and mankind, but between God and that single nation; a xxix. 14, covenant in formal terms mentioning them, and them 23, &c. only; sealed with marks and characters peculiar to them;

requiring conditions and duties possible or proper only for them to perform; exhibiting promises only suitable to them; propounding rewards which they only were capable to receive, and punishments which they only could

Deut. iv. 1. undergo. *Hear, O Israel*, is the usual style, according to v. 1. vi. 3, &c. which those laws are directed; *I am the Lord thy God,*

Pf. lxxxii. 8. *which brought thee out of the land of Egypt*, is the introduction to the Decalogue itself, (which among all parts of that law looks fairest toward a general importance and obligation; which yet is so specially directed, and is indeed peculiarly called the covenant between God and that

Deut. iv. 13. people; viz. *synecdochically*, as being the principal part Exod. xxxiv. 28. directive of their duty.) In the body of the laws itself,

there is often made a distinction between them who were Deut. xvii. bound to observe it, and others that were not; between 15. i. 16.

Exod. xxv. *brethren* and *strangers*; between *Hebrews* and *aliens*;

46. with duties suited and limited in regard to that distinction, Deut. xv. 3, 12. (as in the cases of *remitting debts, releasing servants, exacting use*, and the like:) there are enjoined duties, which

Lev. xxv. 47, &c. others could not properly or decently perform; such as

Deut. xvi. 16. observation of feasts in commemoration and thankfulness xiv. 21, &c.

Exod. xxiii. 19, &c. for mercies vouchsafed to that nation; as also others

which could not be observed by all men with any possibility or convenience; such as those of repairing thrice a year to one certain place, established for God's worship; of bringing tithes and oblations thither, and the like; neither was the number of Priests and Levites, set apart for God's

service, proportioned otherwise, than in respect to that SERM.  
one people. The encouragements also and rewards pro- XV.  
mised to obedience do incomunicably pertain to them,  
as also the discouragements from, and punishments for,  
disobedience; a long and prosperous enjoyment of the  
land of Canaan was the meed set before them, if they  
should obey and make good their part of the covenant; a  
despossession thereof, or affliction in it, was the punishment  
threatened, if they should presume to disobey and violate  
those engagements; *Ye shall walk in all the laws, which Deut. v. 33.*  
*the Lord your God hath commanded you; that ye may live,* vi. 3, &c.  
*and that it may be well with you; and that ye may prolong* Moses nos-  
vos ritus,  
*your days in the land which ye possess.* contrariof-  
*Hear therefore, O* que cæteris  
*Israel, and observe to do it; that it may be well with thee,* mortalibus  
*and that ye may increase mightily, as the Lord God of thy* indidit.  
*fathers hath promised thee, in the land that floweth with* Tac. 5.  
*milk and honey.* Such were the promises exciting to obe- Cætera in-  
dience; and the threatenings deterring from disobedience tra, feeda  
were answerable, as every where in their law and story is pravitate  
visible. valuere.

I may also hereto add, that as the laws and rites of this religion were designed only for this people, as they did only agree to their circumstances; so they were only suited to their inclinations and their capacities; their inclinations, which were very stubborn and perverse; their capacities, which were very low and gross, as their own prophets do upon many occasions affirm and complain; being dissentaneous and repugnant to the common humour and genius of mankind: so experience discovered them to be, when they became more apparent and observable; *Judæorum mos absurdus, sordidusque;* (The Jewish way of life is uncouth and sordid, was Tacitus his censure; *Hist. v. 5.*) and, They run counter to all men, was St. Paul's imputation on that people; 1 Theff. ii. 15. to which the general conceit of men concerning them did agree; so little plausible or probable was their way, so liable to dislike and contempt: which argues it unfit to be commended by the God of wisdom to the generality of mankind.

SERM. By which and many other like considerations obvious enough may appear, that this dispensation was not (either according to its nature or in its design) general, or such as respected the main body of mankind, but rather very particular and restrained; designedly restrained to the obligation and use of one place or people, if compared with the world of men, incon siderably narrow and small; (the Deut. vii. 7. fewest of all people God himself says they were.) That in fine, this constitution had only the nature of a municipal law, imposing burdens and indulging privileges upon one city or territory; not of a common civil sanction, established for the obligation, use, and benefit of the whole commonwealth, or empire subject to the Almighty King.

It is not therefore in reason to be taken for such a revelation, as we argued needful for us, and to be expected from him, who, as the Psalmist, as reason, as experience Pf. cxlv. 8. tells us, *is good to all, and whose tender mercies are over all his works*; from him, who is the common Father of all, and, as St. Paul expresseth it, *hath made of one blood*

Acts xvii. 26. The King of the world, the Judge of the earth. Rom. ii. 28. Acts x. 34. 1 Tim. iv. 10. ii. 4. Wisd. vi. 7. 11, 23, &c. Pet. iii. 9. πᾶν ἕθνος ἀνθρώπων, the whole nation and commonwealth of mankind; from him, who cannot be in affection any wise fond or partial, a respecter of persons or of nations, as St. Paul in the second to the Romans, and St. Peter in the Acts also implies. From him, who is not only the Maker, but, as our Apostle also styles him, *the Saviour of all men*; and, as even the Hebrew Wise Man asserts, *careth for all alike; being desirous that all men should be saved, and come to the knowledge of the truth; not willing that any should perish, but that all men should come to repentance.* From him, who is not only φιλεβραῖος, or φιλάλητης, (a lover of Jews, or of Greeks;) but φιλάνθρωπος, i

Tit. iii. 4. Wisd. xi. 26. Rom. iii. 29. Plat. Theæt. οὐδὲ θεῖς δύστος ἀνθρώπων. lover of men; and φιλόψυχος, a lover of souls; who, lastly is not the God of the Jews only, but of the Gentiles also, a St. Paul urges this argument; and as also the reason of the thing and the voice of nature doth declare: from thi God, I say, so disposed, so related toward us all, so equall concerned in regard to us; so impartial in his affection, i unconfined in his bounty; we should have reason to expect rather no revelation at all, than one so scant, an

inched in such narrow bounds; so ill proportioned to SERM.  
the glory due to himself, to the need and benefit of man- XV.  
kind. We cannot reasonably imagine that he should  
extract the effects of his goodness, or the manifestations  
of his glory, to so slender a parcel of mankind, (no better  
qualified, no more deserving such special regard, than the Deut. ix. 4.  
set; as himself, to repress their fond conceits, and pro-  
bably in way of anticipation, to intimate his design of Matt. 5. 43.  
farther extending that favour in due season to others,  
who might pretend thereto with as much right and rea-  
son as themselves, doth sometime declare.) That he,  
who hath freely dispensed the influences of sun and stars  
to all alike, should cause the light of his heavenly truth  
to shine, as it were, but into one small closet of his  
spacious house; leaving all the rest, so many stately  
rooms thereof, encompassed with shades of ignorance  
and error; that he should pour down the showers of his  
blessings spiritual (otherwise than he hath done those na-  
tural) upon one only scarce discernible spot of ground;  
letting all the world beside (like a desert of sand) lie  
parched with drought, overspread with desolation and  
barrenness.

This revelation therefore was not in this respect suffi-  
cient; wanting in its nature and design that due condi-  
tion of generality and amplitude<sup>a</sup>. But

2. Farther; As this revelation was particular, so was  
it also partial; as God did not by it speak his mind  
to all, so did he not therein speak out all his mind.  
Our Apostle to the Hebrews chargeth it with blame-  
ableness; (*εἰ πρότη ἦν ἀμαρτίας, if the first covenant had* Heb. viii. 7.  
*been blameless;*) with imperfection, with weakness, with  
improfitableness, (*ἀθέτησις μὲν γάρ γίνεται προσαγούσῃς ἥπτο-* Heb. vii. 18.  
*λῆς διὸ τὸ αὐτῆς ἀσθενὲς καὶ ἀκαφελές· οὐδὲν γάρ ἔτελεσθεν* Gal. iii. 21.  
*ἡ νόμος.* There is made an abolition of the precedent com-<sup>b</sup> Rom. viii. 8.  
mandment for the weakness and unprofitableness thereof: <sup>b διατελεσθεν</sup>  
<sup>τοῦ νόμου, λι</sup>  
<sup>γή πεθάνειν.</sup>

a. Εἴπει τὸς πατέρων ἐνώπιος Ἰωάννης, ὅτι εἰς πολλὰ ἀρίστη πολυτελεῖς ἡ ἀπερίβια,  
ὅτι εἰσαγαγεῖ τὸν Στίλην ἡ, ὅτι παδιὰ τὰ παρεργάλματα, ὅτι τὸ γέλα, ὅτι ἡ παι-  
δευτερεύει, ὅτι δὲ λύχνος, ὅτι δὲ τόπος, δὲ δὲ σπίλη. Chrys. tom. vi. Or. 44.

SER.M. *for the law made nothing perfect;*) he means all this in degree, and in comparison to what was possible, and in some respects needful. Which charge may be easily made good, (*a priori*), considering both the parts thereof which direct, and those which excite to practice; together with the means and aids enabling and facilitating obedience to the laws or rules enjoined; also, (*a posteriori*,) if we regard the fruits and effects thereof. Surveying first, I say, the directive part, we may observe both a redundancy in things circumstantial or exterior, and a defectiveness in things substantial and interior: there be ritual institutions in vast number very nicely described and strongly pressed; the observation of times and places, the distinction of meats and of habits, (*touch Heb. ix. 9, not, taste not, handle not,*) corporeal cleansing and purgations; modalities of exterior performance in sacrifices and oblations, those δικαιώματα σαρκός, (justifications of the mere flesh, that only concerned the body or outward man, and could not perfect the observer's conscience; could neither satisfy or edify his mind and inward man,) we see with extreme punctuality prescribed and enjoined, some of them under very heavy penalties, (of utter extirmination and excision.) While moral duties (duties of justice and charity, yea of temperance and sobriety itself) and spiritual devotions (so exceedingly more agreeable to rational nature, and which could not but be much more pleasing to God) were more sparingly delivered in precept, less clearly explained, not so fully urged with rational inducements, nor in a due proportion guarded with rewards. Many things were plainly permitted, or tacitly connived at, (as polygamy and divorce, some kinds of retaliation, cursing, revenge; some degrees of uncharitableness,) which even natural reason dislikes, or condemns. So faulty was that dispensation, as to the part thereof directive of life; and it was no less in that part, which promotes and secures good practice, by applying fit excitements to obedience, and fit restraints from disobedience; rightly managing those great instruments and springs of human activity, natural courage,

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lope, and fear. Nothing so damps men's alacrity in endeavour, as desperation or diffidence of good success; nothing so quickens it, as a confidence or strong presumption hereof: and how then could they be very earnest in endeavours to please God, who were not assured of (yea, had so much reason to diffide in) God's placability and readiness, upon repentance, to forgive sins wilfully and presumptuously committed, such as no man surely lives altogether free from? The not opening a door of mercy seems discouraging and apt to slacken performance of duty; what was then the shutting it up close, the bolting it with that iron bar: *Cursed is he that abides not in all things written in this law to do them;* which at least will exclude assurance, will quash the hopes of mercy; will consequently enervate the sinews of care and industry in serving God. Neither were the rewards of either kind (those that spurred to obedience, those that stopped from disobedience) in measure or in kind such as the reason of things doth afford and require. <sup>a</sup> They were only temporal, and chiefly corporeal or sensible; such as belonged to the outward state of this transitory life, which neither can deserve much regard, nor are apt to have great efficacy: for who will in effect, why should any man in reason, highly value the accommodations of this short and uncertain life? who will, who should be, greatly terrified with the inconveniences thereof? whom, probably, would such considerations sufficiently animate to encounter and sustain the perils, the difficulties, the troubles, and the disgraces, to which often the practice of virtue is exposed? whom would they guard from the enchantments of pleasure, profit, and honour, alluring men to sin? the pleasures of sense, how improper an encouragement, how unworthy a recompence are they for the labours and achievements of virtue! incomparably better surely, more worthy of regard, and more effectual upon man's reason, more apt to

SERM.  
XV.

<sup>a</sup> Οὐ καίρε δι τοιμικά, γε τὸ εὐτελῆ λόγος εἰδίσις. *Chrys. tom. vi. Or. 98.*  
Πηγαῖσιν εὐδέστερος λόγος δι, ἐδί μελλόντων μηδέποτε, &c. *Chrys. ad Olymp. 5.*  
p. 60. *Vid. tom. vii. p. 16.*

S E R M. produce and to promote real virtue and hearty piety, are  
 XV. the rewards concerning the future state of our immortal soul ; which yet it is a question whether that law doth ever mention ; it is plain it doth not clearly propound and apply them. Indeed as to evident discovery concerning the immortality of man's soul, or the future state, so material a point of religion, of so grand moment and influence upon practice, even the Gentile theology, assisted by ancient common tradition, seems to have outgone the Jewish, grounding upon their revealed law ; the Pagan priests more expressly taught, more frequently inculcated arguments drawn from thence, than the Hebrew prophets ; a plain instance and argument of the imperfection of this religion.

I subjoin, God's not thereby (in an ordinary certain way, according to any pact or promise) affording or exhibiting such interior influences of grace upon the minds of men, as, considering the natural frailty, blindness, and impotency of men, appears necessary to render them obedient to the rules of duty, to guide them in the ways of truth and goodness, to free them from error and sin, to shield and animate them against temptation ; is a main defect in that religion ; apt to breed fear in the onset upon duty, to nourish doubt in the performance thereof, to settle despair upon a fall or defeat. It presented to men's eyes the obligation to duty, the difficulty thereof, the danger of transgressing it, but did not openly represent the means requisite to perform it. And what can be more discouraging or discomfiting, than to see oneself, upon great peril and penalty, obliged to that, which is apparently very hard, or, considering his strength, impossible, no help or support being visible ? especially joining the consideration before touched, that no evasion by pardon, no rise by repentance doth appear. Whence we may well infer, that indeed, in

<sup>2</sup> Cor. iii. effect, this dispensation was what St. Paul calls it, *διαχονία*  
<sup>7, 9.</sup> *Σανάτου*, and *διαχονία καταχρίσεως*, a ministry of death and  
 Gal. iii. 10. <sup>2</sup> Cor. iii. 6. condemnation ; a subjection to a curse ; a killing letter ;  
 bearing nothing less in the looks and language thereof, than certain death and unavoidable ruin ; a lying under

insupportable slavery, both to the guilt and punishment of SERM.  
fin. *If thou dost ill, sin lieth at the door.*

XV.

Neither in discoursing thus do we lay any misbeseeming Gen. iv. 7. imputation upon God, the author of that religion; the making so imperfect a revelation nowise being disagreeable to his wisdom, his goodness, or his justice. As for a time he might withhold the declaration of his mind to all mankind, so might he, upon the same or like grounds of wise counsel, forbear to declare some part thereof to that people: no special reason appears that could oblige, that might induce him not to be reserved, as well in part to these few men, as in whole to those, all the rest of men; yea, there be good reasons assignable, why the divine wisdom should be then so sparing of its mind, why God should only shew his back parts, as it were, to Moses, and *not let him see his face*; not discover all of his nature and of his pleasure to him; why then he should seem to delight in, to lay so much stress on those carnal and ceremonious observances; why he should forbear to exact that height of spiritual duty, and not draw men to compliance with the best motives of pure reason. A dawning of light perhaps more became that morning of times than a meridian brightness; that infancy of the world was not, it may be, ripe for a more deep and perfect instruction; that nation, however, to whose state, to whose disposition and capacity those laws and institutions were adapted, was very unfit for the highest and hardest lessons. For a nation it was (as from infallible hands we have it) not wise, or considerate; not grave, or constant; not meek, or pliable; but a very stupid and heady, a very fickle and humorous, a very froward and stubborn generation of men; *They are a nation void of counsel, neither is there any understanding,* was said of them at first by him who delivered Deut. xxxii. 28. their law, or rather by God himself who enjoined it: and, v. 4. Neh. ix. I knew that thou art obstinate, and thy neck is an iron si- Ifa. xlvi. 4. new, and thy brow brass; I have even from the beginning declared it to thee, saith the Prophet concerning the house of Jacob; alluding, it seems, to those many passages in

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B E R M. the Law, where they are termed *a stiff-necked people*

XV. uncapable thence both of the finest notions and the most  
Deut. xxxi. rigorous precepts; like children, by reason of the gross-  
27. ness of their apprehension, and the unruliness of their pas-  
Exod. sion, they were not *οἰκεῖοι ἀκροταλίᾳ, proper auditors,* of a  
xxxii. 9. Deut. ix. 6, more pure and accurate discipline; wherefore as such the  
13, &c.  
Pfal. lxxviii. 86, 57. divine wisdom and goodness was pleased to deal with  
them; dispensing with the infirmities of their age, con-  
descending to the meanness of their capacities, feeding them  
with milk, alluring them with petty shews, scaring them  
with frightful appearances, indulging them innocent tri-  
fles, pastimes, and sports; so tempering his ordinances as  
might best serve to keep them in good humour; to draw  
and entice them easily unto somewhat good, to curb and  
restrain them from mischief. Whence St. Paul calls those  
Gal. iv. 9, 3. institutions with good reason *elements;* (*poor and mean ele-  
ments, and elements of the world; rudiments of knowledge  
and discipline,* suited to the capacity of the first age, and  
the meanest rank; such as vulgar and silly people were fit  
to learn, and able to practise;) with good reason he calls  
Gal. iii. 24. the Law a *pedagogue*, that by instilling into those *νήπια,*  
iv. 9. (those *infants*, or little children, so also he terms them,) some imperfect notions of truth; by keeping them in  
some good order, did prepare them for a higher instruc-  
tion, did predispose them toward a better course of life.  
Indeed, we may easily conceive that such variety of super-  
ficial formalities might well agree to childish and plebeian  
fancies; but to men of somewhat elevated minds, and  
well improved reason; of sound judgment, and large ex-  
perience; who had tasted, and could relish rational enter-  
tainments, (and such in some measure and comparatively  
are men generally born and brought up in countries and  
places where civility hath obtained; at least they are  
capable of being so, fit means being used to render them  
so,) they must needs be insipid and disgusting. In the  
study of truth and practice of virtue, there are alluring  
beauties and sweetneſſes; which it cannot but displease  
him, who hath seen and felt them, to be diverted from,

an obligation to attend so precisely upon such an SERM.  
undance of petty, circumstantial, exterior observances ; XV.  
be forced, I say, to chew such husks of things, to him,  
o thereby must neglect so delicious kernels, cannot but  
grievous and irksome. Wiser men are never much  
ted with laborious and tedious pomps ; they are de-  
ed always to amuse children, and the common sort.  
dd, that this dispensation was suited not only to the  
kish fancy, but to the slavish spirit of that people ;  
o, having in them little of ingenuity, or willingness  
ly to do good, would be apt to wax not only dromish  
lazy, but sturdy and insolent, had they not been kept  
ler and inured to something of burden and toil. Such  
wise men know to be the proper course of managing  
ple of slavish temper ; but toward men of a disposition  
re ingenuous, tractable, and free, such as commonly  
n civilized and well governed are or may become, such  
roceeding were incongruous ; they will either refuse  
undergo such unnecessary burdens, or bear them un-  
lingly ; their obedience will be none, or lame, or un-  
ly and heartless. God therefore dealt according to  
dom with the Jews, when he imposed such burdens  
on their shoulders, when he pinched their stiff necks  
th such yokes, when he detained them in such fetters ;  
they were, and so they are truly called by our Apos- Afts xv. 10.  
us ; burdens intolerably heavy ; yokes very galling and 28.  
tious ; fetters very strait and grievous ; which they Gal. v. 1.  
sonably therefore reckon it a very valuable privilege  
d benefit, purchased by our Saviour for us, to be loosed  
n. But such a dispensation could not be convenient  
the rational nature in common, and for perpetuity : it  
ither becomes God himself, who will not without need  
profit vex his creatures ; who cannot be fully satisfied  
th performances of so mean a sort ; who necessarily  
th affect services of a more excellent nature and im-  
tance ; (those spiritual services of love, reverence, and  
atitude ; of purity, righteousness, and goodness.) It doth  
ot suit man, not being apt to perfect his nature, not be-  
ng able to satisfy his mind. As he, by the improvement

SERM. and use of his reason, will easily discern the small worth  
 XV. of such performances, so will he not readily comply with  
Coloff. ii. 14. them without regret; but will soon apprehend the matter  
 to be indeed, as St. Paul represents it, that an obligation  
 to such rites is a *bond against us*, (*ὅτελον ἡ τὸ καθ' ἡμῶν  
 χωρόγενον τοῖς δόγμασιν, δὲ ἡνὶ ὑπεναντίον ἡμῶν*,) which in rea-  
 son he may expect to be wiped out and *cancelled*; that a  
 law consisting of such precepts hath an *enmity*, or repug-  
Gal. iii. 24. &c. nance to his nature; that such a dispensation is a *pupil-*  
iv. 1, 3, 5, *lage*, and a *slavery*, which he earnestly must desire to be  
 redeemed and mancipated from.

Thus doth this revelation upon many respects, grounded  
 on the very intrinsic nature thereof, appear partial and  
 imperfect; and consequently not such as that which we  
 reasonably may expect from the divine wisdom and good-  
 ness.

It is true, which some may deem an objection against  
 our discourse, but I should rather take for a good con-  
 firmation thereof, that God did afterward annex some la-  
 bels, as it were, to this deed; that he imparted by de-  
 grees farther manifestations of light and grace to that peo-  
 ple, by the instructions, and by the exemplary practices

Isa. lxvi. 3. of prophets and holy men raised up among them by his  
*i. 11, 12,* especial instinct and order; in a manner and upon occa-  
*13, &c.* sions extraordinary. The Prophets frequently declared,  
Mic. vi. 7. that God had not much delight in those ceremonious ob-  
Hof. vi. 6. servances; nor would accept them otherwise than as pro-  
Psal. i. 8, 9. ceeding from good dispositions of mind, and as accompa-  
&c. li. 16. nied with practices of moral duty and more spiritual piety:  
I. 14. li. 6. 17. Isa. i. 16. 17. lviii. 6. that he chiefly did require of them hearty reverence to  
Hof. vi. 6. ward himself, and submission to his will; strict justice,  
Psal. cxxx. 3, 4. and tender charity toward their neighbours; meekness  
Isa. i. 18. lv. 7. and patience in their behaviour; temperance and sobriety  
Ezek. xviii. 21. xxxiii. 12. in all their conversation. By them also he discovered  
 more of his gracious disposition, and of his merciful in-  
 tentions toward them; that he would not be extremely  
 rigorous in punishing the transgressions of his law; that  
 he would not refuse pardon to the most grievous sins, nor  
 remain irreconcileable toward the most heinous offenders,

upon their sincere repentance and amendment of life. By SERM. the practices of holy men he also shewed, that the rigour XV. of that ceremonious law was mitigable; that in some cases its obligation might be relaxed, and its observance Matt. xii. 3. dispensed with; that a service more refined and rational was especially acceptable to God; that he loved a purer Pf. ii. 6, 17. devotion, a perfecter righteousness, a higher charity than such as the letter of their law prescribed. By them also he intimated, which their devotions plainly infer, that he not only exacted such duties, but was ready to afford them his assistance to the performing them; by teaching and admonishing them within; enlightening their minds, and inflaming their affections; directing, exciting, and quickening them to obedience. Thus did that morning of divine knowledge, from the first dawning, by degrees grow more lightsome; yet never arrived to a perfect daylight; the shadows were not quite dispersed; the whole horizon of heavenly truth was not disclosed thereby. Even those arbitrary and extraordinary dispensations of farther instruction are so many good arguments, that God did not primarily intend the Jewish law for a complete delivery of his mind; his reserving so much to be upon occasion detected, implied that more still might rest behind; accordingly, as indeed we see, that the future state, and immortality itself, was not by the Prophets fully brought to light; that the better covenant, established upon better Heb. viii. 6. assurances, was not yet revealed; that all means requisite Heb. xi. 18,  
40. for the glory of God, for the good of man, were not thoroughly provided for.

Of which conclusion we shall add this one farther probation, that Judaism did not serve, in effect, sufficiently to better men's lives; to qualify a competent number of men for God's favour, or for their own happiness; by disposing their minds to any tolerable degree of true sanctity, piety, and righteousness acceptable to God, profitable to human society, perfective of man's nature. It is a point that St. Paul in his Epistle to the Romans insisteth much upon, and excellently applies to this same purpose. The Jews were highly conceited of their way, scorning the

SERM. rest of men as altogether ignorant of God's will, and un-

XV. capable of his favour; but St. Paul represses their arro-

gance, by shewing the difference was not so great, as they

Rom. ii. imagined, between them and others, not even in those re-

spects; for that the special revelation, which they were

so proud of, had not produced effects considerably better

in them, than the light of reason and the law of nature

(means so despicable in their esteem) had brought forth

in others; which charge being made good, it is evident

they had no reason to prize their way so much; or to

confide therein, as perfect; as thoroughly, in the best

manner, and in reasonable measure sufficient to qualify

them for God's favour, or to bring them into a state of

happiness; yea, it is plain, upon that supposition, in some

respects their way had the disadvantage, and made their

condition worse than that of other men; rendering their

faults more grievous and inexcusable, more provoking

God's displeasure against them; especially seeing, upon

the tenor of their religion, they had scarce any better

ground to presume of pardon or impunity, than other men

had from instincts of nature, from rational conjecture.

Now that such a charge upon them is no slander, we

need no other probations than what the continual stream

of their own histories doth represent concerning their

manners; than the many full and plain testimonies of

their own Prophets concerning them; than the extreme

punishments by divine justice inflicted upon them; than

the common reputation they have continually had among

men, grounded upon experience. What is their history

but one continued tragedy, as it were, setting out the va-

rious strange rebellions and apostasies of that people, with

the miserable consequences proceeding from them? What

do their prophetical writings contain beside pathetical ex-

postulations, severe reproofs, dreadful comminations of

judgment upon them, for their prodigious impieties, ini-

quities, and lewdnesses; general in extension over all per-

sons, excessive in degree, by no means curable or corri-

ible? *Run ye to and fro through the streets of Jerusalem,* (Jerusalem, that place of universal concourse, the heart of

that nation, the special seat and sanctuary of their religion,) see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it, says Jeremiah, v. 1. There is a conspiracy of her prophets in the midst thereof, (of Jerusalem,) like a roaring lion ravening the prey; her priests have violated my law, and have profaned my holy things; her princes are like wolves; the people of the land have used oppression and exercised robbery: and I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none, saith Ezekiel: and the rest frequently harp upon the same thing. But these prophets, you will say, lived in unhappy times; so circumstantiated, that no religion could have much prevailed upon men's minds and lives; such as make every religion liable to the same exceptions: well, but Isaiah, one would think, lived in better times; for how many better kings had that nation, than more strictly practised or earnestly promoted piety, than Hezekiah? yet, *A sinful nation, a people laden with iniquities, a seed of evil doers,* were they, it seems, even then; *the land was defiled under the inhabitants thereof; the whole head was sick, and the whole heart faint; from the sole of the foot even to the head there was no soundness in the body of that nation.* Yea, when did that religion flourish in greater vigour and strength, when had it more advantage of exerting its best virtue, than in the peaceful and prosperous times of that great and mighty, that good and zealously pious prince, king David? yet, even in his reign, according to his own observation and testimony, *they were, generally, corrupt, and did abominable works; they all were gone aside, and were altogether become filthy; there was none that did good, no not one.* But we need not urge particular instances, since we have it so often affirmed in gross, that the manners of that people, from first to last, were constantly naught and offensive to God: *The children of Israel, and the children of Judah,* saith God himself in Jeremiah, *have only done evil before me from*

SER'M. *their youth.* And again; *Since the day that your fathers*

XV. *came forth out of the land of Egypt unto this day, I have*  
Jer. vii. 25. *even sent you all my servants the prophets, daily rising up*  
xvi. 12. *early and sending them; yet they hearkened not unto me.*  
xi. 7.

The law, although by extraordinary persons, in fittest opportunities, with utmost vehemence and diligence inculcated and urged upon them, proved continually ineffectual to produce the fruits of piety and righteousness. The Ezra ix. 7. same you may see confessed by Ezra; and not only acknowledged, but evidently demonstrated by Nehemiah, in a punctual narration, deduced from the beginning to his time, in the ninth chapter of that Book. Again; The heavy calamities by divine justice so often inflicted, so long continued upon them; and, at last, God's so visible utter dereliction and disowning them, do also sufficiently declare what their deserts, and what their qualities have been; as also what good may ever be expected from them. For as God never punishes grievously without a proportionate cause, so he never quite deserts, but in a desperate case, when no competent emendation may be expected. He is not wont to lop off the branches, but when they grow dead and barren; he never cuts down the tree, while there is any hope of fruit. This providence therefore toward that people shews, that in God's esteem that law is to be laid aside, as an instrument grown useless, and unfit for his purposes; unfit to serve his glory, to further men's good.

I add; that through all course of times their manners have not procured in a manner from any men any goodwill or respect; but indeed the common dislike, contempt, and hatred of men: they have always (since well known and observed in the world) been reputed a sort of people not only above all men vain and superstitious, addicted to fond conceits and fabulous stories, but extremely proud and arrogant, churlish and sour, ill-natured and false-hearted toward all men; not good or kind, yea not so much as just or true, toward any but themselves;

(*Non monstrare vias eadem nisi sacra colenti;*

*Quæsumus ad fontem solos deducere verpos;* *Juv. Sat. xiv.*

*Apropos fides obstinata, misericordia in promptu, sed ad- SERM.  
versus omnes alias hostile odium.)*

XV.

Such are the obvious characters of them, such were their humours noted to be; humours not only implausible, but really blameable, deservedly offensive and odious; being contrary to the common sense, to the natural ingenuity of man. They have been long, as we see them now to be, partly for the vanity of their conceits, partly for the baseness of their minds and manners, and partly also for the wretchedness of their condition, the scorn and obloquy of all nations.

Tac. v. p.  
621. Vid.  
Grot. de  
Jure B.  
lib. ii. 15. 9.

Now the tree, which hath always bore such fruits, (so unsavoury, so unwholesome,) we have no reason to admire, to esteem excellent and perfect. It might be good for those times, when men willingly did feed on acorns, on crabs, on bramble-berries; but cannot so well serve now, when higher improvements of reason, when philosophy and learning, by a general influence upon the world, have prepared the palates of men to relish, their stomachs to digest, more delicious and more wholesome fare. But,

3. I proceed to shew the third defect, which I at first observed in this religion, that it was not designed for perpetual obligation and use. (As it was particular in respect of the persons to whom it was directed, whom it obliged; as it was partial and incomplete in its frame, so it was, according to its design, temporary and mutable.) This conclusion we might infer from what hath been said concerning the narrow extent, and concerning the intrinsic imperfection thereof; for supposing a new general and perfect revelation made to mankind, (such as we asserted probably should be,) that would naturally swallow and void those which are particular and imperfect; as comprehending them, it would render them useless; as supplying the defects, correcting the defaults, or removing, paring away the superfluities of them, it would discover them unfit for continuance. As rivers run into the sea, as shadows flee before the sun, so these small and shallow, these dusky and faint revelations would discharge them-

SERM. XV. selves into, would vanish before a complete and universal one.

Nothing in nature or in providence that is scant, or defective, can be stable and lasting. Thus, I say, is this a conclusion, a consequence of those which preceded; but we have another more convincing sort of evidence to prove it by, (most valid *ad homines*,) even by many pregnant intimations; yea many express remonstrances and predictions, that God did intend in due time to introduce a great change in affairs of this kind; to refine and re-

*Mal. iii. 1, 2.* form the state of things; to break open those inclosures,

*Heb. ix. 10.*

and to remove those bars of separation; to enlarge the bounds of his dominion, and to receive all nations into the fold of his most special care and love. In fine, that he would dispense a general full revelation of his mind and will, of his grace and favour to mankind; such as should not be consistent with that particular and partial law, such as implies a disannulling thereof for obligation, and disabling it for use. The holy writings of that peo-

*Deut. xviii. 15, 18.* ple acquaint us, that God intended to raise up another

*A&s iii. 23.* Prophet (for extraordinariness and eminency) like to Mo-

*ses, which should have words by God put into his mouth;* (new words surely, new revelations from God; for why should he with that solemnity be sent to utter stale mat-

*tters?) whom they should, upon peril of their lives and welfare, be particularly obliged to hearken (that is, to yield attention and obedience) unto. That *the days should come, when the Lord would make a new covenant with the house of Israel*, different from that which he made with their fathers after their delivery from Egypt; not to be written upon stones, but impressed upon men's hearts; in regard to which passage we may with the Apostle to the*

*Heb. viii. 7, 13.* Hebrews well argue; *If the first had been faultless, and designed to abide in force, there would have been no place found for the second;* and, that by speaking of a new covenant, he antiquated, or declared his intention to anti-

quate, the old one.

*Jer. iii. 16.* . That time should be, when they should say no more, *The ark of the covenant of the Lord; neither should it come to mind, neither should they remember it, neither should they*

right it; they are the words of the prophet Jeremiah, SERM. concerning better times to come; wherein God *should* XV. give them *pastors according to his own heart, which should* <sup>Jer. iii. 15.</sup> feed them with knowledge and understanding; but in a way, it is evident, altogether different from the Jewish institution; without any regard to the ark of their covenant, that seat and emblem of God's especial presence among them.

That another priesthood should infallibly (for God swore Psa. cx. 4. so much) be established, not *after the order of Aaron, but after the order of Melchizedek*; (not appointed to offer carnal sacrifices, but to impart spiritual benedictions.)

That time should be, *when God would gather all nations Isa. lxvi. 18, and tongues, and they should come and see his glory;* and <sup>21.</sup> out of them *God would take* (that which the Mosaical constitution would not anywise permit) *for priests, and for Levites.*

That there should appear a *Zion*; a mountain seated Psa. cxxxii. above all mountains, (visible and conspicuous to all the <sup>13.</sup> world,) wherein God would place his perpetual residence, <sup>Mich. iv. 1, 2, 7, &c.</sup> the seat of his worship, of his especial presence and influence, to *which all nations should flow*, or willingly resort, to learn God's will, and walk in his ways; which Zion could not be that literal one, long since desolated and disregarded; and which, however, did it stand in repute, could be no convenient receptacle, or resort, for all the world; it is surely another spiritual Zion, or mystical rock, which is prophesied of.

That God will create new heavens and a new earth; (<sup>a</sup> Isa. lxv. 17. thoroughly new world, or new state of things;) such as <sup>lxvi. 22.</sup> that the former should not be remembered, nor come into mind.

That God would pour his spirit of prophecy upon all <sup>Joel ii. 28.</sup> flesh; (although we see the prophetical spirit hath long deserted the Jewish nation, not so much as any pretence thereto remaining.) That the earth should be filled with <sup>Hab. ii. 14.</sup> the knowledge of the glory of the Lord, as the waters cover the sea; (Judaism surely is not this knowledge, which never did, nor is ever likely to fill the earth.) That from <sup>Mal. i. 11.</sup>

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SERM. *the rising of the sun, to the going down thereof; God's name should be great among the Gentiles; and in every place incense should be offered unto his name, and a pure offering.* (In every place incense, acceptable to God, should be offered; not only at Jerusalem, to which the Jewish service was confined.) That a time was determined to finish transgression, and make an end of sins; to make a reconciliation for iniquity, and to introduce everlasting righteousness, to seal up the vision and prophecy; and to anoint the most Holy.

Hag. ii. 7. That God would send him, so much needed and desired by all nations, to whom the gathering of the people should be; the Sun of righteousness, arising with salvation in his wings; the Redeemer that should come to Zion; the Messenger of the covenant, whom God would give for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage; the righteous Branch, to be raised up unto David; to reign and prosper, executing judgment and justice in the earth; whose name should be called, The Lord our Righteousness; whom God would anoint to preach good tidings to the meek, and bind up the brokenhearted, &c. that is, in fine, God in due time would send the Messias, to enlighten the world with a perfect instruction; to reveal God's will, and declare his mercy to mankind; to erect a universal spiritual kingdom in the minds and hearts of men, reducing them to fuller knowledge and to better obedience of God. These places of Scripture, to which many others might be added, do sufficiently evince, that the Mosaical dispensation was in the design thereof mutable and transitory; that God intended, what the Apostle affirms effected by our Saviour, an abrogation of the precedent command, for its weakness and unprofitableness. Thus doth God's design concerning the abolition of this religion appear by verbal testimonies; the same we see also declared by real effects: his providence hath made good his word; he hath not only disengaged men from that religion, but hath manifestly discountenanced it; yea, hath disabled even the most obstinate adherents in opinion and will thereto from the practice and

Heb. vii.  
18.

exercise thereof, according to its primitive rules and prescriptions. Long is it (for above fifteen hundred years) since they, exiled from their ancient country, and scattered over the world, have wanted a place whither to resort, wherein to perform those most weighty parts of worship and service to God, oblation of sacrifices, incense and tithes; their tribes being confounded, the distinction of priesthood and people seems taken away; all the mysterious emblems of God's special presence, all the tokens of God's favour and endearment to them are embezzled and quite lost; nothing is left substantial or solemn in their religion, which if they would they could put in practice: all that they retain of their ancient institution is the observation of some petty formalities, in matters of less importance; which also they have so blended and corrupted with impure mixtures of their own device and forgery, false and impious opinions, ridiculous and uncouth ceremonies, idle and absurd stories, that we may justly suppose genuine Judaism nowhere to be found; that it cannot be, nor is indeed any where, practised.

So that what reason shewed fit to be, what God had declared should be, that experience doth attest to be done; the cessation and abolition of that way of religion, both as to obligation and use.

So I pass over this second step of my intended discourse: that no other religion, excepting Christianity, which hath been, or is in being, can reasonably pretend to have proceeded from God, as a universal, complete, and final declaration of his mind and will to mankind. Such as we argued it probable that so wise a God, so just a Lord, so gracious a Father would sometime afford to his poor miserable creatures and children, the sons of Adam.

I have two great steps yet to take: one, that Christianity is in itself a doctrine and law endued with the forementioned conditions; in all respects worthy to come from God, apt to promote his glory, and procure man's benefit. Another, that it *de facto* did proceed from God,

SERM. was attested to by him, and established by his authority.  
XV. Which propositions I shall hereafter, by God's grace, endeavour to prove.

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And in Jesus Christ, &c.

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## SERMON XVI.

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### OF THE EXCELLENCY OF THE CHRISTIAN RELIGION.

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1 COR. ii. 6.

*We speak wisdom to those which are perfect.*

THE meaning of these words, upon viewing the context, and weighing the scope of St. Paul's discourse, I take to be in effect this; that however such parts of the Christian doctrine, which St. Paul discovered unto those whom he began to instruct therein, *the milk which he gave the babes in Christ to drink*, especially as propounded,<sup>1, 2</sup> proved, and persuaded in so plain and simple a manner, without advantages of subtile reasoning or elegant language, might seem to persons really ignorant, unskilful, and dull of apprehension, (although much conceited of their own knowledge, wit, and reach,) or to men prepossessed with contrary notions and corrupt affections to be foolish and unreasonableness: yet that the whole doctrine, such as it is in itself, being entirely disclosed unto *perfect men*, that is, to men of an adult and improved understanding, well disposed and capable, void of prejudicate conceits, and cleansed from vicious dispositions, would appear *wisdom*; wisdom, that is, not only exactly true, but highly important, and very well suited to the attainment of the best ends; even those ends, which it pretendeth to bring

SER.M. about, which are manifestly the most excellent that any  
XVI. knowledge can aim at; the glorifying of God, and salvation of man: this I suppose to be St. Paul's assertion here; and thereof it is my intent, by God's assistance, to endeavour now some declaration and proof, by representing briefly some peculiar excellencies and perfections of our religion; which may serve to evince the truth, and evidence the wisdom thereof; to make good, that indeed our religion well deserveth the privilege it doth claim of a divine extraction, that it is not an invention of man, but,  
 1 Cor. ii. 7. as St. Paul calleth it, *the wisdom of God*, proceeding from no other author but the God of truth and wisdom. It is indeed a common subject, and so the best ever should be; it is always profitable, and now seasonable to inculcate it, for the confirmation of ourselves, and conviction of others, in this age of wavering and warping toward infidelity; wherefore, regarding more the real usefulness of the matter than the squeamish fancy of some auditors, I shall without scruple propound what my own meditation hath suggested about it.

Matt. xi. 27.  
 —Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

1. The first excellency peculiar to the Christian doctrine I observe to be this; that it assigneth a true, proper, and complete character or notion of God; (complete, I mean, not absolutely, but in respect to our condition and capacity;) such a notion as agreeth thoroughly with what the best reason dictateth, the works of nature declare, ancient tradition doth attest, and common experience doth intimate concerning God; such a character as is apt to breed highest love and reverence in men's hearts toward him, to engage them in the strictest practice of duty and obedience to him. It ascribeth unto him all conceivable perfections of nature in the highest degree; it asserteth unto him all his due rights and prerogatives; it commendeth and justifieth to us all his actions and proceedings. For in his essence it representeth him one, eternal, perfectly simple and pure, omnipresent, omniscient, omnipotent, independent, impassible, and immutable; as also, according to his essential disposition of will and natural manner of acting, most absolute and free, most good and

benign, most holy and just, most veracious and constant ; SERM.  
it acknowledgeth him the maker and upholder of all be- XVI.  
ings, of what nature and what degree soever ; both mate-  
rial and immaterial, visible and invisible ; it attributeth to  
him supreme majesty and authority over all. It inform-  
eth us, that he framed this visible world with especial re-  
gard to our use and benefit ; that he preserveth it with  
the same gracious respect ; that he governeth us with a  
particular care and providence ; viewing all the thoughts,  
and ordering all the actions of men to good ends, general  
or particular. It declareth him in his dealings with ra-  
tional creatures very tender and careful of their good,  
exceedingly beneficent and merciful toward them ; com-  
passionate of their evils, placable for their offences, ac-  
cessible and inclinable to help them at their entreaty, or  
in their need ; yet nowise fond or indulgent to them ; not  
enduring them to proceed in perverse or wanton courses ;  
but impartially just, and inflexibly severe toward all ini-  
quity obstinately pursued ; it, in short, describeth him most  
amiable in his goodness, most terrible in his justice, most  
glorious and venerable in all his ways of providence :  
whatever perfections in essence, state, or practice, either  
philosophers (by rational collection from innate notions,  
or from contemplation of natural effects, or upon observ-  
ing occurrences in human affairs) or other institutions  
from the relics of primitive tradition, by politic reflection  
upon things, from other fountains, or by other means  
whatever, have by parts (imperfectly, obscurely, and faint-  
ly) attributed to God, all those our religion, in a full, clear,  
and peremptory manner, with advantage beyond what I  
can express, doth ascribe and assert unto him ; not inter-  
mixing therewith (as other doctrines and institutions may  
be observed to do) any thing unworthy of him, or misbe-  
coming him ; adjoining nothing repugnant to that which  
natural light discerneth or approveth ; but shewing some-  
what beyond what it can descry, concerning God's in-  
comprehensible nature and manner of subsistence, his un-  
searchable counsels of wisdom, his admirable methods of  
providence, whereby he hath designed to commend his

SERM. goodness to us, and to glorify his justice ; which sorts of  
XVI. truths exceeding man's reach to devise or comprehend as  
it becometh God (who so far transcendeth us in wisdom  
and knowledge) to reveal them ; so they, wondrously con-  
spiring with the perfections of God otherwise discernible  
by us, do argue or confirm the divinity of the doctrine,  
which acquainteth us with them : for a doctrine, how  
plausible soever, which should teach us nothing about  
God, that by other means could not be found out, and  
whose bottom common sense might not fathom, there  
were no urgent cause why we should derive it from hea-  
ven, or why we should not rather deem it the invention of  
some witty or subtle man. But such a doctrine as this,  
(which as it telleth us nothing about divine things, the  
contradicteth reason, so it informeth us many things  
which no understanding of man had ever conceived, nor  
can penetrate,) we may justly presume to come from a  
superior wisdom, we must at least avow it worthy of God ;  
in the contrivances of man's wit or fancy about things of  
this nature, as in divers instances it hath happened, most  
probably many flaws and incongruities presently would  
have appeared ; they would have clashed with themselves  
or with the dictates of common reason : that, for instance,  
God should out of his own bosom send down his eternal  
Son to partake of our nature, and appear in our flesh, that  
with utmost advantage he might discover God's will and  
merciful intentions toward us, that he might set before us  
an exact pattern of good life ; that by his obedience and  
patience he might expiate our sin, and reconcile God to  
mankind ; that he might raise in us a hope of, and lead  
us in the way to, happiness ; this indeed is a mystery, and  
a depth of wisdom, which we should never have thought  
of, nor can yet thoroughly sound by thinking, which we  
better may admire, than we can understand : but neither  
doth good reason disallow it, nor can disprove it ; yea  
good reason so far confirmeth it, as it cannot but admit it  
to import nothing but that which is plainly true and most  
credible, the immense goodness and justice of God ; con-  
cerning which nothing ought to seem strange or uncouth

to us, since even by the care expressed in matters of SERM. ordinary providence divine goodness appeareth so unac- XVI.  
countably vast and high, that upon consideration thereof worthily might Job and the Psalmist exclaim; *What is Job vii. 17.  
men, that thou shouldest magnify him? and that thou should-  
est set thy heart upon him? Lord, what is man, that thou Pf. cxliv. 3.  
shouldest knowledge of him? or the son of man, that thou makest  
such account of him?*

Now thus to instill into the minds of men a right and worthy notion of God, is palpably a great excellency of any doctrine or religion: for beside that a true knowledge of God (even barely considered as in way of theory most perfective of our understanding, it being conversant upon the noblest object of contemplation) is in itself very desirable; and upon the same ground error in divine things is no small evil or defect; both these, such knowledge and such error respectively, are very considerable, as having a powerful influence upon action; for according to men's conceptions about God is their practice, religious and moral, very much regulated; if men conceive well of God, they will be guided and moved thereby to render him a worship and an obedience worthy of him, and acceptable to him; if they are ignorant of him, or mistake about him, they will accordingly perform services to him, or pretences of service, which shall neither become him, nor please him; (God by such misconceptions being transformed into an idol, their religion will become vile or vain superstition.) And since all men apprehend the example of God a perfect rule of action, that they cannot do better than to resemble and imitate him, such as they conceive God to be, such in good measure they will endeavour to be themselves, both in their disposition and demeanour; whence infallibly the virtues and defects which lie in their notion will exert and diffuse themselves into their life.

2. A second great excellency peculiar to the Christian institution is this, that it faithfully informeth us concerning ourselves, concerning our nature, our original, our end, all our state, past, present, and final; points about which otherwise by no reason, no history, no experience,

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SER.M. we could be well resolved or satisfied : it teacheth us that  
XVI. we consist of a frail mortal body, taken from the earth and  
fashioned by God's hand, and of an immortal spirit, derived  
from heaven, and breathed out of God's mouth ; whereby  
we understand the dignity of our nature and nobleness of  
our descent, our near alliance and our great obligation to  
God ; and consequently how it concerneth us to behave  
ourselves, both in regard to God and toward ourselves, in  
a manner answerable to such a relation, worthy of such an  
high birth and quality : it sheweth us, that we were origi-  
nally designed by a voluntary obedience to glorify our  
Maker, and in so doing to partake of joy and felicity from  
him ; that accordingly we were created in a state agree-  
able to those purposes, wherein we were fit to serve God,  
and capable thereby ever to continue happy : but that by  
our unworthy distrust and wilful disobedience we cast  
ourselves from thence, and lapsed into this wretched state of  
inward blindness, error, and disorder, of outward frailty,  
sorrow, and trouble : it acquainteth us farther, how being  
thus estranged from God, and exposed to the effects of  
his just displeasure, we are yet again, by his exceeding  
mercy and favour, put into a capacity of recovering our-  
selves, of being reinstated in a condition happy far beyond  
that from which we fell, by returning unto God, and  
complying with his will declared unto us ; as also how  
continuing obstinately in our degeneracy and disobedience  
we shall assuredly plunge ourselves deeper into an abyss of  
endless misery : it fully representeth unto us, what shall  
be our future state and final doom, how it shall be suited  
to our demeanours and deserts in this life ; what a strict  
trial, what a severe judgment, all our actions (even our  
passant words and our secret thoughts) must hereafter  
undergo ; and how, upon the result, we shall become either  
exceedingly happy or extremely miserable for ever. It is  
indeed this doctrine only, which fully resolveth us about  
this weighty inquiry, which hath so much perplexed all  
men, and with so much irresolution exercised philosophers,  
wherein the final end and happiness of man consisteth, and what is the way of attaining it ; assuring us

that it consisteth not in any of these transitory things, nor SERM.  
in a confluence of them all, but in the favour and the XVI.  
enjoyment of God, with the blessings flowing thence ;  
that this happiness is only by a sincere and constant obedience  
to God's holy laws, or by the practice of such a  
duty and such a virtue which this doctrine prescribeth, to  
be obtained. These most important truths, so useful both  
for the satisfaction of our minds, and the direction of our  
lives, this doctrine unfoldeth : I call them truths, and  
that really they are such even their harmony and consist-  
ence between themselves, their consonancy with inferences  
from all sorts of principles, which we can apply for learn-  
ing of truth, with what about these matters reason col-  
legeth, tradition reporteth, experience doth imply, may  
well persuade us : for that man was first made and consti-  
tuted in a happy state ; that he was for his misbehaviour  
deprived thence ; that hence he is become so very prone  
to vice, and so much subject to pain ; that our souls do  
abide after death ; that after this life there shall be a  
reckoning and judgment, according to which good men  
(who here are often much afflicted) shall be rewarded with  
joy, and bad men (who commonly prosper here) shall be  
requited with pain, the wisest men, upon these grounds,  
always have furnished ; and their rational conjectures our  
religion with a positive and express assertion doth esta-  
blish. So great a light doth it afford (which is no small  
perfection thereof) to the knowledge of ourselves and  
our chief concernments, the objects, next to God and  
what concerneth him, best deserving our inquiry and in-  
vestigation.

3. It is a peculiar excellency of our religion, that it <sup>As ye have</sup> prescribeth an accurate rule of life, most congruous to <sup>received of</sup> us how ye  
<sup>ought to</sup> reason, and suitable to our nature ; most conducible to our <sup>walk and</sup> welfare and our content ; most apt to procure each man's to please  
private good, and to promote the public benefit of all ; <sup>God.</sup> <sub>1 Thess. iv.</sub>  
By the strict observance whereof we shall do what is wor-  
thy of ourselves and most becoming us ; yea, shall ad-  
vance our nature above itself into a resemblance of the  
divine nature ; we shall do God right, and obtain his fa-

SER.M. vour; we shall oblige and benefit men, acquiring wit  
XVI. good-will and good respect from them; we shall purch  
to ourselves all the conveniences of a sober life, and  
the comforts of a good conscience. For, if we first e  
mine the precepts directive of our practice in relation  
God, what can be more just, or comely, or pleasant  
beneficial to us, than are those duties of piety, which  
religion doth enjoin? What can be more fit, than  
we should most highly esteem and honour him, who  
most excellent? that we should bear most hearty affec  
to him, who is in himself most good, and most benefi  
to us? that we should have a most awful dread of h  
who is so infinitely powerful, holy, and just? that  
should be very grateful unto him from whom we have  
ceived our being, with all the comforts and convenien  
thereof? that we should entirely trust and hope in h  
who can do what he will, and will do whatever in rea  
we can expect from his goodness, and can never fail  
perform what he hath promised? that we should ren  
all obedience and obseruance to him, whose children, wh  
servants, whose subiects we are born: by whose n

heads, and of joys into our hearts; whence our obligation to these duties is not only reasonable, but very desirable.

SERM.  
XVI.

Consider we next the precepts by which our religion doth regulate our deportment toward our neighbours and brethren; (so it styleth all men, intimating thence the duties it requireth us to perform toward them;) and what directions in that kind can be imagined comparably so good, so useful, as those which the Gospel affordeth? An honest Pagan historian saith of the Christian profession, Am. Marc. I. 22. that *nisi iustum fuadet et lene*; the which is a true, though not full character thereof. It enjoineth us, that we should sincerely and tenderly love one another, should earnestly desire and delight in each other's good, should heartily sympathize with all the evils and sorrows of our brethren, should be ready to yield them all the help and comfort we are able, being willing to part with our substance, our ease, our pleasure, for their benefit or succour; not confining this our charity to any sorts of men, particularly related or affected toward us, but, in conformity to our heavenly Father's boundless goodness, extending it to all; that we should mutually bear one another's burdens, and bear with one another's infirmities, mildly resent and freely remit all injuries, all discourtesies done unto us; retaining no grudge in our hearts, executing no revenge, but requiting them with good wishes and good deeds. It chargeth us to be quiet and orderly in our stations, diligent in our callings, veracious in our words, upright in our dealings, observant of our relations, obedient and respectful toward our superiors, meek and gentle to our inferiors; modest and lowly, ingenuous and compliant in our conversation, candid and benign in our censures, innocent and inoffensive, yea courteous and obliging, in all our behaviour toward all persons. It commandeth us to root out of our hearts all spite and rancour, all envy and malignity, all pride and haughtiness, all evil suspicion and jealousy; to restrain our tongue from all slander, all detraction, all reviling, all bitter and harsh language; to banish from our practice whatever may injure, may hurt,

SERM. may needlessly vex or trouble our neighbour. It en  
XVI. gageth us to prefer the public good before any privat  
convenience, before our own opinion or humour, our cre  
dit or fame, our profit or advantage, our ease or pleasure;  
rather discarding a less good from ourselves, than depriv  
ing others of a greater. Now who can number or esti  
mate the benefits that spring from the practice of these  
duties, either to the man that observeth them, or to all  
men in common? O divinest Christian charity, whs  
tongue can worthily describe thy most heavenly beauty  
thy incomparable sweetness, thy more than royal cle  
mency and bounty? how nobly dost thou enlarge ou  
minds beyond the narrow sphere of self and private re  
gard into an universal care and complacence, making  
every man ourself, and all concernments to be ours! how  
dost thou entitle us unto, how dost thou invest us in, al  
the goods imaginable; dost enrich us with the wealth  
dost prefer us with the honour, dost adorn us with the  
wisdom and the virtue, dost bless us with all prospe  
rity of the world, whilst all our neighbour's good, by ou  
rejoicing therein, becometh our own! how dost thou

men would but hearken to thy mild suggestions ! what a SERM. paradise would this world then become, in comparison to XVI. what it now is, where thy good precepts and advices being neglected, uncharitable passions and unjust desires are predominant ! how excellent then is that doctrine, which brought thee down from heaven, and, would but men embrace thee, the peace and joy of heaven with thee !

If we farther survey the laws and directions which our religion prescribeth concerning the particular management of our souls and bodies in their respective actions and enjoyments, we shall also find, that nothing could be devised more worthy of us, more agreeable to reason, more productive of our welfare and our content. It obligeth us to preserve unto our reason its natural prerogative, or due empire in our souls, and over our bodies, not to suffer the brutish part to usurp and domineer over us ; that we be not swayed down by this earthly lump, not enslaved to bodily temper, not transported with tumultuary humours, not deluded by vain fancy ; that neither inward propensities nor impressions from without be able to seduce us to that which is unworthy of us, or mischievous to us. It enjoineth us to have sober and moderate thoughts concerning ourselves, suitable to our total dependence upon God, to our natural meanness and weakness, to our sinful inclinations, to the guilt we have contracted in our lives ; that therefore we be not puffed up with self-conceit, or vain confidence in ourselves, or in any thing about us ; (any wealth, honour, or prosperity.) It directeth us also to compose our minds into a calm, serene, and cheerful state ; that we be not easily distempered with anger, or distractred with care, or overborne with grief, or disturbed with any accident befalling us ; but that we be content in every condition, and entertain patiently all events, yea, accept joyfully from God's hand whatever he reacheth to us. It commandeth us to restrain our appetites, to be temperate in all our enjoyments, to abstain from all irregular pleasures, which are base in kind, or excessive in degree ; which may corrupt our minds, or impair our health, or endamage our estate, or stain our good name,

S E R M. or prejudice our peace or repose: it doth not prohibit us  
XVI. the use of any creature, whence we may receive innocent convenience or delight, but indulgeth us a prudent and sober use of them all, with the sense of God's goodness, and thankfulness to him, who bestoweth them upon us. Our religion also farther ordereth us (so far as our necessary occasions or duties permit) to sequester and elevate our minds from these low and transitory things, from the fading glories, the unstable possessions, the vanishing delights of this world; things indeed unworthy the attention, unworthy the affection of an heaven-born and immortal spirit; that we should fix our thoughts, our desires, our endeavours upon objects most worthy of them, objects high and heavenly, pure and spiritual, infinitely stable and durable; *not to love the world, and the things therein; to be careful for nothing, but to cast all our care upon God's providence; not to labour for the meat that perisheth, not to trust in uncertain riches;* to have our treasure, our heart, our hope, our conversation above in heaven. Such directions our religion prescribeth; by compliance with which, if man be at all capable of being happy, assuredly his happiness must be attained; for that no present enjoyment can render a man happy, all experience proclaimeth; the restless motions we continually see, the woful complaints we daily hear, do manifestly demonstrate.

And who seeth not the great benefits and the goodly fruits accruing from observance of these laws and rules?

Vid. Grot.  
de Veritate,  
iv. 12. Who discerneth not the admirable consent of all these particular injunctions in our religion with that general

Phil. iv. 8. one, *Whatever things are true, whatever things are just, whatever things are honest, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, or any praise, that we should mind such things, and practise them?* Such, and far more excellent than I am able to describe, is the rule of Christian practice; a rule in perfection, in beauty, in efficacy far surpassing all other rules; productive of a goodness more complete, more lovely, more sprightly than any other

doctrine or institution hath been or can be able to bring S.E.R.M. forth; much exceeding, not only *the righteousness of blind Pharisees*, but all the virtue of the most sage <sup>b</sup> philosophers; somewhat in part concurrent therewith philosophy hath descried and delivered; (it is no wonder it should, since all of it is so plainly consonant to reason;) yet what philosophy hath in this kind afforded, is in truth, if compared with what our religion teacheth, exceedingly meagre, languid, and flat: two words here, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself*, do signify more, do contain in them more sense and favour, to the judgment and relish of a well disposed mind, than the Ethics of Aristotle, the Offices of Cicero, the Precepts and Dissertations of Epictetus, the many other volumes of philosophical morality all put together; in matter our rule is far more rich and full, more sweet and sapid than theirs; in force and efficacy it doth also (as we shall hereafter see) far excel them<sup>c</sup>.

4. We may hereto annex this consideration, which may pass for another peculiar advantage of our religion, that as it delivereth so excellent and perfect a rule of life, so it delivereth it unto us pure from any alloy embasing, free of any clog encumbering it; for that it chiefly, and in a manner only requireth of us a rational and spiritual service, consisting in performance of substantial duties, plainly necessary or profitable; not withdrawing us from

<sup>b</sup> Τί ἀπό της μητρὸς τῆς προταγμάτων τὰ φιλοσοφία, τὰς σέβαστας νέμεται τὰς ἀρετὰς, τὰς ἀγγειλαῖταις πελεκίας τὰς εἰνταξίας; ταῦτα γάρ οὐκέτι εἰσηγήσασθε βίοι, ταῦτα δὲν οὐκέτι θεωρεῖται νέμεται, ταῦτα ταπεινώσατε πελεκίας, ὃς τὸν τόντον χρημάτων ἀγγέλους εἰδίνεις γίνεσθαι, καὶ ἔρους θεῷ πατὴται τὸν δύναμιν τὰς ἀμετέρας. Chrys. in Job. i. 14.

"Οὐαὶ τῷ τοῦ πατέρος μέρεται, Χριστὸν ίσι. Iust. M. Apol. 1.

Vid. Lud. Viv. in Aug. de Civ. D. x. 4.

Quae disputationes, quae literæ quorumlibet philosophorum, quae leges quorumlibet civitatum duobus preceptis, ex quibus Christus dicit totam legem prophetasque pendere, ullo modo fint comparandæ? Aug. Epist. iii. ad Valaf.

Vid. Chrys. Ἀπο. 19.

<sup>c</sup> Δεκατὸν ιερᾶς τούτη τὸ Χριστιανό, μάλα δὲ τῆς τὸν Χριστὸν γνῶντας καὶ διηγεῖταις, ευφερτόνη καὶ δικαιοσύνη, περιττίς τε βίον δὲ ἀρετῶν ἀδείᾳ, εὐελεήμονας εἰδέχεται δὲ μόνον τὸν τοῦ πάντων θεοῦ δικαιοσύνην. Euseb. Hist. i. 4.

SER.M. the practice of solid piety and virtue by obligations to a tedious observance of many external rites; not spending the vigour of our minds upon superficial formalities, (*or busy scrupulofties*, as Tertullian termeth them<sup>d</sup>.) such as serve only to amuse childish fancies, or to depress flattery spirits. It supposeth us men, men of good understanding and ingenuous disposition, and dealeth with us as such; and much more such it rendereth us, if we comply therewith. The ritual observances it enjoineth are as few in number, in nature simple and easy to perform, so evidently reasonable, very decent, and very useful; apt to instruct us in, able to excite us unto, the practice of most wholesome duties: which consideration sheweth this doctrine to be complete, suitable to the most adult age and best constitution, to the most ripe and improved capacities of man. But farther,

5. Our religion hath also this especial advantage, that it setteth before us a living copy and visible standard of good practice; wherein we have all its precepts compacted as it were into one body, and at once exposed to

*Longum est our view.* Example yieldeth the most compendious instruction, together with the most efficacious incitement to action; but never was there or could be any example in either respect comparable to this; never was any so thoroughly perfect in itself, so purposely designed, so fitly accommodated for imitation, or so forcibly engaging thereto, as this: there is not one flaw, one spot, one false or uneven stroke in all this copy, so that we are secure from doing amiss in transcribing any part thereof; it was intended to conduct us through all the parts of duty,

<sup>d</sup> Negotiose scrupulofties. *Tertull. in Marc.* 2.

Quædam pauca eademque factu facilissima, et intellectu augustinissima, et observatione castissima Dominus, et Apostolica tradidit disciplina, sicuti est baptismi sacramentum, et celebratio corporis et sanguinis Domini. *Aug. de Dœc. Chr.* iii. 9.

Dominus noster Jesus Christus leni jugo nos subdidit, et sarcinæ levi; unde sacramentis numero paucissimis, significatione præstantissimis societatem novi populi colligavit; sicuti est Baptismus Trinitatis nomine consecratus, communicatio corporis et sanguinis ipsius, et siquid aliud in Scripturis canonicas commendatur. *Aug. Ep. 118. ad Januar.*

especially those which are most high and difficult to our SERM.  
fail and decayed nature, general charity, self-denial, XVI.  
humility, and patience : it was admirably squared for the  
imitation of all men, the person in whom it shined being,  
~~as it were,~~ indefinite, and unrestrained to any single condition ; he being in right and power superior to the greatest  
princes, though according to choice and in outward parts  
inferior to the meanest subjects ; having under his com-  
mand the largest wealth, although enjoying none ; being  
able readily to procure to himself what glory and respect  
he pleased, yet pleasing to pass obscure and disregarded ;  
so teaching those of highest rank to be sober and conde-  
scensive, those of lowest degree to be patient and content  
in their respective states ; teaching all men not to rest in,  
nor much to regard, these present things, but singly in all  
their doings above all things to seek God's honour, with  
main resolution and diligence to prosecute his service :  
and as to all degrees, so to all capacities, was his practice  
suited, being neither austere nor remiss, formal nor singu-  
lar, careless nor boisterous ; but in a moderate, even, and  
uniform course so tempered, that persons of all callings  
and all complexions easily might follow him in the prac-  
tice of all true righteousness, in the performance of all  
substantial duties toward God and toward man. It is also  
~~an~~ example attended with the greatest obligations and in-  
ducements to follow it ; the great excellency and high  
dignity of the person, being the most holy, first-born Son  
of God, heir of eternal majesty ; our manifold relations to  
him, being our Lord and Master, our best friend, our most  
gracious Redeemer ; the many inestimable benefits re-  
ceived by us from him, all that redemption from extreme  
misery, and capacity of perfect happiness do import, are  
so many potent arguments engaging us to imitate him.

6. Farther, our religion doth not only thus truly and  
fully acquaint us with our duty ; but, which is another  
peculiar virtue thereof, it buildeth our duty upon most  
solid grounds, prefgetteth it with most valid inducements,  
draweth it from the best principles, and driveth it to the  
best ends : no philosophy can in any measure represent

SER M. virtue so truly estimable and eligible, can assign so evi  
XVI. and cogent reason why we should embrace it and stri  
adhere thereto, can so well discover or describe the ex  
lent fruits that grow upon it, as doth this philosoph  
ours, as the ancient Fathers are wont to call it. O  
philosophies have indeed highly commended virtue,  
vehemently exhorted thereto; but the grounds on w  
they laid its praise are very sandy, the arguments  
which they enforced its practice are very feeble, the p  
ciples from which they deduced it, and the ends w  
they propounded thereto, are very poor and mean, if  
discuss them; at least if they be compared with ours:  
tue, said they, is a thing of itself, upon account of its  
native beauty and worth, abstracting from all reward  
profit springing from it, very admirable and desirable  
is beside a very pleasant and very useful thing, beget  
tranquillity and satisfaction of mind; yielding hea  
safety, reputation, pleasure, quiet, and other manifold c  
veniences of life: but can so magnificent and so maſ  
fabric of commendation stand firm upon such foundati  
as these? are these principles of love and admiration

ly seem reason or wisdom so to do. But the Christian SERM.  
trine, as it compriseth, and in an inferior order urgeth

XVI.

such grounds and arguments, so it doth exhibit others  
more solid and forcible : it commendeth goodness to  
not only as agreeable to man's imperfect and fallible  
m, but as conformable to the perfect goodness of  
, as the dictate of his infallible wisdom, as the resolu-  
of his most holy will ; as enjoined by his unquestion-  
authority, as our indispensable duty, and only way  
appiness: the principles, from which it willeth us to act,  
love, reverence, and gratitude to God, hearty good-  
toward men, and a sober regard to our own true wel-  
; the ends which it prescribeth are God's honour,  
ic edification, and the salvation of our own souls : it  
eth us to good practice, by minding us, that we shall  
eby resemble the Supreme Goodness, shall express our  
itude toward that great Benefactor, unto whom we  
all that we have ; shall discharge our duty, pay due  
our, perform faithful service to our Almighty Lord  
King ; that we shall thereby surely decline the wrath  
displeasure of God, shall surely obtain his favour and  
cy, with all sorts of blessings needful or profitable for  
that we shall not only avoid regrets and terrors of  
cience here, but escape endless miseries and torments ;  
shall not only procure present comfort and peace of  
d, but shall acquire crowns of everlasting glory and  
. These surely are the truest and firmest grounds up-  
which a right estimation of virtue can subsist; these are  
ives incomparably most effectual to the embracing  
eof ; these are the purest fountains whence it can  
ig, the noblest marks whither it can aim ; a virtue so  
nded, so reared, is certainly most sound and genuine,  
t firm and stable, most infinitely beneficial. But far-

It is a peculiar advantage of Christianity, (which no  
er law or doctrine so much as pretendeth to,) that it  
only clearly teacheth us and strongly persuadeth us to  
excellent a way of life, but provideth also sufficient  
p and ability to practise it ; without which (such is the

366 *Of the Excellency of the Christian Religion.*

SER.M. frailty of our nature, as experience proveth, that all instruction, all exhortation, all encouragement, would avail little. Other laws, for want of this, are in effect *ministers of condemnation*, racks of conscience, parents of guilt and of regret; reading hard lessons, but not afflicting to do after them; imposing heavy burdens, but not enabling to bear them: our law is not such; it is not a *dead letter*, but hath a *quickening spirit* accompanying it; it not only soundeth through the ear, but stampeth itself upon the heart of him that sincerely doth embrace it; it always carrieth with it a sure guide to all good, and a safe guard from all evil: if our mind be doubtful or dark, it directeth us to a faithful oracle, where we may receive counsel and information: if our passions are unruly, if our appetites are outrageous, if temptations be violent, and threaten to overbear us, it leadeth us to a full magazine, whence we may furnish ourselves with all manner of arms to withstand and subdue them: if our condition, in respect to all other means, be disconsolate or desperate, it sendeth us to a place, where we shall not fail of refreshment and relief; it offereth, upon our earnest seeking and asking, the wisdom and strength of God himself for our direction, our aid, our support and comfort, in all exigencies. To them, who with due fervency and constancy *ask it*, God hath in the Luke xi. 12. Gospel promised to *grant his holy Spirit*, to guide them in their ways, to admonish them of their duty, to strengthen them in obedience, to guard them from surprises and assaults of temptation, to sustain them, and cheer them in afflictions. This advantage, as it is proper to our religion, so it is exceedingly considerable; for what would the most perfect rule or way signify, without as well a power to observe it, as a light to discern it? and how can man, (so ignorant, so impotent, so inconstant a creature; so easily deluded by false appearances, and transported with disorderly passions; so easily shaken and unsettled by any small assault,) either alone without some guidance perceive, or by himself without some assistance prosecute, what is good for him, especially in cases of intricacy and difficulty? how should he who hath frequent experience of

is own weakness, not be utterly disheartened and cast into despair either of standing fast in a good state, or of recovering himself from a bad one; of rescuing himself from any vicious inclination, or attaining any virtuous habit, if he did not apprehend such a friendly power vigilantly regarding him, ready upon all occasions to succour and bet him? this consideration it is, which only can nourish ur hope, can excite our courage, can quicken and support ur endeavour in religious practice, by assuring us, that there is no duty so hard, which by the grace vouchsafed us we may not achieve; that there is no enemy so mighty, which by the help afforded us we cannot master; > that, although we find ourselves *able to do nothing* of Phil. iv. 13. *ourselves*, yet *we can do all things by Christ that strength-  
neth us.*

8. Another peculiar excellency of our religion is this, that it alone can appease and satisfy a man's conscience, reeding therein a well-grounded hope, and a solid comfort; healing the wounds of bitter remorse and anxious fear, which the sense of guilt doth inflict: *There is no man,* a Chron. vi. 36. *a King Solomon said, and all men know, who finneth not;* Ecclef. viii. *who doth not find himself in thought, word, and deed, fre-* 20. *ently thwarting the dictates of reason, violating the laws of piety and justice, transgressing the bounds of sobriety;* who consequently doth not in his own judgment condemn himself of disorder, and of offence committed against the world's great Lawgiver and Governor, the just Patron of right and goodness; who thence doth not deem himself obnoxious to God's wrath, and is not fearful of deserved punishment from him: which fear must needs be fostered and augmented by considering, that as past facts are irrevocable, so guilt is indelible, and punishment, ex- crit. Ovid. Poena potest demi, culpa perennis. *caught by the voluntary remission of him that is offended,* inevitable; as also that there are no visible means of removing or abating such guilt by any reparation or amends that he can make, who is more apt to accumulate new offences, than able to compensate for what he hath committed: now in such a case, some man indeed may frame wild. 21. *to himself hopes of mercy;* may from the experience of 19.

SERM. God's forbearance to punish, and continuance of his  
 XVI. bounty to sinners, presume that God is placable, and will

not be rigorous in his proceedings with him; may hopefully guess, that in favour God will admit his endeavours at repentance, will accept the compensations he offereth in lieu of his duty, may suffer his guilt to be atoned by the sacrifices he presenteth; yet can no man upon such presumptions ground a full confidence that he shall find mercy; he cannot however be satisfied upon what terms mercy will be granted, in what manner it shall be dispensed, or how far it shall extend; God never having exhibited any express declarations or promises to those purposes; no man therefore can otherwise than suspect himself to be in a bad state, or esteem himself secure from the pursuits of

Gen. iv. 7. justice and wrath; as he knoweth that *sin lieth at the door*, so he cannot know but that vengeance may lie near it; hence common reason, as well as the Jewish law, is a

a Cor. iii. 6. *ministry of death*, and *a killing letter*, carrying nothing in the looks or language thereof, but death and ruin; hence is a man (if at least he be not besotted into a careless stu-

Rom. viii. 15. pidity) shut up in an irksome bondage of spirit, under the grievous tyranny, if not of utter despair, yet of restless suspicion about his condition; which as it quencheth in his mind all steady peace and joy, so it dampeth his courage and alacrity, it enervateth his care and industry to do well, he doubting what success and what acceptance his undertakings may find; it also cooleth in him good affections towards God, whom that he hath offended he knoweth, and questioneth whether he can be able to reconcile.

From this unhappy plight our religion thoroughly doth rescue us, assuring us, that God Almighty is not only reconcileable, but desirous, upon good terms, to become our friend, himself most frankly proposing overtures of grace, and soliciting us to close with them; it upon our compliance tendereth, under God's own hand and seal, a full discharge of all guilts and debts, however contracted; it receiveth a man into perfect favour and friendship, if he doth not himself wilfully reject them, or resolve to continue at distance, in estrangement and enmity toward God. It

proclaimeth, that if we be careful to amend, God will not S E R M.  
be extreme to mark what we do amiss; that iniquity, if we XVI.  
do not incorrigibly affect and cherish it, shall not be our Psal. cxxx.  
min; that although by our infirmity we fall often, yet by <sup>3.</sup> Ezek. xviii.  
our repentance we may rise again, and by our sincerity so.  
shall stand upright; that our endeavours to serve and  
please God (although imperfect and defective, if serious  
and sincere) will be accepted by him: this is the tenor of  
that great covenant between heaven and earth, which the  
Son of God did procure by his intercession, did purchase  
by his merits of wonderful obedience and patience, did  
ratify and seal by his blood; did publish to mankind, did  
confirm by miraculous works, did solemnize by holy insti-  
tutions, doth by the evangelical ministry continually re-  
commend to all men; so that we can nowise doubt of its  
full accomplishment on God's part, if we be not deficient  
on ours: so to our inestimable benefit and unspeakable  
comfort doth our religion ease their conscience, and en-  
courage them in the practice of their duty, who do sin-  
cerely embrace it, and firmly adhere thereto.

9. The last advantage which I shall mention of this <sup>1 Cor. i. 17.</sup>  
doctrine is this; that it propoundeth and asserteth itself in <sup>ii. 2.</sup>  
<sup>Ἄπλετος ἀληθίας</sup>  
a manner very convincing and satisfactory: it propoundeth <sup>μέντης τῆς</sup>  
itself in a style and garb of speech, as accommodate to <sup>ἀληθίας</sup>  
the general capacity of its hearers, so proper to the au- <sup>ἰρην. Eurip.</sup>  
thority which it claimeth, becoming the majesty and sin- <sup>Vid. Orig.</sup>  
cerity of divine truth; it expresseth itself plainly and sim- <sup>in Cels. lib.</sup>  
ply, without any affectation or artifice, without often- <sup>6. Laft. iii.</sup>  
tation of wit or eloquence, such as men study to insinuate <sup>1. Matt. vii.</sup>  
and impress their devices by: it also speaketh with an <sup>29.</sup>  
imperious and awful confidence, such as argueth the  
speaker satisfied both of his own wisdom and authority;  
that he doubteth not of what he saith himself, that he  
knoweth his hearers obliged to believe him; its words

• Οὐ γὰρ πάντες ἡμέραν, οὐδὲ λίγες πόμπαν, οὐδὲ ἐπομέτων καὶ ἐπομέτων κόσμον  
καὶ συνθήκαν ἡγέρειν εἰρητὴν καὶ ἀνίσταντος (πάρην γὰρ ταῦτα τῆς φιλοτερίας ἀ-  
νίσταντος) ἀλλὰ ἵσχεν δημαρχον καὶ διάτα, καὶ δουμέτων ὅφθεν ἀμάχαρον δύταμιν, καὶ  
πολλοὶ χαρογίαν ἀγαθῶν. Chrys. Proem. in Joh.

SERM. are not like the words of a wise man, who is wary and  
 XVI. careful that he slip not into mistake, (interposing therefore

now and then his may-be's and perchances,) nor like the words of a learned scribe, grounded on semblances of reason, and backed with testimonies; nor as the words of a crafty sophister, who by long circuits, subtle fetches, and fly trains of discourse doth inveigle men to his opinion; but like the words of a king, carrying with them

Ecclef. viii. authority and power uncontrollable, commanding forth-  
 4. with attention, assent, and obedience; <sup>f</sup>this you are to be-

lieve, this you are to do, upon pain of our high displea-  
 sure, at your utmost peril be it; your life, your salvation  
 dependeth thereon: such is the style and tenor thereof,  
 plainly such as becometh the sovereign Lord of all to us,  
 when he shall please to proclaim his mind and will unto  
 us. It freeth us from laborious and anxious inquiries,  
 from endless disputes and janglings, from urging ineffectual  
 arguments, and answering cross difficulties, &c. It doth  
 also assert itself and approve its truth to the reason of man  
 the most advantageously that can be; with proofs most  
 suitable to itself, and in themselves most effectual; <sup>g</sup>wav-  
 ing those inferior methods of subtle argumentation and  
 plausible language with which men are wont to con-  
 firm or set off their conceits; which how weak they are,  
 how unfit to maintain truth, their unsuccessfulness doth  
 evince; seeing by those means scarce any man hath been  
 able thoroughly either to settle himself in or to draw  
 others to a full persuasion concerning any important truth,  
 discolored from sense: such methods therefore the Chris-  
 tian doctrine hath waved, (or rather slighted, as beneath  
 itself,) applying arguments to the demonstration of its  
 truth, far more potent, more sublime, and indeed truly

<sup>f</sup> Quæ quidem tradita sunt breviter, ac nude; nec enim decebat aliter, ut  
 cum Deus ad hominem loqueretur, argumentis affereret suas voces, tanquam  
 fides ei non haberetur, sed ut oportuit est locutus, quasi rerum omnium  
 maximus judex, cuius non est argumentari, sed pronunciare verum. *Laz.*  
 iii. 1.

<sup>g</sup> Legant nostra—quam excellenter quam divine, non tanquam ex philo-  
 phorum concertationibus strepere, sed tanquam ex oraculis et Dei nubibus  
 intonare. *Aug. de Civ. Dei*, ii. 19.

divine; beside its intrinsic worth, or the excellency shining in itself, (which speaketh it worthy of God, and goeth more than half way in proving it to proceed from him,) there is no kind of attestation needful or proper, which God hath not afforded thereto; God is in himself invisible and undiscernible to any sense of ours, neither could we endure the lustre and glory of his immediate presence; it must be therefore by effects of his incommunicable power, by works extraordinary and supernatural, (such as no creature can perform or counterfeit,) that he must, if ever, convincingly signify his purpose or pleasure to us; and such innumerable hath God vouchsafed to yield in favour and countenance of our religion; by clearly predicting and presignifying the future revelation of this doctrine by express voices and manifest apparitions from heaven, by suspending and thwarting the course of natural causes in many ways and instances, by miracles of providence no less remarkable than those of nature, by internal attestations to the minds and consciences of men; things too great slightly to be passed over, and the particular mention of which I must therefore now omit; by such wonderful means, I say, hath God taken care to convince us, that our religion came from him, which is a peculiar advantage that it hath, such as no other institution (except that of the Jews, which was a prelude thereto, and whose truth serveth to confirm it) can reasonably pretend unto; and a great perfection it is thereof, since as it is no small content to a traveller, by a direction which he can fully confide in, to know that he is in the right way to his journey's end; so it cannot but prove an exceeding satisfaction and encouragement to us to be assured, by infallible testimony of God himself, that our religion is the true and direct way unto eternal happiness.

These considerations may, I conceive, be sufficient, as to vindicate our religion from all aspersions cast upon it either by inconsiderate and injudicious, or by vain and dissolute persons; so to confirm us all in the esteem, and incite us to the practice thereof; which use of them God in his

SERM. mercy grant, through Jesuſ Christ our Lord; to whom  
XVI. for ever be all praife. *Amen.*

<sup>1</sup>Pet. iv. 10, *Now the God of grace, who hath called us unto his ete-*  
<sup>11.</sup> *nal glory by Christ Jeſus—make you perfect, ſtablifh,*  
*ſtrengthen, ſettle you; to him be glory and dominion for*  
*ever and ever. Amen.*

<sup>2</sup>Theſt. ii. *Now our Lord Jeſus Christ himſelf, and God, even our*  
<sup>16, 17.</sup> *Father, which hath loved us, and hath given us everlasting*  
*conſolation and good hope through grace, comfort your*  
*hearts, and ſtablifh you in every good word and work.*

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And in Jesus Christ, &c.

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## SE R M O N XVII.

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THAT JESUS IS THE TRUE MESSIAS.

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ACTS ix. 22.

— Proving that this is the very Christ.

AS for the name of *Messias*, there is evident reason why it should not be openly expressed in the ancient predictions; it being an easy thing for any persons, out of imposture or wantonness, to have assumed that name; and consequently it would not have suited so well the true person. It was therefore more expedient, that his name should rather only be covertly signified or intimated; it was sufficient that a name should be imposed on him well agreeing to his office and chief performances. There be indeed several names attributed to the Messias; *They shall call his name Emanuel*, said Isaiah; *This is his name, whereby he shall be called, The Lord our Righteousness*, (*Yeshua hoshua*); and, *His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*, said Isaiah again; but it is apparent, that these were not intended to be so much his proper names, as attributes or epithets congruous unto him in regard to the eminency of his person and performances.

The Prophet Zechariah seemeth also (insisting in the footsteps of Isaiah and Jeremiah) to assign him the name *Netser*, (or the Branch;) *Behold the man whose name is The*

SERM. *Branch*: but this only denoted an appellation suiting him,  
 XVII. as derived from the stock of David, and might beside mystically allude to some circumstance concerning him. It doth not therefore appear, that the one proper name, by which the Messias, as the Son of man, should be known and called, is directly forementioned; yet it is reasonable to suppose, that God would have an especial care, that he should have one befitting him. It was one of the seven things which the Talmudists say were constituted before the world: the *law, repentance, paradise, hell, the throne of glory, the sanctuary, the name of the Messias*; according to that in the seventy-second Psalm, ver. 17. *Ante solem primum nomen ejus*; so it seems they read it: the LXX. have it, *πρὸ τῷ ἡλίῳ διαμενᾶ τὸ ὄνομα αὐτοῦ*.

It was anciently a method of Divine Providence to impose upon persons (destinated by God to be especial subjects of his favour and eminent ministers of his glory) names answerable to the nature of their employment, or to the design which was by their means and ministry to be accomplished. Whereby as God's care and providence over human affairs was declared, so men upon the mention of such names were admonished to consider the divine benefits, and the duties correspondent to them. The particular reason of imposing such names is sometime expressly

Gen. iv. 25. set down; as in the cases of Seth, Abraham, Israel, Solomon; sometime it seems tacitly implied, the actions of 1 Chr. xxii. the persons interpreting the reason of their names, as in Gen. xiii. Melchizedek, Joshua, Malachi, and perhaps in many others.

Heb. vii. 1. This method with great reason we may suppose that the same divine wisdom would use in assigning a name to John x. 36. that Person, whom from the beginning of things he had promised, and before the foundation of the world had designed to sanctify and send into the world, for achieving the most high and excellent design that ever, for the glory of God and the good of his creation, was to be undertaken in this world. Most fit it would be, that God himself should be his god-father; that he should have no ordinary, no casual, no insignificant name; but such an one,

which being heard might instruct and admonish us, might SERM.  
aife in us a sense of God's infinite mercy and bounty to- XVII.  
ward us ; might breed love in our hearts, and impress ve-  
ration on our minds toward him, who should bear that  
uspicious and comfortable name ; that name, which as  
he spouse of the mystical Solomon in her mystical song,  
lid sing, is *as an ointment poured forth*, full of most Cant. i. 3.  
wholesome and most pleasant fragrancy.

Now fince of all the Meffias's performances none was If. xxv. 9.  
to be more signal, than that of saving ; to publish, to pur- xxxv. 4.  
chase, to effect salvation, were to be (according to what xl ix. 8, 26.  
the Prophets expressly and frequently say) his peculiar lxiii. 1. lv.  
works ; to be the Saviour of the world was (as we before 5. iii. 7, 10.  
touched, according to the common opinion of the Jews) a xxi. 10. lix.  
proper attribute of his. 16. Hof. i. 7.  
Zech. ix. 9. John iv. 42.

Wherefore the name Jesus (which we are told in the  
Gospel was by direction from God imparted by particular  
revelation, brought by an archangel from heaven, imposed  
on our Lord) did very well suit the Meffias. No other Matt. i. 21.  
name could be more sweet or acceptable ; no other name Luke i. 22.  
could better become him, who was to redeem men from  
all their enemies, their slaveries, their errors, their sins,  
their miseries.

It was indeed a name not in its immedieate application  
together new, for many others had borne it : Jesus, the Col. iv. 11.  
son of Justus, we have mentioned in St. Paul; Jesus the  
son of Sirach, that excellent writer, we know ; and divers  
others so named occur in Josephus : yet was it questionless  
by God's providence, or by Moses, by divine instinct, first Basil. Iren.  
reduced with relation to the Meffias ; *Moses called O'shea* &c.  
*son of Nun Jehoshua*, saith the text : being in a myste- Num. xiii.  
ious exchange from a former name assigned to the famous  
esus (as not only Benfirach, but the Apostle to the He- Eccl. xlvi.  
ews write him) the son of Nun, who of all the ancient 1.  
names did most exactly (in office and performance) Heb. iv. 8.  
represent and presignify the Meffias ; being, as Benfirach  
teaks, great for the saving of God's elect ; whose actions  
are wonderfully congruous to those which we attribute  
our Jesus. For, by the way, to shew the resemblance,

SERM. (omitting less, and more nice congruities,) as Joshua did  
XVII. bring the good report, and evangelized concerning the  
Num. xiv. promised land, (when other false or faint inquirers defamed  
7. it, and discouraged the people from entering;) as he was  
educated under Moses, and served him faithfully; as he  
succeeded in the administration and government of God's  
people, perfecting what Moses had begun of deliverance  
and settlement to them; as he brought the Israelites (not  
that old disbelieving, mutinous, and repining generation,  
but a new progeny of better disposed people) finally out  
of the wilderness into Canaan, by God's miraculous assist-  
ance, subduing their enemies, and establishing them in  
Josh. v. 2. a quiet possession of the promised land, allotting unto each  
tribe its inheritance; and as he did re-circumcise the  
children of Israel: so did our heavenly Jesus first make  
Heb. xi. a true and faithful discovery concerning the mystical land  
of promise (that better country) flowing with spiritual  
milk and honey, (abundant with all spiritual comforts and  
pleasures, for the food, sustenance, and refreshment of our  
fouls.) He was born under the Law, and submitted to its  
Gal. iv. 4. Matt. iii.  
15. v. 17. <sup>Ἄρχεται</sup>  
<sup>γένεται</sup> injunctions, fulfilling all righteousness. He survived it,  
(the part of it which was purely Mosaical and arbitrary)

al histories) is *the Christ*, is the principal article of pure SERM.  
truth; the most peculiar doctrine of our religion as such, XVII.  
and as distinct from all other religions: it indeed virtually  
comprehends all other doctrines of moment therein, re-  
garding either faith or practice. For that our being per-  
suaded that *Jesus is the Christ*, implies, that we apprehend  
ourselves obliged to embrace for truth whatever was  
taught by him and his Apostles, to obey all his laws, to  
rely upon him for attainment of all the mercies, and bleff-  
ings, and rewards, which he promised to dispense, in that  
order and upon those terms, which the Gospel declareth.  
Whence to the hearty belief of this point such great  
commendations<sup>are</sup> given, so high rewards are offered, so  
excellent privileges are annexed in the Scriptures. Whence  
also the declaring, proving, and persuading this doctrine  
was the chief matter of the Apostles' preaching, as both  
their profession and practice do shew. *The Jews, saith*  
*St. Paul to the Corinthians, require a sign, and the Greeks*  
*seek after wisdom; but we preach Christ, that was crucified.*  
And, I determined, saith he again of himself, *not to know* <sup>1 Cor. i. 20.</sup>  
*any thing among you,* (that is, not to discover any other  
knowledge, not to insist on any other subject,) *save Jesus*  
*Christ, even him that was crucified.* This, St. John tells us, <sup>καὶ τὸν</sup>  
<sup>τραυματίσαντα</sup>  
was the drift of his writing the Gospel, (which is a more  
extensive and durable way of preaching.) *These things,* <sup>John xx.</sup>  
<sup>31.</sup>  
saith he, *were written, that ye may believe that Jesus is the*  
*Christ.* And their practice, suitable to such professions, is  
apparent in divers passages of this Book, wherein their  
acts and their discourses are reported. This text particu-  
larly represents the scope to which St. Paul mainly di-  
rected his preaching, which was the maintenance and  
persuasion of this point, that *Jesus is the Christ.*

It is therefore very requisite, that we should well under-  
stand the meaning thereof, and that we should firmly be  
persuaded of its truth. To which purpose I shall endea-  
vour, by God's assistance, to imitate St. Paul's practice  
here, who did συμβάλλειν, (that is the Greek word here,  
signifying primarily to put or bring things together, and  
thence in a way of collection or argumentation to teach,)

SERM. who, I say, did instruct his auditors, collecting it from  
 XVII. testimonies of ancient Scripture, and confirming it by arguments grounded thereon. In performing which I shall observe this method:

1. I shall explain the notion and reason of this name or title, *Christ*.
2. I shall shew (that which is here tacitly supposed) that there was by God's appointment to be, or to come into the world from God, one Person, signally that, which this name or title imports, ὁ Χριστός, *the very Christ*.
3. I shall argue that *Jesus* was that Person.
4. I shall explain in what manner, in what respects, to what purposes, *Jesus*, in the New Testament, is represented as *Christ*.
5. I shall make some practical application of the point.

*John i. 21.  
iv. 25.*

I. For the first particular. *Christ* is a name, or title, importing office and dignity; being the same with *Messias*, that in Greek, this in Hebrew, signifying, the Anointed; the which appellation we find attributed to several persons upon the following ground: Of ancient times, in the eastern countries, (abounding as with good oil, so with many delicate odoriferous spices,) it seems generally

*1 Kings xix. 15.* to have been the manner, (as from Hazael the Syrian his being anointed may probably be collected,) it was however such among the Jews, to separate or consecrate persons, and things also I might add, designed to any great or extraordinary employment, by anointing them with ointments composed of those ingredients; they symbolizing, or denoting thereby, as it seems, both a plentiful effusion upon them of gifts and faculties qualifying them for such services; and also a comfortable and pleasant diffusion of good and grateful effects expected from them; (from the use of things, the performances of persons thus

*Cant. i. 2.* sanctified.) *Thy name*, saith the spouse in the Canticles, *is as an ointment poured forth*; that is, thy name is very delightful, very acceptable. And, *Behold*, saith David, *Ps. cxxxiii. 1, 2.* commanding brotherly love and concord, *how good and pleasant a thing it is for brethren to dwell together in unity*; *it is like the precious ointment upon the head, that ran*

*upon the beard, even Aaron's beard:* so good and **SERM.**  
*pleasant were those employments hoped to be, to which* **XVII.**  
*were by such unction inaugurated.* We find espe-  
*cially three sorts of persons, to whom this consecration*  
*did, by divine appointment, belong; Kings, Priests, and*  
*Prophets; persons by whose ministry God of old did*  
*manage his intercourse with men, in governing them and*  
*communicating his blessings to them, both in an ordinary*  
*way (so he used kings and priests) and in an extraordinary*  
*manner, therein he employed prophets; which sorts of*  
*persons are therefore styled God's anointed; kings and*  
*priests more frequently, but sometimes also prophets; as*  
*in that of the Psalm; *Touch not mine anointed, and do my** **Pf. cv. 15.**  
**prophets no harm;** where prophets and the anointed of **1 Chron.**  
*God do seem to denote the same thing, and one to ex-* **xvi. 22.**  
*pound the other: however they belong to the same per-*  
*sons; for Abraham, whom together with the other patri-*  
*archs those words concern, is expressly called a prophet.*  
*(Now therefore, saith the text, *restore the man his wife; for Gen. xx. 7.**  
**he is a prophet, and he shall pray for thee, and thou shalt**  
**live.*) And that Isaac was a prophet, the Apostle to the*  
*Hebrews intimates, saying; *By faith Isaac blessed Jacob** **Heb. xi. 20.**  
**and Esau concerning things to come.* The same is plain of*  
*Jacob, who before his death uttered many great and re-*  
*markable predictions. The patriarchs therefore probably as*  
*prophets were styled God's anointed. But to remark some-*  
*what of these great offices, and their anointing singly:*

For priests, although at first all the sons of Aaron were thus consecrated, according to that law in Exodus, *Thou* **Exod. xxx.**  
*shalt anoint Aaron, and his sons, that they may minister* **30. xl. 15.**  
*unto me in the priest's office;* yet the Jewish masters tell **Xp̄p̄s̄ īq̄s̄.**  
*us, that afterward in all the course of times only the high-* **Mac. ii. 1.**  
*priest was so consecrated. Whence by the anointed, or* **10. Selden.**  
*the priest that is anointed, is, say they, meant the high-* **de Succ. ii.**  
*priest, in distinction from other inferior priests.* **9.**   
**Levit. iv. 3,**  
**5, 16. vi.**   
**22.**

For kings, the Jewish doctors also (as Master Selden  
*reports) do tell us, that such of them, who in a legal,* **as ḡ āv̄t̄s̄**  
*orderly, and unquestioned course of right did succeed into* **νέματος θείη**  
*the kingdom, were not themselves in person anointed,* **Πρεσβύτερος**  
*κονκάς τινας Χριστός ἀπογείρεσθε.* **Euseb. Hifl. i. 3.**

SERM. (they being conceived to derive a sufficient consecration from their ancestors;) but all those, who in an extraordinary way by special designation, (as Saul, David, Hazael,) or upon a doubtful and controverted, or open title, (as Solomon and Joas,) did assume the royal character were thus initiated: (how ancient also the custom of anointing princes was, may be seen from that express Judgesix.8. Jotham's parable; *The trees went forth to anoint over them, and they said to the olive tree, Reign thou over us.*)

<sup>1 Kings  
xix. 16.</sup>

As for prophets, we do not find that they were monly, or according to ordinary rule, anointed; but plain instance we have of Elisha, substituted to Elijah chief of prophets in his time,) in this manner: *E*t it is said by God, *the son of Shaphat, shalt thou be prophet in thy room;* who was thus consecrated probably, because he was to be a prophet more than ordinarily endued with higher gifts, and designed to greater acts than common prophets were then; or perhaps because he was to be the archprophet, or head of the prophets at that time.

We may also farther observe, that some persons

All of these charges and functions ; an extraordinary king, SERM. XVII.  
a great priest, or an eminent prophet ; or one, in whom  
either more or all of these did concur. So much may suffice for the notion and reason of this title, *Christ*.

II. Now that there was a Person supereminently endowed with all these characters, (a *Christ* in all these respects,) decreed by God in due time to come into the world for accomplishment of the greatest purposes answerable to that title, (for the instruction and reformation of the world, for the erecting and managing an universal and perpetual kingdom, for the reconciliation and benediction of mankind, for the reduction of all nations to the acknowledgment of God, and obedience to his will, and hope in his mercy,) many express passages in the ancient Scripture declare.

That such a prophet should be sent, Moses in express terms foretold : *The Lord thy God, saith he, shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him shall ye hearken : and, I will, saith God himself, raise them up a prophet from among their brethren, like unto thee ; and I will put my words into his mouth, and he shall speak unto them all that I shall command him, &c.* which words plainly describe a very extraordinary prophet some time to come, who was (signally and especially, beyond all other prophets) to resemble Moses ; who consequently was to accomplish high designs, and to achieve wonderful acts ; to conduct and deliver God's people, to reveal God's mind and will, to promulge a new law, and establish a new covenant ; so his resembling Moses doth imply, so his mission doth signify ; (for why, if he were not intended for the performance of somewhat great and new, even beyond what Moses did, should he be designed so formally ; what need or reason had there been of his mission, after Moses ?) and so the later prophets do interpret the great Lawgiver's words : who largely predict concerning one, ordained by God to come, who should eminently discharge all parts of the prophetic function ; who should disclose new truths to men, should proclaim a new law to the world, should

Deut. xviii. 15, 18.  
John i. 46.  
Act. iii. 22.  
vii. 37.  
Jer. xxxi. 33.

SERM. establish a new covenant with the house of Israel, an  
XVII. all people; who should propagate the knowled-

Isa. xl ix. 8. worship of God, enlightening the Gentiles, and c  
ing them unto God; who should instruct the ig  
strength the faint, comfort the afflicted; accor  
divers passages concerning him; as, for instance,  
Isa. lxi. i. Isaiah, cited by St. Luke: *The Spirit of the Lord  
Luke iv. 18.* me; because the Lord hath anointed me to preac  
tidings unto the meek; he hath sent me to bind  
brokenhearted—and that in the same Prophet alle

Isa. xliii. 1. St. Matthew; *Behold my servant, whom I uphol  
Matt. xiii.  
18.* elect, in whom my soul delighteth; I have put m  
upon him; he shall bring forth judgment unto the C  
he shall not cry, &c. which being anointed to  
tidings and to bring forth judgment from God  
elected and inspired by God in order to such perfor  
are peculiar marks of a prophet; such promulg  
God's will, such ministration of direction and  
from God, are the proper employment of a proph  
is, of an especial agent sent and qualified by God t  
act spiritual affairs with men, and to declare or do  
his pleasure to them.

The ancient Scriptures do also plainly signify c  
Acts ii. 36. ing the same person, that he should be a great Prin  
stituted by God to govern his people for ever in rig  
Luke i. 71, ness, peace, and prosperity; endued with power  
74. for delivering them from oppression and slavery; f  
duing their enemies, for reducing the nations un  
jection unto God. So Isaiah: *For unto us a child*

Isa. ix. 6. *unto us a son is given; and the government shall be  
xi. 1, 10.  
xvi. 5.* *shoulders—Of the increase of his government an  
there shall be no end, upon the throne of David, a  
his kingdom, to order it, and to establish it with ju*

Jer. xxiii. 5. *and with justice for ever.* Jeremiah: *Behold, th  
xxxiii. 15.  
xxx. 8.* *come, faith the Lord, that I will raise unto David a  
eous Branch, and a King shall reign and prosper, an  
execute judgment and justice in the earth: in h*

Ezek. *Judah shall be saved, and Israel shall dwell safe  
xxxiv. 22,  
&c.* *kiel: I will save my flock, they shall be no more a*

*and I will set up one shepherd over them, and he shall feed SERM. them—they shall also walk in my statutes, and observe my XVII. statutes, and do them.* Daniel: *I saw in the night visions, Ezek. xxxvi. 21, &c. xxxvii. 21, &c. and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days—And there was given him dominion, and glory, and a kingdom, that all Dan. vii. 13, 14. ii. 44, people, and nations, and languages shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Hosea: *The children of Israel shall return, and seek the Hos. iii. 5. Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.* The Psalmist: *I have set my King upon my holy hill of Sion; qk of me, Psal. ii. 6, 8. and I will give thee the uttermost parts of the earth for thy lxxiii. 11, possession.* In these and in many other places do the Prophets speak (very perspicuously and magnificently) concerning the kingdom, royal state, and princely achievements of this great personage who should come.

That he also should assume and execute the priestly function may also be learned from prophetical instruction. For of him Zechariah thus spake: *Behold the man whose name Zech. vi. 12. is The Branch; (a name, which so often (in sense) is attributed to this Person, as sprouting from the stock of David;) he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit, and rule upon his throne; and he shall be a priest upon his throne; and the counsel of the Lord shall be between them both.* Of him also David spake: *The Lord hath Ps. cx. 4. sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* To make reconciliation for ini- Dan. ix. 24. quity, (which Daniel ascribes to him;) to bear the sins of the people, and to make intercession for the transgressors, (which are assigned to him by Isaiah;) are also performances, from Isa. liii. 12. which his sacerdotal office may be collected.

These things being considered, it is no wonder that the ancient Jews (although the text of Scripture doth seldom, Ps. xlvi. 7. perhaps not oftener than once, (in the ninth of Daniel,) explicitly and directly apply this name of Christ, or Messias, to this illustrious Person, so prophesied of and pro-

SERM. mised to come) did especially assign this title unto him;

XVII. it seeming of any most congruous and most comprehensive of what appertained to him; most apt to denote all the prerogatives, the endowments, the achievements, the effects, which should belong to him, or proceed from him. Whence it is observed by the learned, that the Chaldean paraphrase (composed, as they say, before Jesus our Lord's time, by the priests, as an interpretation of the not so exactly understood Hebrew Scripture, for edification and instruction of the people) doth very often apply unto him this name of the Messias: according to whose exposition and style, together with tradition continually deduced down from the Prophets themselves, (as is probable,) we see plainly from the New Testament, and from other history conspiring therewith, that God's people unanimously did expect a person under this name and notion, who should be endued with qualities and should perform actions conformable to the characters mentioned, to come in determinate time into the world. Of Anna the prophetess Luke ii. 38. it is said, that *she gave thanks likewise to the Lord, and spake of him πάσι τοῖς προσδεχομένοις λύτρωσιν, to all that expected redemption in Jerusalem.* Hence when St. John the Baptist did live, and teach in a manner extraordinary, Luke iii. 15. *the people did expect, and all men mused in their hearts concerning him, whether he were the Christ.* Yea John i. 19. *the Jews (that is, their Senate, or great Sanhedrim) sent Priests and Levites to inquire of him, whether he were the Christ or no:* and when Jesus's admirable discourses and John vii. 31. works had convinced divers persons, they said, *When Christ comes, shall he do greater miracles than this man hath done?* and the report which Philip made to Na- John i. 45. *thanael concerning Jesus was this; We have found him, of whom Moses in the Law, and the Prophets, did write:* so at John iv. 49. *large they did presume concerning a Christ to come.* That they particularly did conceive he should be a great prophet, who should abundantly declare God's truth and will, may be gathered from divers passages; as from that in John vi. 14. St. John: *Men therefore seeing the miracle that Jesus had done, said, That this is in truth the prophet, who was to*

~~Come into the world.~~ Thus may that in St. Luke be taken; SERM. ~~And there came a fear upon all; and they glorified God,~~ XVII. ~~Saying, That the great prophet is risen up among us; and,~~ Luke vii. 16. ~~That God hath visited his people: and this the Samaritan woman implied, when she said, I know that the Meffias~~ John iv. 25. ~~comes; and when he shall come, he will tell us all things.~~ That they supposed he should be a king, who should be furnished with mighty power, and should perform wonderful acts; who should assume the government of God's people with royal majesty, and execute it with glorious success, is most clear. It was no wonder to King Herod to hear the wise men's inquiry, *Where is he that is born King of the Jews?* Upon it he immediately demands of the Scribes <sup>4.</sup> *where Christ is to be born.* Hence no sooner did Nathanael believe in Christ, but he cries out, *Master, thou art the Son of God, thou art the King of Israel.* It was upon this supposition that the priests grounded their calumny; *We have found this man perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, the King;* as also hence (upon information and by instinct from them) Pilate asked him that question, *Art thou the King of the Jews?* hence likewise proceeded that acclamation; Εὐλογημένος ὁ ἀρχόμενος βασιλεὺς, *Blessed is the King, that is to come in the name of the Lord.* And it was from this ancient popular prejudice, that the Apostles asked Jesus after his resurrection, *Lord, wilt thou at this time restore the kingdom to Israel?* It is indeed the ordinary title, which the Talmudists and ancient Rabbins give the Meffias, *Hammelech Meffiah, Messias the King.*

That the Meffias in their opinion was also to be a priest, is not so clearly apparent; yet it may probably be inferred: that they understood the 110th Psalm to respect the Meffias is very likely, or rather certain, from that passage in the Gospel, in which Jesus asked the Pharisees, *What think ye of Christ? whose son is he?* and they answering, <sup>5.</sup> *The Son of David,* he returned upon them this puzzling question; *How then doth David in the spirit (that is, prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand?* which question con-

SERM. founded them, they not daring to deny that Psalm XVII. respect the Messias, (it being the received opinion among the Doctors,) nor yet seeing how the relations of Son and Lord were reconcileable: and admitting that Psalm was to be referred unto the Messias, they must consequently acknowledge him to be a priest; for it is there said, *To the Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* It was also an opinion passing among them, that the Messias should be the Saviour of the world, as may be collected from that saying of the Samaritans; *We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world:* which being their opinion, and toward the salvation of men it being needful that a reconciliation of them unto God, and an expiation of their sins, (which are scandalous acts) should be procured by him, it seems to follow that they had some notion of his priesthood. Indeed the persuasion concerning a Messias to come, about the time when our Lord appeared, became diffused over the whole eastern parts; as even Pagan historians (Tacitus and Suetonius) do report<sup>h</sup>. And the conceit thereof was so vigorous in the Jews, that it excited them to rebellion, and encouraged them with great obstinacy to persist therein; not only those historians, but Josephus himself telleth us he also together with them (which is somewhat strange referring the intent of those prophecies, and the verifying of that opinion, to the person of the emperor Vespasian). The same conceit did then likewise occasion many pretenders and impostors (such as Theudas, and Judas the Galilean) to arise, disposing also the people so easily to be deluded.

<sup>h</sup> Percrebuerat oriente toto vetus et constans opinio esse in fatis, ut tempore Iudea profecti rerum potirentur. *Suet. in Vesp.*

Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectaque Iudea rerum potirentur. *Tacit. Hist. v.*

<sup>i</sup> Τὸ δὲ ἵσταται αὐτοῖς μάλιστα πρὸς τὸν σόλιμον ἡ χειρομήδης ἀμφίσβολος ἥρωις τοῖς ιεροῖς εὐεργέτεος γράμμασιν, ὡς πατὴ τὸν παιγὸν ἱερῶν ἀπὸ τῆς χώρας τοῦ αὐτοῦ τῆς οἰκουμένης.—Ιδότι δὲ ἄμα τὴν τοῦ Οὐρανού πατεῖ τὸ λόγιον ἡγεμονίας, ἀπεχθίνετο; Ιεροὶ Ιεραῖς αὐτοκράτορος. *Jos. ἀλάσ. vi. 31.*

by them, and so readily to run after them, as they did to SERM.  
their own harm. XVII.

Thus according to the ancient Scriptures, interpreted and backed by the current tradition and general consent of God's people, it is sufficiently apparent, that a Messias (according to the notion premised) was to come into the world.

III. Now farther, that Jesus, whom we acknowledge, was indeed that Messias, may appear plainly from the perfect correspondency of all circumstances belonging to the Messias's appearance, and of all characters suiting his person, and of all things to be performed by him; together with whatever was to be consequent upon his presence and performances; according to ancient presignifications and predictions, and according to the passable opinions of God's people concerning him; the which, as they cannot possibly suit with any other person that hath yet appeared, or may reasonably be expected to come hereafter, so they exactly agree to the coming, and person, and practice, and success of Jesus.

Among circumstances the most considerable is the time; the which (both when it was said that he should come, and when it was fit that he should come) did very well agree to Jesus. But when the fulness of time was come, Gal. iv. 4. God sent forth his Son, &c. Fulness in regard to ancient Eph. i. 10. prediction, in regard to fitness of season. For as the Acts xiv. 16. xvii. 30. Messias was to be the desire of all nations, so Jesus did come then, when by special instinct a general expectation and desire of his coming was raised in the world; at the time, when the Patriarch Jacob foretold that Shiloh would Gen. xlix. come, viz. when the sceptre was just departed from Judah, and a Lawgiver from his feet; Judea being brought under the dominion of strangers; (such were the Romans, such was King Herod.) About the expiration of Daniel's weeks, (however commenced or computed,) the time de- Dan. ix. 24. termined to finish transgression, and to make an end of sins, to make reconciliation for iniquity, and to introduce everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy, (as the Prophet speaks.)

SER M. Shortly before the destruction of Jerusalem, according to XVII. that of Daniel; *And after sixty and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary.*  
Dan. ix. 26.  
Isa. ii. 3. When that Zion, out of which, as Isaiah tells us, *the law was to go forth; and out of which the Redeemer should come, and turn ungodliness from Jacob*, did stand and flourish. When the temple did stand, which the prophets Malachi and Haggai did predict should be illustrated by  
Mal. iii. 1. the presence of the Messiah: *The Lord, whom ye seek, faith Malachi, shall suddenly come to his temple; even the messenger of the covenant, in whom ye delight: and, I will, 9. faith Haggai, shake all nations, and the desire of all nations shall come; and I will fill this house with glory, faith the Lord: the glory of this latter house shall be greater than the glory of the former, faith the Lord of hosts.* Before Jewry was desolated, Jerusalem destroyed, the tribes and families of Israel confounded, all that people wofully dispersed, and in a palpable manner deserted by God.  
Isa. ii. 4. When the Jewish religion (which the Messiah was to  
xi. 6. lxv. complete) was by a numerous accession of proselytes dis-  
25. lxvi. 12. pers. lxxii. 7. seminated and diffused through many provinces of that

**blessed.** It was Porphyry's objection against Christianity, and S E R M. an obvious one, why Christ did not come before, but in XVII. the latter days; to which the particular fitness of this time is an answer.

The other circumstances; the family out of which, the place where, the manner in which, Jesus was born, did also punctually correspond. He was to be an Israelite, according to the promise made of old to Abraham, that *in his seed all the nations of the earth should be blessed*; Gen. xxii. and according to Moses's prophecy; *The Lord thy God*<sup>18.</sup> Deut. xviii. shall raise up unto thee a prophet from the midst of thee<sup>5.</sup> of thy brethren. He was to come out of the tribe of Gen. xlix. Judah; as the Patriarch Jacob in his last prophetical rap-<sup>7, &c.</sup> Rev. v. 5. ture did by various expressions intimate and signify. Par- xxii. 16. ticularly he was to rise out of the family of David, as the prophets frequently and clearly did avouch; for he was, as Isaiah said, *to be a rod out of the stem of Jesse, and a Branch going out of his roots; a righteous Branch*, accord-<sup>10.</sup> Jer. xxiii. 5. ing to Jeremiah, *whom God would raise to David.* He xxxiii. 15. whom Solomon (that most wise, peaceable, and prosperous prince, who raised that glorious temple, the emblem of God's Church) did presignify; and in whom the promises made to David concerning the perpetuity of his throne should be made good; *There shall not fail thee a man, &c.* — *Thine house and thy kingdom shall be estab-*<sup>25.</sup> 2 Sam. vii. blished for ever before thee; thy throne shall be established<sup>16.</sup> 2 Chron. for ever; especially that absolute and irrevocable promise<sup>10.</sup> vi. 16. ratified by God's oath; *I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will establish for ever, and build up thy throne unto all genera-*<sup>30.</sup> Luke i. 32, tions: who consequently by reason of conjunction in Acts ii. 30. blood, and mutual representation, David prefiguring him,<sup>17, 21, 22,</sup> Jer. xxxiii. and he by succession into the imperial right expressing<sup>26. xxx. 9.</sup> Hos. iii. 5. David, is by several of the prophets (by Jeremiah, by Ezekiel, by Hosea) called David: whence the learned<sup>xxxiv. 23,</sup> Luke i. 32, among the Jews did consent, that the Messias was to be<sup>24. xxxvii.</sup> 24, 25. the Son of David; *How say the Scribes, that Christ is the Son of David?* and, *What think ye of Christ? whose son is he?* (it is our Lord's question to the Pharisees;) *They say*<sup>35.</sup> Matt. xxii. 42. (xxi. 9. Matt. xii. 23.)

SERM. *unto him, The Son of David.* Yea the people were generally informed herein, and possessed with this sentiment;

*Hath not the Scripture said, that Christ cometh of the seed of David?* was a popular speech in St. John. And all the people were amazed, and said, *Is not this the Son of David?*

*Now accordingly that Jesus came out of this country, tribe, and family, (that he was, as St. Luke speaketh, of the house and lineage of David, both according to natural and legal succession,) the express affirmation of angels, the positive attestation of his parents*

*and kindred, (who best knew,) the genealogies (according to the manner of those times and that nation) carefully preserved, and produced by the Evangelists, do assure us; neither doth it appear that Jesus's adversaries did ever contest this point, but seem by their silence to have granted it, as easily and evidently proveable by authentic records and testimonies.*

More precisely yet for the *place* of the Messiah's birth, it was to be the town of Bethlehem; so the Prophet Micah foretold; thus cited by St. Matthew: *Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.* So from thence did the learned judge; for being consulted by King Herod when Christ was to be born, they answered, *that in Bethlehem:* and so also did the people commonly believe, as appears

stullian, and St. Chrysostom refer those, who would be SERM.  
tified in that particular k.

XVII.

*That place also of his parents' abode in Nazareth of Ga-*  
*e, upon which was consequent his first appearance in*  
*y of action, was so ordered, as to answer ancient pre-*  
*titions; according to which it was said, that in the land Isa. i. 2.*  
*Zabulon and Nephthali, by the way of the sea, beyond*  
*Matt. iv. 15.*  
*dan in Galilee of the nations, the people that walked in*  
*kness did see a great light, and they that dwelt in the*  
*id of the shadow of death, upon them the light shined.*

The manner also of the Messias's birth, was, as became  
in a Person, to be very extraordinary, and different  
in the common generation of men: for he was not  
ly to be *one like the Son of man*, as the Prophet Daniel Dan. vii. 13.  
ns him, and indeed *the Son of David*, as all the pro-  
ecies declare of him, bat the *Son of God* also; for,  
*ou art my son, this day have I begotten thee*, saith God Ps. ii. 7, 12.  
him in the second Psalm. And that which in the first  
is perfect sense was said of Solomon, (who prefigured  
n,) was, according to a more sublime meaning, and  
re exactly to agree unto him: *He shall be my son, and* <sup>1 Chron.</sup>  
*vill be his father; and I will establish the throne of his* <sup>xvii. 10.</sup>  
*igdom over Israel for ever: Also I will make him my* <sup>18.</sup>  
*fl-born, higher than the kings of the earth:* and accord- <sup>Pf. lxxxix.</sup>  
gely we see, that the Jews (both the wiser and the vul-  
r fort) did suppose that he should be *the Son of God*;  
St. John the Baptist, so Nathanael, so Martha, so St. John i. 44.  
ter, and the other Apostles, when they became per- <sup>49. xi. 27.</sup>  
aded that Jesus was the Christ, did presently, according <sup>vi. 69.</sup>  
Matt. xvi. <sup>16.</sup>  
anticipation of judgment common to them with the  
ople, confess him to be *the Son of God*; the high-priest  
mself intimated the same, when he asked Jesus, *Art* <sup>Mark xiv.</sup>  
*ou the Christ, the Son of the Blessed?* Yea, the devils <sup>61.</sup>  
emselves were learned and orthodox in this point; who <sup>Matt. xxvi.</sup>  
ed out, *Thou art the Christ, the Son of God.* Now that, <sup>63.</sup>  
cording to those prophecies and those traditions, the <sup>Matt. viii.</sup>  
<sup>29.</sup> <sup>Mark i. 24.</sup>  
<sup>Luke iv. 34.</sup>

: Κάρη δὲ τοις λεπτοῖς ἐν τῷ χώρᾳ Ἰουδαίων σταδίους λει 'Ιερουσαλήματος, οὐ δὲ Ιερουσαλήμ  
τῶν Χριστιανῶν, οἷς καὶ μακρύτεροι εἰναι τοις ἀπαγγελοῦσι. *Jus. Martyr. Apol.*  
*Tertull. in Marc. iv. 19.*

SERM. Messias should be in a more than ordinary way, and (for  
XVII. the justifying of God's truth together with the satisfying  
men) should evidently appear to be the Son of God, it  
was requisite (at least convenient) that his birth should be  
procured by divine operation, without concurrence of a  
human father; (how otherwise, at least how better, could it  
be apparent that he was both the *Son of God* and *of  
man?*)<sup>1</sup> It was consequently either necessary or fit that he  
should be born of a virgin: and that he should indeed be  
Isa. vii. 14. so born, the Prophet Isaiah did signify, when he said, *The  
Lord himself shall give you a sign, (that is, shall perform  
somewhat very remarkable and strange: what was that?)*  
Matt. i. 12. *Behold, a virgin shall conceive, and bear a son, and shall  
call his name Emmanuel;* which prophecy that it belonged  
to the Messias appears from the report and description  
which follows in the continuation of this particular pro-  
phesy concerning this child: *For unto us a child is born,  
unto us a son is given, and the government shall be upon  
his shoulders, and his name shall be called Wonderful, &c.*  
which description questionless appertaineth to the Messias.  
The same Prophet signifies the same concerning him,  
Isa. xlix. 5. when he introduceth him speaking thus: *And now, saith*

per for a spiritual King, a most holy Priest, an absolute SERM.  
Prophet ; who was to teach, exercise, and exemplify the XVII.  
most rough and harsh pieces of righteousness and piety,  
(contempt of worldly vanities and pleasures ; all sorts of  
self-denial and abstinence ; the virtues of meekness, hu-  
mility, and patience;) who was to manage and execute  
his great undertakings, not by natural or human force, but  
by a virtue supernatural and divine ; whose power conse-  
quently would be more conspicuous in a state of visible  
meanness and impotency, than in a condition of worldly  
splendor and strength ; that also which he was to merit  
from God, and to undergo for the sake of men, doth argue  
the same : that such the Messias's state was to be, there  
are divers mystical intimations in the ancient Scripture ;  
but the Prophet Iсаiah speaks it out most plainly : *He Isa. liii. 2.*  
*shall grow up* (says he, describing that state) *before the*  
*Lord like a tender plant, and as a root out of a dry ground;*  
*he hath no form nor comeliness ; and when we shall see*  
*him, there is no beauty that we should desire him.* And  
again : *Thus saith the Lord, the Redeemer of Israel, and Isa. xlix. 7.*  
*his Holy One ; To him whom man despiseth, to him whom*  
*the nation abhorreth, to a servant of rulers, kings shall see*  
*and arise, princes also shall worship.*

Now that Jesus appeared thus in a poor, servile, and Phil. ii. 7.  
despicable condition, we need not for to prove ; for as his <sup>2 Cor. viii. 9.</sup>  
followers avow it, so his adversaries are most ready to  
grant it; in the haughtiness of their conceit taking it for  
an advantage against him, it proves a scandal to them.  
*Is not this the carpenter's son ? Is not this the carpenter,* Matt. xiii.  
*the son of Mary ? said they ; and they were offended at* <sup>55.</sup> *Mark vi. 3.*  
*him.* Hence was it, that, as the Prophet foretold, *He Isa. liii. 8.*  
*was despised and rejected of men, and they esteemed him*  
*not.* Thus all the circumstances of the Messias's coming  
were answered by those of Jesus.

Now concerning the qualities and endowments of the  
Messias, which constitute his personal character, they are,  
as was expedient, such as should dispose and fit him for  
the discharge of his great employment and duty with  
utmost advantage, and especial decency : in general, he

SERM. was to be endued with supereminent piety and sanctity; XVII. with perfect innocence and integrity; so it is implied in

Pf. xlvi. 6, 7. all the descriptions of his person and performances : *The sceptre of thy kingdom is a right sceptre : thou lovest righteousness, and hatest iniquity ; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fel-*

*lows,* said the Psalmist of him : and, *Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,* said Isaiah of him, (denoting the ready disposition

Ifa. lxi. 8. of his mind to do whatever was good:) and, *He had done no violence, neither was there any deceit in his lips,* saith the same Prophet of him again. Some particular virtues and abilities are also ascribed to him in an eminent degree : excellent wisdom and knowledge in spiritual mat-

Ifa. xi. 2. ters, thus represented by Isaiah : *The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord ; and shall make him of quick understanding in the fear of the Lord.* Eloquence also, skill and aptitude to instruct men ; which that most evangelical Prophet thus sets forth : *The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.* That he should be meek, and gentle, and compassionate toward men, in re-

Ifa. l. 4. gard to their infirmities and afflictions ; mild and lowly in his conversation, the Prophets also signify : *He shall, saith Isaiah, feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom, and*

Ifa. xlvi. 9. *shall gently lead those that are with young : A bruised reed shall he not break, and the smoking flax shall he not*

Matt. xii. 5. *quench : and, Behold, saith Zechariah, thy King cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass.* That he should be of a quiet and peaceable disposition, nowise fierce or contentious, turbulent or clamorous, Isaiah declares, thus saying of him, (as St.

Ifa. xlvi. 2. Matthew cites him;) *He shall not strive, nor cry, neither shall any man hear his voice in the streets.* To his admirable patience in bearing afflictions and contumelies,

Ifa. lxi. 7. Isaiah thus renders express testimony ; *He was oppressed,*

*and he was afflicted, yet he opened not his mouth ; he was brought as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he openeth not his mouth.* And, I Isa. l. 6. *gave my back to the smiter, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.* His invincible courage and resolution in God's service, together with his strong confidence in God and entire submission to God's will, is thus described by the same Prophet : *The Lord God, faith he, will help me ; therefore I shall not be confounded ; therefore have I set my face like a flint, and I know that I shall not be ashamed.* — *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.* His general goodness and boundless charity toward men, the nature of his office and design, together with the whole course and tenor of his practice, such as they are represented, do suppose and imply.

Now that Jesus (our Lord) did in his person fully correspond, and did by his practice thoroughly make good this moral high character ; the story of his life with admirable simplicity and sincerity, without any semblance of disguise or artifice, represented by persons who most intimately were acquainted and long conversed with him, (or by persons immediately informed by them,) and with greatest constancy attested to and maintained by them, loth plainly shew ; wherein his incomparable piety toward God, his readiness to fulfil all righteousness, his entire submission and resignation of himself to God's will, Matt. iii. 13.  
Heb. x. 7.  
John xviii. his continual fervency, (devotion of all kinds, prayer, thanksgiving, fasting, practised in the most intense degree and in the most reverent manner,) his pure and ardent zeal for God's glory, his stedfast resolution, and indefatigable industry in God's service (making it his meat to do the will of him that sent him, and to perform his work.)

Wherein an unspotted innocence, not only exempted from the vices and defilements, but raised above the vanities and impertinences of the world ; secured by a mag-

1, 6, 11, 7.  
xi. 41. vi.  
11.  
John iv. 84.  
vi. 31. viii.  
29. v. 30. ix. 4. xv. 10. xvii. 4.

SERM. nanimous contempt, or <sup>a</sup> neglect and abstinence from all  
 XVII. worldly grandeur and splendor; all secular wealth and  
<sup>a</sup> Matt. viii. profit, all bodily delight and ease, wherein an admirable  
 20. wisdom and prudence, expressed in all his demeanour and  
<sup>a</sup> Cor. viii. 9. Luke ii. 40, his discourse; in his discerning the secret thoughts and  
 52. Matt. ix. 4. dissembled intentions of men; in his declaring and de-  
 xii. 10, 25. fending truth, detecting and confuting errors; in baffling  
 xxii. 18. learned and wily opposers; in eluding captious questions;  
 xvi. 1. xix. 3. xxii. 18, and evading treacherous designs; in not meddling with  
 35, 46. John viii. 6. the secular affairs and interests of men; in not encumber-  
 Matt. xxi. ing himself with the needless cares and occupations of  
 27. xxii. 18. 34. this life, nor entangling himself in the snares of this  
 John vi. 1. world; in dexterously accommodating his behaviour and  
 viii. 6. x. 39. Luke xx. 3. his speech to the dispositions, the capacities, the needs of  
 xxii. 4. xxx. 12, 24. men; to the circumstances of things and exigencies of  
 Matt. xii. occasion, so as did best conduce to the promoting his  
 14. Matt. xix. 5. great design and undertaking; so that the people, observ-  
 Mark viii. ing his proceedings, could not but be astonished, and ask,  
 30. Luke xii. <sup>b</sup> Whence hath this man this wisdom? so that they could  
 14. xiii. 2. xiv. 7, 12. not but acknowledge, He hath done all things well.  
 xviii. 17. Wherein particularly an excellent faculty of speaking  
 xix. 11. John vii. 6. and teaching, of interpreting and applying the holy Scrip-  
 XVI. 4. 12. tures, of proving and persuading God's truth, whereby he  
 xi. 54. xvi. 27. iv. 10. drew the people after him, converted many of them to  
<sup>b</sup> Matt. xiii. 54. amendment of life, convinced the most averse and incre-  
 Mark vii. 6. dulous; so that all that heard him were amazed at his un-  
 37. John xii. 42. derstanding and answers; so that all bare witness, and  
 vii. 15. vii. 46. wondered at the gracious words which proceeded out of his  
 46. Matt. vii. 28. mouth; so that the officers sent to apprehend him did  
 Luke ii. 47. confess, Never man spake like this man.  
 iv. 42. John viii. Wherein an invincible fortitude and gallantry, expressed  
 40. vii. 25. 26, 7. in his most constant profession and undaunted maintenance  
 Luke xx. 46. of truth and goodness; in his encountering the prejudices,  
 xiii. 52. xvi. 15. detecting the frauds, reproving the vices of the age,  
 Matt. xii. 14. xv. 18. though upheld by the greatest persons and by prevalent  
 xxiii. 19. factions; in his plain dealing and free speaking with all  
 xv. 6, 14. viii. 24. sincerity and all authority, in his zealous checking and  
 Luke xix. 45. chastising profane abuses; in his disregarding the rash and  
 John ii. 15. Luke ix. 22, 51. xviii. 32. xxii. 15. Matt. xvi. 21. xx. 17. Mark x. 33.

and opinions of men, their spiteful obloquies, harsh censures, slanderous imputations, and unjust reproaches; in SERM.  
XVII. is foreseeing the greatest of dangers and worst of mischiefs that could arrive to man, yet cheerfully encountering and firmly sustaining them; sustaining all the violent oppositions and assaults which the most virulent malice and envy inflamed with superstition and blind zeal could exert against him.

Wherein a most quiet and peaceable disposition, apparent from his never attempting any resistance, or any revenge upon provocation of frequent great affronts and injuries; from his never raising any tumults, nor fomenting any quarrels, nor meddling with any litigious matters, or encroaching upon any man's right or office; by his ready compliance with received customs, by his paying tribute, although not due from him, to prevent offence; by his frequent instructions and exhortations to peace, to innocence, to patience, to due obedience, to performing respect to superiors, and paying customs to governors; by the yielding a docile ear, and an observance to those who sat in Moses's chair.

Wherein an exceeding meekness and gentleness, demonstrated in all his conversation; in resenting very moderately, or rather not resenting at all, most unjust hatreds, intrageous calumnies, bitter reproaches and contumelies from his adversaries; very perverse neglects and ingratitudes from multitudes of people; many infirmities, stupidities, distrusts, basenesses and treacheries from his own nearest friends and followers. In his passing over and easily pardoning the greatest offences committed against him, yea sometime extenuating and excusing them. In Matt. xi. 29. Matt. ix. 4. Matt. xvii. 22. John xv. 19. John x. 39. Luke iv. 24. Matt. xxvi. 50. xii. 23. xiv. 31. John vii. 12. John vii. 12. vii. 20. viii. 48. x. 20. Matt. xvii. 17. xxvi. 36. Luke xxiii. 46. xxiii. 34. xxii. 51. ix. 55. John viii. 7. Matt. ix. 36. xiv. 14. xv. 32. Luke vii. 13. ix. 41. xiii. 34. John xiii. 21. Luke xxiii. 34.

SER.M. Wherein a marvellous humility and lowness of mind  
**XVII.** expressed by his not seeking <sup>c</sup>honour or applause from

<sup>c</sup>John v. 41. men, but shunning and rejecting it; his not assuming to  
 viii. 50, 54. himself, but ascribing all to God, and referring all to his  
 vi. 15. viii.  
 28. xi. 4. glory, by his making no ostentation of his miraculous  
 xvii. 4. power and high endowments, but, so far as would com-  
 Luke vii. port with the prosecution of his main purpose, (the glory  
 16. 29. ix. and service of God, the good and welfare of men,) care-  
 48. viii. 56.  
 39. xvii. 18. xviii. fully suppressing and concealing them; in his without  
 43. Matt. viii. 4. dissatisfaction or discouragement bearing scorn, and con-  
 ix. 30. xii. 16. xix. 17. tempt, and obloquy; in his willing condescension to the  
 Mark v. 43. meanest offices and employments; in his free and familiar  
 viii. 23.  
 Mat. ix. 24.  
 John xiii. 4. most despicable, with the worst and most odious, for  
 Mat. ix. 10.  
 viii. 3, 19. their good; he not despising the poorest or vilest wretch,  
 Luke v. 29. who seemed capable of receiving any benefit from him;  
 xv. 2. xix. 5.  
 vii. 36. xi. 37.  
 John xii. 7. in his easiness to be entreated, and readiness to comply  
 with the desires of any man imploring succour or re-  
 lief from him; in his being ready, not only to oblige,  
 but to be obliged and receive courtesies from any man;  
 to answer the invitation of a Pharisee or of a Publican;  
 Matt. xxvi. to accept favourably the well-intended respect of a poor  
 10. ix. 2. 22. woman; in the softness and sweetness of his language  
 Luke xii. 4. to all men, particularly to his disciples; *Be of good*  
 John xv. 14. *courage, daughter; Son, be of good cheer; I say unto*  
 xiii. 33. *you, my friends; Little children, I am a little while*  
*with you.* Such was his style and conversation toward  
 his inferiors.

Wherein an unparalleled patience in contentedly and  
 John xviii. cheerfully, through all the course of his life, under-  
 11. xii. 27.  
 Matt. xxvi. taking and undergoing whatever by God's will and pro-  
 29.  
 Matt. viii. visione was imposed on him, how grievous and distaste-  
 20.  
 (a Cor. viii. ful soever to human apprehension or sense; the extremest  
 9.) penury, the hardest toil, the vilest disgraces, the most  
 bitter pains and anguishes incident to body or mind,  
 the most horrid and most sorrowful of deaths, all these  
 aggravated by the conscience of his own clearest inno-  
 cence, by the extreme ingratitude of those who misused

im, by the sense of God's displeasure for the sin of man, SERM.  
y all the embittering considerations which a most lively  
iety and tender charity suggested; in submitting to all  
his most freely and most calmly, without any regret, any  
iurbance.

Wherein an unexpressible and unconceivable charity, (*a* Eph. iii. 19.  
*charity indeed which surpasseth knowledge*, as St. Paul  
peaketh,) evidenced in the constant strain and tenor of his  
whole life, passing through all his designs, all his words,  
nd all his actions: for δηλόθεν εὐεργετῶν, as St. Peter says  
n the A&ts, he did nothing else, but *go about doing good*, *Acts x. 38.*  
nd benefiting men; curing their diseasess, relieving their  
rants, instructing their minds, reforming their manners,  
rawing them to God and goodness, disposing them to  
be attainment of everlasting bliss and salvation. It is  
ove, we may observe, which was the soul, that animated  
nd actuated him in all things; which carried him with  
unwearied resolution and alacrity through all the cruel  
hardships and toils, through all the dismal crosses and ig-  
ominies he endured: his life was in effect but one con-  
inual expression of charity, (differently exerting itself ac-  
cording to various opportunities, and circumstances, and  
eeds of men,) the which was consummated, and sealed  
y his death; the highest instance of charity that could be;  
or, *Greater love hath no man than this, that a man lay* *John xv.*  
*down his life for his friend.* <sup>13.</sup>

Wherein, finally, (in which life, I say, of Jesus,) all holiness, all virtue, all goodness (suitable to him, who was to be not only the teacher and the persuader of the best life, but a living standard and pattern thereof; who was to merit of God in man's behalf, to conciliate God's favour towards us, and appease his anger against us) do shine and sparkle with a beauty and a lustre transcending all expression. All which particulars might, were it now proper and seasonable, be thoroughly declared by instances extant in the evangelical history. So that the characteristical qualities of the Messias do clearly and abundantly agree to Jesus our Lord.

**SERM.** His performances should next be confidered and com-  
**XVII.** pared; but the time doth not admit, that we should now  
proceed any farther.

**Rev. v. 13.** Now, *blessing, and honour, and glory, and power be unto  
him that sitteth upon the throne, and unto the Lamb for  
ever and ever.* Amen.

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And in Jesus Christ, &c.

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## S E R M O N XVIII.

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THAT JESUS IS THE TRUE MESSIAS.

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ACTS ix. 22.

*But Saul increased the more in strength, and confounded the Jews, which dwelt at Damascus, proving that this is the very Christ.*

**I**N conformity to St. Paul's design and practice implied SERM. here, I have formerly propounded to explain and persuade XVIII. these particulars. 1. What is the right notion and reason of this name or title, *Christ*. 2. That there was destinated to come into the world a Person, who signally, according to that right notion, should be the *Christ*. 3. That Jesus, whom we avow, is that Person, the *very Christ*. 4. In what manner, and upon what accounts, the New Testament representeth Jesus to be the *Christ*. 5. What application the point requireth.

In prosecution of which particulars, having dispatched the first and second, I did enter into the third, which is of highest consequence, beginning to declare that Jesus, our Lord, is the *Christ*, from the circumstances of his coming into the world, and from his personal qualifications; which having in some measure performed, I shall now proceed to declare the same from the exact correspond-

S E R M. ency of his undertakings and performances to those, which, according to ancient presignifications and prophecies, the XVIII. Messias was designed to undertake and accomplish; together with the consequences of what the Messias was to do, and what answerably Jesus did effect.

1. One great performance of the Messias was, by inspiration and in the name of God, to make a complete discovery of divine truth; to publish a law of universal and perpetual obligation; to institute a religion consummate in all respects, which should correct the faults and supply the defects of all precedent dispensations, which should therefore be, as it were, God's last will and testament,

Deut. xviii. after which no other revelation was to be expected: I  
18, 19. *will, said Moses of him, put words into his mouth; and he shall speak unto them all that I command him; and it shall come to pass, that whoever will not hearken unto my words, which he shall speak in my name, I will require it of him:*

Ifa. ii. 3. *by him Isaiah foretold, that God shall teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of God from Jerusalem:* by

Jer. xxxi. 33. *him Jeremiah signified, that God would put his law into the inward parts of men, and write it in their hearts;* it

Ezek. xxxvi. 27. *was, as it is said in Daniel, part of his work to bring in*

Dan. ix. 24. *everlasting righteousness, and to seal up the vision and prophecy;* and his days in the prophets are commonly styled the *last days*, because, it seemeth, of the perfection of his doctrine, and immutability of his law; where such an entire instruction and final resolution in all points was commonly expected by the Jews, as the Samaritan woman did inti-

John iv. 25. *mate; I know, said she, according to the current persuasion then, that the Messias cometh; and when he shall come, he will tell us all things.*

1 Tim. i. 1. Now accordingly Jesus (*our hope, and author of our faith*) hath taught a doctrine, hath proclaimed a law, hath instituted a religion, which upon strict and careful examination will be found most perfect in all respects; such in its nature as cannot but indispensably oblige all that understand it; such as is worthy of God, and suitable to his designs of glorifying himself, and obliging his crea-

are ; in short, he hath been author of such an institution, SERM.  
s may be demonstrated the most excellent and complete  
hat can be. For (briefly to shew this by confidering  
he main, if not all imaginable excellencies of any re-  
gion, law, or doctrine) it is impossible that any doctrine  
ould affign a more true, proper, complete notion or  
haracter of God himself, more congruous to what reason  
icateth, the works of nature declare, the pureſt tradition  
ttesteth, or common experience doth intimate concerning  
iod ; more apt to breed in our hearts the highest affec-  
on and reverence toward him, or to engage us in the  
richest practice of duty and obedience to him ; none can  
ſcribe unto God higher perfections of nature, can more  
ſert unto him all his due rights and prerogatives, can  
etter commend and justify to us all his actions and pro-  
edings, can represent him more amiable in his goodness,  
more terrible in his justice, more glorious and venerable  
a all his ways of providence ; can consequently better  
rect or dispose us to render unto him a worship worthy  
f him and acceptable to him ; can also therefore with  
more security and advantage commend unto us the imitation  
of him in our disposition and demeanour.

Nor could any doctrine more clearly and fully inform  
us concerning ourselves ; concerning our nature, our ori-  
inal, our end, all our state, past, present, final ; what the  
lignity of our nature is, for what purposes we were de-  
igned and framed, wherein our happiness doth consist,  
what shall be our state after death, how we shall be judged  
and dealt with then ; the knowledge of which particulars  
s of so immense consequence, for the satisfaction of our  
ninds and dire&tion of our lives ; concerning which  
herefore men in all times have so earnestly inquired and  
ſputed, without any ſure resolution but from hence.

Nor could a more accurate rule of life (more congruous  
o reason and suitable to our nature, or perfective there-  
ſe ; more conducible to our welfare and our content ;  
more apt to procure each man's private good, and to pro-  
mote the public benefit of all) have been prescribed ;  
nothing can be more just, or comely, or pleasant, or benc-

**SERMON** ficial to us, than are the duties of piety (confessing XVIII. love, reverence, gratitude, devotion, obedience, faith and repentance toward God) which Christianity doth require. No directions concerning our deportment toward neighbours and brethren can be imagined comparable to those (those of hearty love, good-will, beneficence, passion, readiness to forgive, meekness, peaceableness and the like) which the Christian law enjoineth. No precepts or advices concerning the management of ourselves ordering our souls and our bodies in their respective relations and fruitions) can be devised more agreeable to reason, more productive of true welfare and delight unto us, than are those of being humble and modest in our conceits, calm and composed in our posture, sober and temperate in our enjoyments, patient and contented in our state, with the like, which the Christian doctrine doth inculcate. No other method can bring us up so near to heaven and happiness as that which we learn, of abstracting and elevating our minds above fading glories, the unstable possessions, the vanishing lights of this world; the fixing our thoughts, affections and hopes upon the concerns of a better future.

No religion also can be purer from superstitious avarice or freer from useless encumbrances (or from, as Tertullian calleth them, *busy scrupulofities*) than is this, (such is it in its native simplicity, and as it came from its author before the pragmatical curiosity, or domineering humours or covetous designings of men had tampered with it, only requiring a rational and spiritual service, consisting in the performance of substantial duties plainly necessary or fitable; the ritual observances it enjoineth being, as few in number, in nature simple and easy to observe, evidently reasonable, very decent and very useful, at once instructing us in, apt to excite us to, the practice of wholesome duties).

No religion also can have the like advantage of setting before us a living copy and visible standard of good behaviour, affording so compendious an instruction, and so efficacious an incitement to all piety and virtue: so

Negotiosæ  
scrupulofiti-  
tates. *Tert.*  
*in Marc.*  
lib. ii.

—ately perfect, so purposely designed, so fitly accommodated for our imitation, and withal so strongly engaging thereto, as the example of Jesuſ our Lord, such as it is in the Gospels represented to us.

SERM. XVIII.

Neither can any religion build our duty upon more solid grounds, or draw it from better principles, or drive us to better ends, or press it with more valid inducements than ours; which builds it upon conformity to the perfect nature of God, and to the dictates of his infallible wisdom, upon the holy will and most just authority of our natural Lord and Maker; which draweth it from love, reverence, and gratitude to God, from a hearty goodwill to men, and from a sober regard to our own true welfare; which propoundeth God's honour, our neighbour's edification, and our own salvation, as the principal ends of action; which stirreth up good practice by minding us, that we shall thereby resemble God, express our thankfulness, and discharge our duty to him, obtain his mercy and favour, acquire present comfort of mind and future bliss, avoid regrets of conscience here, and endless torments hereafter.

Neither can any doctrine afford more encouragements to the endeavours of practising it than doth this, which tendereth sufficient help and ability toward the performance of whatever it enjoineth; offering (upon our seeking them or asking for them) God's infallible wisdom to direct us in our darknesses and doubts, God's almighty strength to assist us in our temptations and combats, God's loving spirit to comfort us in our afflictions and distresses.

Nor can any doctrine in a more sure or kindly manner appease and satisfy a man's conscience, so as to produce therein a well-grounded hope and solid comfort; to heal the wounds of bitter remorse and anxious fear, which the sense of guilt doth inflict, than doth this, which affureth us, that God Almighty, notwithstanding all our offences committed against him, is not only reconcileable to us, but desirous to become our friend; that he doth upon our repentance, and compliance with his gentle terms,

SERM. receive us unto perfect grace and favour, discharging all  
XVIII. our guilts and debts, however contracted; that our endeavours to serve and please God, although imperfect and defective, if serious and sincere, shall be accepted and rewarded by him.

Such is the doctrine, law, and religion of Jesus; expressed in a most unaffected and perspicuous way, with the gravity and simplicity of speech, with all the majesty and authority of proposal becoming divine truth; so excellent, and so complete in all respects, that it is beyond the imagination of man to conceive any thing better, yet I dare say, repugnant to the nature of things that there should be any other way of religion (different substantially from it) so very good. God himself, we may presume to say, cannot infuse truer notions concerning himself as concerning us, cannot reveal more noble or more useful truths; cannot prescribe better laws or rules, cannot afford more proper means and aids, cannot propose more equal and reasonable terms, cannot offer higher encouragements and rewards, cannot discover his mind in a more excellent way than he hath done by Jesus, for his own glory and service, for our benefit and happiness: so that hence we may reasonably infer, that the doctrine taught, the law promulgated, the religion instituted by Jesus in God's name, are the very same which the predictions concerning the Messias do refer unto, as the last which should ever come from God, most full and perfect, universally and perpetually obliging.

2. Thus in general the prophets spake concerning the Messias's doctrine, and so that of Jesus correspondeth thereto: but of that doctrine particularly it was signified, that it should be very comfortable, joyful, and acceptable to mankind; as containing a declaration (peculiar thereto) of God's kind and gracious intentions toward us, overtures of especial mercy and love, dispensations of all sorts of spiritual blessings; the pardon and abolition of sins committed, peace and satisfaction of conscience, deliverance from spiritual slaveries and captivities; *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusa-*

Zech. ix. 9.

*m : behold, thy King cometh unto thee : so Zechariah SERM. speaketh of his coming, and implieth the joyful purport of XVIII. is message : and, How beautiful, saith Isaiah, upon the Isa. iii. 7. mountains are the feet of him that bringeth good tidings, hat publisheth peace ; that bringeth good tidings of good, hat publisheth salvation ; that saith unto Zion, Thy God signeth ! and, The Spirit of the Lord is upon me ; because Isa. xli. 1. he Lord hath anointed me to preach good tidings to the xlii. 1, 2. weak ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance, or of recompence, as the LXX. render it, of our God ; to comfort all that mourn ; to give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. It is a part of what God in Jeremiah promised to dispense by him ; I will forgive their Jer. xxxi. iniquity, and I will remember their sin no more. It is one 34. of the Messias's performances, to finish transgression, and Dan. ix. 24. to make an end of sins, and to make reconciliation for Ezek. xxxvi. 25, iniquity ; to sprinkle clean water on God's people, and to 29. save them from their uncleanness. In fine, the prophet Isa. xliv. 3. Zechariah faith of his time, that in that day there shall be Zech. xiii. a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

Now to all this the preaching of Jesus did exactly correspond ; it being indeed, as it was named, a Gospel, or message of good and joy ; declaring the special good-will of God, and his merciful willingness to be reconciled to mankind ; offering peace and pardon to all that are sensible of their guilt, and penitent for their sin ; imparting rest, comfort, and liberty to all that are weary and afflicted with spiritual burdens, grievances, and slaveries ; taking off all grievous yokes of superstition, servility, and sin ; and in their stead imposing a no less sweet and pleasant, than just and reasonable obedience ; ministering all sorts of blessings needful for our succour, relief, ease, content, Acts xv. 32. und welfare ; wholly breathing sweetest love, (all kinds of Rom. v. 13. Rom. xiv. ove ; love between God and man, between man and man, 17. Gal. v. 22.)

SERM. between man and his own conscience;) filling the hearts of XVIII. those who sincerely embrace and comply with it, with present joy, and raising in them gladsome hopes of future bliss. It was indeed the most joyous sound that ever entered into man's ears, the most welcome news that ever was reported upon earth; news of a certain and perfect salvation from all the enemies of our welfare, from all the causes of mischief and misery to us; well therefore deserving that auspicious gratulation from the angel—*Behold, I bring you tidings of great joy, which shall be to all people.*

Luke ii. 10. 3. Collateral unto, or coincident with, those performances, (the teaching such a doctrine, publishing such a law, dispensing such blessings,) was the formal institution and establishment of a new, everlasting covenant, (different from all precedent covenants, and swallowing them up in its perfection,) a covenant between God and man, wherein God, entering into a most strict alliance and relation with us, should be pleased to dispense the blessings of spiritual illumination and assistance, of mercy and favour, of salvation and felicity; wherein we in way of condition, according to obligations of justice and gratitude, should

pecial part thereof he expresseth thus ; *Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.* Of the same covenant God in Ezekiel speaketh thus ; *I will set up one shepherd over them—and I will make with them a covenant of peace, and it shall be an everlasting covenant with them—and I will set my sanctuary in the midst of them for evermore—they shall also walk in my judgments, and observe my statutes, and do them.* Of the same, God thus declareth in Jeremiah, most fully and plainly reckoning the particular blessings tendered therein : *Behold, the days come, saith the Lord, Jer. xxxi. that I will make a new covenant with the house of Israel, 31, &c. and the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt—but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts; and I will be their God, and they shall be my people: and they shall teach no more every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more:* which words signify the tenor of that covenant on God's part to import, that God would impart a full and clear discovery of his will unto them, whom it should concern; that he would afford to them all requisite means and helps, qualifying them for the performance of their duty; that he would bestow on them (complying with the terms of this covenant, and performing their duty) an entire remission of all their sins, with an assurance of his constant and perpetual favour.

Now that Jesus did institute such a covenant, wherein all the benefits promised on God's part, and all the duties required on our parts, do punctually correspond to the terms of that predesigned by the prophets, is apparent by the whole tenor of the Christian Gospel ; wherein a full

SERM. declaration of God's will is held forth, so that no man  
XVIII. (except out of wilfulness or negligence) can be ignorant  
Luke xxiv. thereof; wherein, upon condition of faith and repentance,  
47. Acts v. 31. God's mercy and pardon are exhibited and offered to all;  
ii. 38. wherein the communication of God's holy Spirit of grace  
Heb. x. 29. (for directing and assisting the embracers of this covenant  
in the practice of their duty) is promised and dispensed;  
wherein on our part faith in God (or heartily returning to  
him) and faithful observance of God's laws are required;  
wherein God declareth a most favourable regard and love  
(together with very near and endearing relations) to those  
who undertake and conform to his terms; of which new  
Heb. ix. 15. covenant Jesus is represented the Angel, the Mediator,  
xii. 24. vii. the Sponser; having by his preaching declared it, by his  
92. viii. 6. merits and intercessions purchased and procured it, by his  
1 Tim. ii. 5. blood ratified and assured it to us.

4. In coincidence also with those performances, it is declared that the Messias should erect a kingdom spiritual in nature, universal in extent, and perpetual in duration; by the power and virtue whereof the enemies of God's people should be curbed and quelled; the subjects of which should live together in amity and peace, in safety and prosperity; wherein truth and righteousness should gloriously flourish. The chief testimonies of ancient Scripture predicting this kingdom I had occasion before to mention, and shall not repeat them now; only concerning the nature and extent thereof I shall add somewhat, serving for illustration and proof of our main purpose.

That it was to be a spiritual kingdom (not a visible dominion over the bodies and estates of men, managed by external force and co-action, but a government of men's hearts and consciences by secret inspirations, and moral instructions or persuasions) may be several ways collected and argued: it appeareth from the temper and disposition Isa. ix. 6. of its Founder, who was to be a *Prince of Peace*; of a peaceable, meek, patient, and humble disposition: it may be inferred from his condition, which was not to be a state of external grandeur and magnificence, but of poverty and affliction; for he was to be as he is described,

mean and despicable in appearance; having *no form or comeliness, no beauty, that when we should see him, we should despise him*; being a man of sorrow, and acquainted with grief: it also followeth from the events happening to him, which were not to conquer and triumph openly in view of carnal eyes; but to be *despised and rejected, to be afflicted, oppressed, and slaughtered by men*; the same we may learn from the manner of its establishment and propagation; which was not to be effected by force and violence, but by virtue of a quiet and gentle instruction; by reasonable words, not by hard blows: so doth the Prophet signify, when he saith of the Messias, that, *with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked*: not by force of hands, or terror of arms, not in furious and bloody combats, but by the spiritual rod of his mouth, with the soft breath of his lips he was to slay the wicked, converting them unto righteousness: so doth Daniel also imply when he saith, that *a stone cut out of the mountains without hands should break in pieces and consume all other kingdoms*. Yea the nature thereof itself doth argue the same; for the laws enjoined and duties required, the blessings ministered and rewards propounded therein are purely spiritual, not relating to a temporal state, yea hardly consisting with secular domination; as may appear by attending to its fundamental constitution, or to the covenant settled between the Prince and subjects thereof; wherein the divine spirit and grace, light and knowledge, mercy and pardon for sins, comfort of mind, and peace of conscience, God's especial love and favour, things merely spiritual, are expressly promised; but worldly power, wealth, and prosperity are pretermitted; and thence may justly be presumed no ingredients, or appurtenances thereof. Indeed the constitution of a temporal or worldly kingdom, with visible pomp and lustre, such as the Jews (a grossly conceited and sensually affected people) did, mistaking the Prophets, desire and expect, had been a thing, as very agreeable to the carnal

SERM. or childish opinions of men, so in reasonable esteem of no  
XVIII. considerable value, benefit, or use to mankind : such a do-  
mination could only have concerned the mortal part and  
temporal state of man ; it could only have procured some  
trivial conveniences for our bodies, or gratifications to our  
sense : the settlement also, and preservation of such a  
kingdom (according to that vast extent and long duration  
which the Prophets imply) seemeth, without quite alter-  
ing the whole frame of human nature, scarce possible ;  
and reasons there are obvious enough, why it would not  
be expedient or beneficial for men : but the founding and  
upholding a spiritual kingdom (such as we described) is  
evidently of inestimable benefit to the nobler and more di-  
vine part of men ; may serve to promote the eternal wel-  
fare of our souls ; may easily, without changing the natu-  
ral appetites of men, or disturbing the world, be carried  
on any where, and subsist for ever by the occult influences  
of divine grace ; it consequently is most worthy of God to  
design and accomplish. Such a kingdom therefore was  
meant by the Prophets, being indeed no other than a  
church, or society of persons, with unanimous consent  
heartily acknowledging the one true God of Israel, Maker  
of heaven and earth, for their Sovereign Prince and Law-  
giver ; submitting themselves in all their actions to his  
laws and commands, expecting protection and recompence  
of their obedience from him.

As for the general extent of this kingdom, and the  
Messias's proceedings in settling and propagating it, that  
is also very perspicuously and copiously represented in the  
ancient Prophets, who declare that by him mankind (then  
immersed in deep ignorance and error, in wretched impiety  
and wickedness, in utter estrangement and aversion from  
God and goodness) should be reduced to the knowledge,  
worship, and obedience of God ; that they should be re-  
ceived into God's protection, and should partake of his  
special favour ; that all nations of men should by the  
Messias be enlightened with saving knowledge, and con-  
verted to the practice of true righteousness ; that all men  
every where (all that would regard and observe his word,

in God's design and desire, in effect a numerous company of men) should by his means be aggregated to God's church, and rendered God's people; enjoying the benefits and privileges suitable to that state or relation: in expressing these things the ancient Scriptures are very pregnant and copious: Moses, in that most divine song (ended by God himself, and uttered in his name) which seems to contain the history and the continual fate of the Israelitish people, doth foretell this, and concludeth his song therewith; as with the last matter, which should happen ing God's special relation to that people, importing period of Judaism, or of the Israelitish theocracy. *oice, saith he, O ye nations, with his people.* God in *Deut. xxxii.* second Psalm thus speaketh to the Messias: *Ack of*<sup>43.</sup> *and I will give thee the heathen for thine inheritance,*<sup>10.</sup> *the utmost parts of the earth for thy possession:* and in *Psal. ii. 8.* *72d Psalm; His name, it is said, shall endure for ever;* *Pf. lxxii. 17.* *name shall be continued as long as the sun;* and *men*<sup>viii. 1.</sup> *I be blessed in him; all nations shall call him blessed;* *shall have dominion also from sea to sea, and from the* *r to the ends of the earth:* and elsewhere; *All the psal. xxii.* *of the earth shall remember and turn unto the Lord;*<sup>27. lxxxvi. 9.</sup> *all the kindreds of the nations shall worship before thee:* *I will, saith God in Isaiah concerning him, give thee* *Isa. xlvi. 9.* *a light to the Gentiles, that thou mayest be my salvation*<sup>Acts xiii. 47.</sup> *he ends of the earth:* and, *The glory of the Lord shall* *Isa. xl. 5.* *eavealed, and all flesh shall see it together; for the mouth* *he Lord hath spoken it: The Lord hath made bare his*<sup>If. liii. 10.</sup> *arm in the eyes of all nations; and all the ends of the*<sup>Luke iii. 6.</sup> *h shall see the salvation of our God:* and, *He shall not* *Isa. xlii. 4.* *nor be discouraged, till he have set judgment in the*<sup>Rom. xv. 2.</sup> *h; and the isles (that is, the European nations) shall* *t for his law:* and, *In this mountain shall the Lord of* *Isa. xxv. 6.* *make unto all people a feast of fat things, a feast of*<sup>7.</sup> *e on the lees, of fat things full of marrow, of wine on* *lees well refined; and he will destroy in this mountain* *face of the covering cast over all people, and the veil that* *read over all nations:* and, *In that day there shall be a* *Isa. xi. 10.* *of Jesse, which shall stand for an ensign of the people;*

**SERM.** *to it shall the Gentiles seek ; and its rest shall be glorious :*  
**XVIII.** *and, I am sought of them that asked not for me ; I am found*  


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*of them that sought me not ; I said, Behold me, behold me,*  
*Rom. ix. 24.* *unto a nation that was not called by my name : and, It*  
*Ifa. ii. 2.* *shall come to pass in the last days, say both Isaiah and Mi-*  
*Mic. iv. 1.* *cah in the same words, that the mountain of the Lord's*  
*house shall be established in the top of the mountains, and*  
*shall be exalted above the hills, and all nations shall flow*  
*Mal. i. 11.* *unto it : and, From the rising of the sun, saith God in*  
*Malachi, even unto the going down of the same, my name*  
*shall be great among the Gentiles ; and in every place incense*  
*shall be offered unto my name, and a pure offering :*  
*Hos. ii. 23.* *and, I, saith God in Hosea, will have mercy upon her that*  
*i. 10.* *had not obtained mercy ; and I will say unto them which*  
*Rom. ix. 26.* *were not my people, Thou art my people ; and they shall*  
*say, Thou art my God : in the place where it was said*  
*unto them, Ye are not my people, it shall be said unto them,*  
*Ifa. ix. 5.* *Ye are the sons of the living God : and, The abundance of*  
*the sea shall be converted unto thee, saith God to his*  
*Church ; the forces of the Gentiles shall come unto thee :*  
*Ifa. xliii. 5.* *Fear not, for I am with thee ; I will bring thy seed from the*  
*6.* *east, and gather thee from the west ; I will say to the north,*  
*Give up ; and to the south, Keep not back ; bring my sons*  
*from far, and my daughters from the ends of the earth :*  
*Ifa. liv. 1—* *and, Sing, O barren, thou that didst not bear, it is said to*  
*5.* *the Gentile Church ; break forth into singing, and cry*  
*Gal. iv. 27.* *aloud, thou that didst not travail with child ; for more are*  
*the children of the desolate than the children of the married*  
*Vide Amos wife, saith the Lord : Enlarge the place of thy tent, and*  
*ix. 11, 12.* *let them stretch forth the curtains of thine habitations—*  
*Acts xv. 15.* *&c. for thou shalt break forth on the right hand and on the*  
*left ; and thy seed shall inherit the Gentiles—for thy Maker*  
*is thine husband, (the Lord of hosts is his name;) and thy*  
*Redeemer the Holy One of Israel ; The Lord of the whole*  
*If. xxxv. 1.* *earth shall he be called—The wilderness and the solitary*  
*place shall be glad for them ; the desert shall rejoice, and*  
*blossom as the rose, &c.*

Such is the nature and such the extent of the Messiah's kingdom ; now that Jesus hath erected and settled a

kingdom of a spiritual and heavenly nature, (the which is SER M. therefore in his Gospel styled the *kingdom of heaven*, the XVIII. *kingdom of God*, the *kingdom of Christ*, the *kingdom that was to come*,) whereof God is the absolute Sovereign ; the throne whereof is in heaven above, which beareth sway in the souls of men ; wherein God governeth in effectual manner, (most righteously and sweetly, with admirable wisdom, justice, and clemency ; with mighty power also, and awful authority,) according to most excellent laws, by his holy word, and powerful spirit ; proposing most precious rewards to the obedient subjects thereof, and threatening dreadful punishments to the rebellious ; protecting and saving the faithful people from all their enemies, (from the powers of darkness, from the temptations, allurements, menaces of the flesh and the world here, from death and hell hereafter;) that also Jesus (who, as Mediator between God and man, doth according to the Gospel, by authority derived from God, and in God's name, administer the government hereof) hath in effect been avowed as Lord and King ; that his authority hath had great efficacy upon the minds and consciences of men ; what noble trophies over sin and wickedness his word hath raised ; in what glory and majesty through many ages he hath reigned, is evident from obvious records of history and from plain experience.

The extent of this spiritual empire raised by our Lord (of that doctrine which he taught, of that reformation which he introduced, of that Church, or spiritual society, knit together in faith and charity, which he founded, of that whole dispensation which he managed) is also thoroughly commensurate to the extent of whatever in these kinds the Messias was to achieve : the empire of Jesus in its nature and design, according to right and obligation, is declared universal and boundless, coextended with the world itself, and comprehending all generations of men ; all nations being summoned to come under the wings of its jurisdiction ; all persons being invited to partake the benefits, and enjoy the privileges thereof : *The Lord*, and <sup>A&E x. 85.</sup> *Judge of all men* ; *the Saviour*, and *Redeemer of the*

SERM. world; the common light of men, and Captain of human life; are titles, which Jesus assumed to himself: All Matt. xi. 27. things are delivered to me of my Father; Thou hast given John xvii. 9. him power over all flesh; All judgment is committed to the v. 22. iii. 35. Matt. Son; yea, All power is given unto me in heaven and earth— xxviii. 18. such is the authority he claimeth and asserteth to him- Mark xvi. self: Going into the world, preach the Gospel to every creature— 15. Matt. Go, and discipline all nations, baptizing them— xxviii. 19. such was the commission and charge delivered by Jesus to Luke xxiv. his officers and ministers: The grace of God which bring- 46. Tit. ii. 11. eth salvation hath appeared to all men; The times of igno- Acts xvii. 80. rance God having winked at, doth now invite all men every 2 Cor. v. 19. where to repent; God was in Christ reconciling the world 1 Tim. ii. 4. unto himself, not imputing their sins; God our Saviour will have all men to be saved, and to come to the acknow- Col. i. 23. ledgment of the truth; The Gospel hath been preached to every creature under heaven—so do the Apostles declare the latitude of the evangelical dispensation according to its na- ture and design: so that well may we cry out with Clemens Alexandrinus, Hearken ye that are afar off, hearken ye that are near; the word is not hid from any, it is a common light, it shineth to all men; there is no Cimmerian re- spect to the Gospel. So in design and of right is Jesus's doctrine and dispensation common to all nations and to all persons; all in duty are obliged to entertain it; all may have the benefit thereof, who are fit and willing to embrace it; it doth not indeed obtrude its benefits upon unwilling, and thence unworthy persons; it useth no unkindly violence, or rude compulsion; but it alloweth, it inviteth, it entreateth, it engageth all men to come, excluding only those from a participation therein, who will not hear its call; who do not like, or love it.

In effect also this kingdom hath been very large and vast, a considerable part of the world having very soon been subjugated by its virtue, and having submitted  
Matt. xxiv. thereto. *As the lightning cometh out of the east, and shin-  
27. eth even unto the west, so shall the coming (or presence) of  
the Son of man be;* said he concerning the sudden and effectual spreading of his doctrine; and the event answered

a prediction: for the evangelical light did in an instant dart itself all about, so as in many places to dispel SERM.  
the night of ignorance, and to dissipate the fogs of wickedness: so that *the utmost ends of the earth* (of which according to the most literal sense we ourselves are a most proper instance) are come under the possession and government of Jesus; are reduced to the acknowledgment and veneration of the only true God; do partake of God's favour, and hope in his mercy; do with good conscience (in that measure which is expectable from the natural infirmity and pravity of man, in various degrees, ~~the more, some less strictly~~) serve God, and obey his wills: a Church, and spiritual Zion, (spread over divers nations and countries, consisting of several nations and languages,) compacted in good order and sweet communion, through a long course of times visibly flourished in impetuous degrees of peace, prosperity, and glory; commanding and cherishing true religion, charity, and society; offering continual sacrifices of holy devotion unto God, celebrating the divine name and praises; producing many noble examples of all piety and virtue; a Church all-regards adequate to the prophetical expressions concerning that which was out of the whole world to be collected and constituted by the Meffias.

5. If we do singly compare the particular consequences and successes of the Meffias's performances, expressed by the Prophets; we shall find an exact correspondence to what hath followed the undertakings and performances of our Lord.

They tell us, that great opposition should be made against it by the Jews and by the \* Gentiles.

\* Psal. ii. 1.

Vid. Chrys.

tom. vi.

They tell us, that the Meffias's person should be acknowledged, worshipped, and blessed all over the world;

*all nations, say they, shall serve him,—all nations shall*

Or. 61. p.

*bless him:* this we see for almost seventeen hundred 11, 17.

years abundantly performed in respect to Jesus, by the daily services of praise and thanksgiving yielded to him in a universal Church.

They say, that the knowledge of God shall be far ex-

SERM. tended and diffused over the world; *The earth, say th XVIII. shall be full of the knowledge of the Lord, as the wa Ifa. xi. 9. cover the sea:* this we see fulfilled by the large propagation of Christian doctrine.

They affirm, that righteousness in the times of Messias should commonly prosper, and be in high request; according to that; *In his days shall the righteous flower;* so we see, that virtue and piety have, ever since Jesus commended them to the world, enjoyed much reputation, having been practised among the professors of his religion in such degrees, and according to such manner, as to condition of this world, the humours of men, and the nature of human affairs, do admit; nor reasonably can such prophecies be understood to mean farther.

They farther intimate, that upon the entertainment of the Messias's doctrine and law, abundance of peace and concord, of love and charity, of innocence and justice should ensue; so that the fellow-subjects of this kingdom, although of different states and complexions, (the *wolf*, *the lamb, the leopard and the kid, the lion and the ox,* Ifa. xi. 6. *the bear and the young child;* that is, the rich and the poor, the mighty and the weak, the fierce and the gentle, the crafty and the simple sorts of men,) should live and converse together amicably, safely, and pleasantly, without molesting, wronging, oppressing, and devouring; but rather helping and benefiting each other; *They shall not*, saith the Prophet, *hurt or destroy in all my holy mountain:* to the making good of which particular, the doctrine of Jesus doth temper and compose the minds of those who do truly understand and embrace it: such as are Christians indeed (careful followers of Jesus's rules and example) thereby disposed to maintain peace and amity between themselves, yea to perform all offices of charity and kindness to one another, although their conditions in the world, their complexions, their endowments and abilities be however different; for the Christian doctrine representeth all that embrace it as fellow-servants of the same Lord, as brethren and children of the same Father, members of the same body, as objects of the same divine

ard and love, as partakers of the same privileges, pro- SERM.  
ors of the same truth, consorts of the same hope, co- XVIII.  
rs of the same glory and happiness, as thence united  
allied to one another by the strictest bands and most  
earning relations; hence it suppleth the stoutest heart,  
sweeteneth the fiercest tempers; it inclineth persons  
highest state, power, wealth, knowledge, to conde-  
nsive humility and meekness toward the meanest; this  
ion presently occurring to every Christian mind, that  
Christian brother is indeed contemptible, can with-  
folly, may without sin be contemned: whence al-  
ugh Jesus's doctrine hath not quite removed wars  
contentions out of the world, yea not out of that part  
reof which doth acknowledge him, (for that were a  
ig impossible, without a total alteration of human na-  
, or rooting out of it those appetites of pride, volup-  
ufulness, self-love, and covetousnes, which are the seeds  
strife; the effecting which it cannot be supposed that  
Prophets did intend,) yet hath it done considerably  
ard it; it hath disposed many persons (many great  
considerable in the world) to a very just, innocent, and  
ceable conversation; it hath kindled ardent love and  
spassion toward all mankind in many hearts; it hath  
duced great fruits of charity and bounty in persons of  
orts; it hath had no small influence upon the common  
e of things, causing human affairs to be managed with  
ch equity and gentleness, restraining outrageous iniqui-  
and oppression.

t was also farther particularly foretold, that great  
ices and potentates should submit to the Messias, seri-  
ly avowing his authority over them, yielding vene-  
ion to his name, and obedience to his laws; with their  
mer and wealth promoting and encouraging the religion  
ituted by him, defending and cherishing his faithful  
xple: *All kings*, said the Psalmist of him, *shall fall* Pt. lxxii. 11.  
*bre him; all nations shall do him service: To a servant* If. xlix. 7,  
*rulers*, said Isaiah also of him, *kings shall see and arise,* 23. iii. 15.  
*inces also shall do worship: and the same Prophet con-*  
*ning his Church; Kings, saith he, shall be thy nursing*

SERM. fathers, and queens thy nursing mothers ; they shall bow down to thee with their face toward the earth, and lick up

If. ix. 3, 10. the dust of thy feet : The Gentiles shall come to thy light, 16.

and kings to the brightness of thy rising ; — The sons of strangers shall build up thy walls, and their kings shall minister unto thee ; — Thou shalt suck the milk of the

If. xiii. 2. Gentiles, and shalt suck the breasts of kings ; — The Gentiles shall see thy righteousness, and all kings thy glory.

All this we see plainly to have been accomplished, for that soon the highest of earthly powers did submit and stoop thereto ; that many great princes (great and glorious as even the world hath known any ; such as Constantine, Theodosius, Charlemagne, and others of like illustrious renown) have willingly entertained Jesus's doctrine, and gladly undergone his yoke ; that long successions of emperors and kings through the best frequent- ed and most civilized part of the world have seriously professed themselves the subjects and servants of Jesus ; expressing humble adoration of his person, and yielding observance to his laws ; maintaining the profession of his religion by their power, supporting the ministers of it by their bounty, cherishing the practice thereof by manifold helps and encouragements ; <sup>a</sup> they have seemed ambitious of titles drawn from performances of this nature, affecting and glorying to be styled, *Most Christian Kings, Catholic Kings, Defenders of the Faith, and Sons of the Church.*

It was also to be a particular consequence of what the Messias should do, that by virtue of his performances idolatry (that is, the worship of wicked spirits, or of fictitious deities) should in a conspicuous manner be vanquished, driven away, and destroyed ; the worship of the

Ifa. ii. 17. Isa. 18. only true God being substituted in its room : The Lord alone, saith Isaiah concerning his times, shall be exalted in

Ezek. xxxvi. 25. Zech. xiii. 2. Ezek. 2. that day, and the idols he shall utterly abolish : and, It shall come to pass, saith Zechariah, in that day, saith the

<sup>a</sup> Οὐ γὰρ ἀρνεῖμεν ἄστος, οὐδὲ μάλιστα χαιρῶ εὐθείεστον ἡμίτερος περιουσίαν. Confst. apud Euseb. de Vit. Confst. iii.

'Εγένετο εὐθείεστος ὑπέρτερος καὶ τοῦτο εὐθείεστον ἦται χαιρῶν. Confst. apud Socr. i. 9. in Epist. ad Eccles. Alexandr.

*Lord of hosts, I will cut off the name of the idols out of the S E R M. land, and they shall be no more remembered; and also I will cause the Prophets, and the unclean spirits to pass out of the land.* Now this we know was soon effected by the doctrine of our Lord, in a most remarkable manner: idolatry, in all places where it came, did flee and vanish before it; the Devil's frauds (whereby he so long had abused and befooled mankind) being detected, and that authority, which he had usurped over the world, being utterly disavowed; all the pack of infernal apostate spirits being not only rejected and disclaimed, but scorned and detested. Jesus (as the Gospel telleth us, and as experience confirmeth) did combat the *strong one*, did baffle and bind him; he disarmed and rifled him; he triumphed over him, and exposed him to shame; he cast him out, and dissolved all his works. At the appearance of Jesus's doctrine, and the sound of his name, his altars were deferted, his temples fell down, his oracles were struck dumb, his arts were supplanted, all his worship and kingdom were quite subverted. The softish adoration of creatures (by the suggestion also of Satan, and by man's vain fancy advanced to a participation of divine honour) was also presently banished, and thrown away; the only true God (the Maker and Lord of all things) being thenceforth acknowledged and adored as the only fountain of good, and the sole object of worship.

Again, whereas in regard to all these performances the state of things constituted by the Messias is described so different from the former state of mankind, that it is called the creation of a new world: *For behold, saith God in Isa. lxv. 17. Iсаiah concerning the Messias's times, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind,* (whence the Jews commonly before our Lord's time were used to call the Messias's time, *the world to come, the future age;*) it is plain that Jesus may well be esteemed to have accomplished the intent of those expressions; he (as the ἐπανορθωτής τοῦ κόσμου, 'Ο μείλιχος the rectifier and rearer of the world, as Origen calleth him) having wrought so huge alterations in the minds, Orig. in Celf. a.

**SERM.** and hearts, and lives of men, in their principles and opinions, in their dispositions and in their practices; having so changed the face of affairs, and reformed the course of things in the world; bringing men out of lamentable darkness and error into clear light and knowledge, rescuing them from superstition, impiety, and wickedness, and engaging them into ways of true religion, holiness, and righteousness; so many persons being apparently renewed  
XVIII. Eph. iv. 23, 24. *in the spirit of their minds;* being made new creatures,  
 & Cor. xv. 17. *created according to God in righteousness and true holiness;* so that, as the Apostle speaks, *old things are passed away, behold all things are become new;* so that what the contumacious Jews in anger and ill-will did call Jesus's  
 Acts xvii. 6. instruments, had a true sense; they were οἱ τὴν οἰκουμένην ἀναστράφεις, they who had turned the world upside down; they did so indeed, but so as to settle it in a better posture.

Concerning which good effects of Christian religion the ancient Christians had good reason to glory, and to say οἱ Ἀπόστολοι with Origen; *The adversaries of Christianity do not discern, how many men's diseases of soul, and how many floods &c. Orig. in &c. Orig. in Cels. lib. i. manners have been tamed by reason of the Christian doc- p. 50. Vid. Chrys. trine; wherefore being satisfied with the public beneficial- in 1 Cor. i. ness thereof, which by a new method doth free men from many mischiefs, they ought willingly to render thanks thereto, and to yield testimony, if not to the truth of it, yet to its profitableness to mankind.*

There remain behind several important considerations appertaining to this purpose, concerning the performances of the Messias, and events about him; his being to suffer grievous things from men, and for men; his performing miraculous works; the yielding various attestations from heaven to his person and doctrine; from the congruity of which particulars to what Jesus did endure and act; and to what God hath done in regard to him, the truth of our conclusion, that *Jesus is the very Christ*, will be manifest: but time now forbiddeth the prosecution of those matters; and I must therefore reserve it to other occasion.

Now, To him that is able to keep us from \*falling, and to SERM.  
resent us blameless before the presence of his glory with XVIII.  
rceeding joy, To the only wise God our Saviour, be glory \*offending.  
nd majesty, dominion and power, both now, and for ever. Jude 24,

Unto the King <sup>25.</sup> eternal, immortal, invifible, the only wise <sup>+ of ages.</sup> God, be honour and glory for ever and ever. Amen. 1 Tim. i.<sup>17.</sup>

Bleffing, and honour, and glory, and power, be unto him <sup>Rev. v. 13.</sup> bat fitteth upon the throne, and unto the Lamb, for ever  
nd ever.

Salvation be unto our God which fitteth upon the throne, vii. 10.  
nd unto the Lamb.

Amen; Bleffing, and glory, and wisdom, and thank-<sup>vii. 12.</sup>  
iving, and honour, and power, and might, be unto our God  
or ever and ever. Amen.

Worthy is the Lamb that was slain to receive power, and <sup>v. 12.</sup>  
iches, and wisdom, and strength, and honour, and glory,  
nd bleffing.

Unto him that loved us, and washed us from our sins in i. 5, 6.  
us own blood, and hath made us kings and priests unto  
God and his Father; to him be glory and dominion for  
ver and ever. Amen.

And in Jesus Christ, &c.

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## SERMON XIX.

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THAT JESUS IS THE TRUE MESSIAS.

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ACTS ix. 22.

—*Proving that Jesus is the Christ.*

SERM. **W**HAT is the true notion of the name or title *Christ*,  
**XIX.** we (in discoursing formerly upon this text) did explain.  
That one person, to whom that notion signally doth agree,  
was by God's especial determination to come into the  
world, we did also in the next place, from prophetical in-  
struction (backed with the common tradition and current  
opinion of God's people) declare. We farther in the  
sequel did propound to shew, that Jesus (whom we ac-  
knowledge) was that very person; the Messias predicted  
by the prophets, and expected by the Jews. This we  
have already (in the foregoing discourses, proved from  
several circumstances of his birth and coming among men;  
from his personal qualifications, and from divers illustrious  
performances managed by him, in correspondency to what  
the prophets foretold concerning the Messias. The same  
we now proceed to confirm from other very considerable

Acts iii. 18. particulars foretold by them, and suiting to him; and first  
Luke xviii. from those things, which the Messias was to undergo and  
suffer.

That the Messias was to come in a humble and homely  
manner, (without appearances of worldly splendour or

randeur;) that he was to converse among men in a state SERM.  
of external poverty and meanness; that he was to be dis-  
egarded and despised by men; that he was to cause  
offences, and to find oppositions in his proceedings; that  
he was to be repulsed and rejected, to be scorned and  
hated, to be disgracefully and hardly treated, to be griev-  
ously persecuted and afflicted; yea, that at last he was to be  
prosecuted, condemned, and executed as a malefactor, is a  
truth which the Jews (although they firmly believed and  
earnestly expected the coming of a Messias) did not, and  
indeed were hardly capable to entertain. It was a point  
repugnant to the whole frame of their conceits, yea in-  
consistent with the nature and drift of their religion, as  
they understood it. For their religion in its surface  
(deeper than which their gross fancy could not penetrate)  
did represent earthly wealth, dignity, and prosperity as  
things highly valuable; did propound them as very proper  
(if not as the sole) rewards of piety and obedience; did  
imply consequently the possession of them to be certain  
arguments of the divine good-will and regard; they could  
not therefore but esteem poverty, affliction, and disgrace,  
as curses from heaven, and plain indications of God's dis-  
favour toward those on whom they fell: they particularly  
did conceive, that to be rich was a necessary qualification  
to a prophet, (no less necessary, than to be of a good com-  
plexion, of a good capacity, of a good life;) *Spiritus Dei  
non requiescit super pauperem; the Spirit of God rests not  
upon a poor man,* (that is, no special communications of  
grace, wisdom, goodness, are ever by God afforded to per-  
sons of a low or afflicted condition,) was a rule they had  
framed, and which passed among them. That he there-  
fore, who was designed to be so notable a prophet; who  
was to have the honour of being so special an instrument  
of promoting God's service and glory; who therefore  
must be so highly favoured by God, should appear despi-  
cable, and undergo great afflictions, was a notion that  
could not but seem very absurd, could not otherwise than be  
very abominable to them. They had also (in congruity  
to those prejudices, abetted by that extreme self-love and

**SERM.** self-flattery, which were peculiar to that nation) raised in  
**XIX.** themselves a strong opinion, that the Meffias was to come

in a great visible state and power; to do acts of great  
 prowess and renown, to bring the nations of the world into  
 subjection under him, and so to reign among them in glo-  
 rious majesty and prosperity. When Jesus therefore  
 (however otherwise answerable in his circumstances, qua-  
 lifications, and performances to the prophetical character

**Matt. xvi.** of the Meffias) did appear, such as he did, with pretences  
 &c. (or intimations rather) that he was the Meffias, their flo-  
 mach rose at it, they were hugely offended at him, they  
 deemed him not only a madman (one possessed or distracted)

**Matt. xiii.** and an impostor, but a blasphemer; for to be no less than  
 37. **Matt. xxvi.** blasphemy they took it, for so pitiful a wretch to arrogate  
 63. unto himself so high a dignity, so near a relation to God,  
 as the being the Meffias did import. We see even the  
 Disciples of our Lord so deeply tainted with this national

**Matt. xvi.** prejudice, that (even after they had acknowledged him  
 22. **xvii. 2.** to be *the Christ*) they could not with patience hear him  
 John xvi. 12. foretelling what should befall him, (St. Peter, upon that  
 occasion, even just after he had confessed him to be *the  
 Christ*, did, as the text says, take him, and began to rebuke  
 him, saying, *Be it far from thee, Lord.*) Yea, presently

**Matt. xx.** after that he most plainly had described his sufferings to  
 21, 25. them, they could not forbear dreaming of kingdoms, and  
 being grandees in them; yea, even after our Lord's passion  
 and resurrection, this fancy still possessed them; for even  
**Acts i. 6.** then they demand of him, whether he would *at that time  
 restore the kingdom unto Israel*, (meaning such an external  
 visible kingdom.)

This hence of all things notifying the Meffias seems to  
 be the only particular which in general the Jews did not,  
 or would not, see and acknowledge: and this caused them  
 to oversee all *the rest*, how clearly soever shining in and  
 about the person of Jesus. This cloud hindered them  
 from discerning the excellency of his doctrine, from re-  
 garding the sanctity of his life, from being affected with  
 the wonderfulness of his works; from minding or credit-  
 ing all the testimonies ministered from heaven unto him.

*Nisi enim  
 ignoratus  
 nihil pati  
 posset. Tert.  
 in Marc. ill.  
 6.*

This, as St. Paul tells us, was the great scandal which SERM. obstructed their embracing the Gospel. We cannot therefore here, as in other particulars, allege the general consent of God's people, in expounding the prophets according to our sense; this being one of those points, in respect to which the prophets did foresee and foretell their perverse stupidity and incredulity; that they should *look and not see, hear and not understand*; yielding herein special occasion to that complaint, *Who hath believed our report?*<sup>26.</sup>

Yet notwithstanding their (affected) blindness, there is no particular concerning the Messias, in the ancient Scripture, either more frequently (in way of mystical insinuation, or adumbration) glanced at, or more clearly (in direct and plain language) expressed, or which also by reasonable deductions thence may be inferred more strongly than this. St. Peter affirms, that *God had fore-shewed it by the mouth of all his prophets* (not only of some, but of *all his prophets*:) the same our Lord himself did signify before his departure to his disciples out of Moses, the Prophets, and Psalms, shewing them this particular, and opening their minds to understand the Scriptures concerning it; concluding his discourse to them thus, "Οτι ἦτο γέγραπται, καὶ ἔτως οὐδεὶς τὸν Χριστὸν, Thus it was written, and thus ought Christ (according to the prophetic presignifications and predictions) to suffer."

For the explaining and confirming of which truth, let us presume here to make a preparatory discourse or digression (not unseasonable perhaps, or improper to our purpose) concerning the nature of divine presignifications, which may serve to declare the pertinency of many citations produced out of the ancient Scripture in the New Testament, (the which, together with others connected to them, or bearing analogy to them, we also, being assured of their design by the authority of our Lord and his Apostles, may safely presume after them to apply to the same purposes.) We may then consider, that the allwise God, (who worketh all things after the counsel of his own will, and to whom all things are present) having before eternal times, as St. Paul speaketh, determined in due time to

Cor. i. 25.

Vid. Tert.  
ibid.Isa. vi. 9.  
Ezek. xii. 2.Matt. xiii.  
Acts xxviii.

13.

26.

Isa. liii. 1.

Acts iii. 18.

Luke xxiv.

44.

Eph. i. 11.

2 Tim. i. 9.

Tit. i. 2.

1 Cor. ii. 7.

Eph. i. 8.

iii. 9. Rom. xvi. 25. Col. i. 26.

SERM. send the Meffias for accomplishing the greatest design  
XIX. ever was to be managed in this world, (which shoulc  
the highest glory to himself, and procure the g  
benefit to the principal of his creatures here,) did  
incomprehensible providence so order things, that  
special dispensations preceding it should have a f  
dency and advantageous reference thereto; so that  
it came upon the stage, it might appear, that the n  
the plot consisted therein, and that whatever befo  
acted, had a principal respect thereto. As therfore  
the beginning of things God did in a gradual r  
make real preparations toward it, by steps imparti  
coveries of his mind about it, or in order to it, (son  
to Adam himself, more to Abraham and the patr  
somewhat farther to Moses, much more yet to di  
the prophets among his chosen people, who no  
foretold largely concerning it, but delivered several i  
tions conformable to it, and nearly conduced  
promoting thereof;) so he did also take especial c  
Notes. Eu-  
tebius calls them *leads* about it: that so at length it might shew itsel

ed to have been such; the most signal things done by SERM.  
n, or befalling them, having been suited to answer **XIX.**  
ewhat that was remarkable concerning him; we may  
of them all, as the Apostle to the Hebrews says of  
Jewish priests; *They served to the subindication and Heb. viii. 5.  
lwing of heavenly things* (οἵτινες ὑποδείγματι καὶ σκιᾷ  
ἀνθεῖ τὸν ἐκεγανόν.) In David particularly this rela-  
is so plain, that because thereof often (as we before  
ed) in the prophets, (Jeremiah, Ezekiel, Hosea,) the  
messias is called by his name. It indeed well suited the  
ity of this great Person, and the importance of his  
ness, that he should have such notable ushers, heralds,  
harbingers *going before his face*; furnished with con- **Heb. viii. 5.**  
uous badges and ensigns denoting their relation to **I. 1. ix. 23.  
Gal. iv. 24.**  
; it was proper that God should appear always to have **Col. ii. 17.**  
an express care and especial regard toward him.  
onsequently serves for our edification; for that we duly  
paring things, and discerning this admirable correspon-  
xe, may be somewhat instructed thereby, and some-  
t confirmed in our faith; may be excited to the admira-  
m of God's wisdom and goodness, (so provident for  
good;) may also be induced thereby the more highly  
dore the Messias, and to esteem his design **c.** *All these* **1 Cor. x.**  
gs (saith St. Paul, having compared divers things con- **11, 6.**  
ing Moses to things concerning Christ) *happened as*  
*s, and they were written for our admonition, on whom*  
*ends of the world are come.* It is also (for illustration,  
also for proof of these things) to be observed, that  
use those eminent servants of God were representatives **Vid. de**  
Christ, many things are spoken of them as such; many **Script. Obs.**  
gs are ascribed to them, which only or chiefly were **et Proph.**  
nded of him; their names are used as veils to cover **Chrys.**  
rs things concerning him, which it seemed not to di- **tom. vi. p.**  
: wisdom convenient or seasonable in a more open and  
r manner to disclose promiscuously to all men, (why  
I should choose to express things of this nature in such  
Οὐτὶ δὴ γέ εἴρει τῆς τοῦ μόνου καὶ ἀληθῆς Χριστοῦ τῷ πατέρᾳ πάντων βασιλεύοντος  
Ἄρχοντας βασιλεῖς καὶ ἀρχιεἰς Ἱερεῖς τοὺς τύπους δὲ ἱερῶν ἴσθισται. (Euseb.  
ic.)

SERM. a manner, we need not to determine; it may be perhaps  
XIX. for reasons best known to himself, and above our ken or  
<sup>Rev. ii. 7,</sup> cognizance; yet probable reasons may be assigned for it,  
<sup>&c. xiii. 18.</sup> yea some more than probable being hinted in Scripture;  
<sup>xvii. 9.</sup> Matt. xiii. it may be for a decent and harmonious distinction of  
<sup>9. xxiv. 15.</sup> times, of dispensations, of persons; it may be from the  
<sup>Dan. ix. 1.</sup> John v. 39. depth of things to conciliate a reverence to them, and to  
<sup>Luke xxiv. 45.</sup> raise the price of knowing them, by the difficulty of  
<sup>1 Cor. xii. 10. xiv. 26.</sup> doing so; it may be to exercise and improve men's under-  
<sup>Eph. i. 9, 10.</sup> standing, to inflame their desire, to excite their industry,  
to provoke their devotion, to render them humble; it  
may be to reward an honest and diligent study of God's  
word; it may be for occasion of freely conveying special  
<sup>Matt. xiii. 13. xi. 25.</sup> gifts of interpretation; it may be to conceal some things  
<sup>vii. 6.</sup> from some persons unfit or unworthy to know them, especially  
from persons haughty and self-conceited; it may be to  
use the ignorance of some as a means to produce some  
<sup>Acts iii. 17.</sup> great event, (*If they had known, they would not have crucified the Lord of glory;*) it cannot be supposed necessary  
<sup>1 Cor. ii. 8.</sup> that all things should be plainly discovered to all persons; it is evident that some things are purposely couched in  
parabolical and mysterious expression; it is particularly  
the manner of prophetical instruction frequently to involve  
things, the full and clear knowledge of which is not con-  
gruous to every season and every capacity: but to return  
from out of this parenthesis to our case.) That under the  
names of persons representing Christ (or of things we may  
add adumbrating his things) many things are intimated  
concerning him and his dispensations, may be collected  
and confirmed from hence, that many things are attributed  
to persons (and to things also) which do not agree to  
them; many things were promised, which appear never  
accomplished, except after a very improper and hyper-  
bolical manner of expression, or according to an enormous  
wideness of interpretation; such as doth not well suit to  
<sup>Isa. xxv. 8.</sup> the nature of true histories and serious promises. Thus,  
for instance, are many things foretold concerning the  
large extent and prosperous estate of the Jewish church,  
which history and experience testify never (according to

richtness of literal acceptation, yea not in any tolerable degree near the height of what the words import) to have happened. Thus also, as the Apostle to the Hebrews Heb. x. 4. well argueth, effects are attributed to the Jewish rites and sacrifices, which according to the nature of the thing cannot belong to them, otherwise than as shadows and substitutes of higher things. Thus also what is with solemn <sup>Pf. xiv.</sup> <sup>Ixxii.</sup> <sup>Ixxxiii. &c.</sup> oath promised to Solomon (concerning the vast extent and endless duration of his empire in righteousness, peace, and prosperity; together with his mighty acts and victorious achievements) doth not appear directly in any competent measure to have been performed. Thus also David, as St. Peter observes and argues in the second of the Acts, <sup>Acts ii. 29.</sup> speaketh many things of himself, which cannot be conceived properly and literally agreeable to him. Such things therefore are reasonably supposed to be intimations of somewhat appertaining to the future more perfect state of things under the Meffias; to concern him (who was to <sup>Rom. x. 4.</sup> <sup>2Cor. iii. 13.</sup> be the end of the Law) and his dispensation, which was <sup>Luke xxii. 37.</sup> to contain the accomplishment of all things predicted and presignified. This is that which St. Austin signifies when he says, <sup>4</sup> *Which Christ (faith he, and what concerns him)—all the promises of that nation, all their prophecies, priesthoods, sacrifices, their temple, and altogether all their sacraments did resound, or express.*

Neither are these things only said according to suppositions assumed in the New Testament, but they agree (as to their general importance) to the sense of the ancient Jews, who did conceive such mysterious references often to lie couched under the letter of Scriptures. They supposed a *midrash* or mystical sense of Scripture, which they very studiously (even to excess commonly) did search after. It was, as Lud. Capellus affirms, a confident and constant <sup>In Exerc.</sup> <sup>ad Zohar.</sup> opinion of their doctors, that all things in Moses's law were typical, and capable of mystical exposition. And Philo's writings (composed in or immediately after our

<sup>4</sup> *Quem Christum—omnia gentis illius promissa, omnes prophetiae, sacerdotia, sacrificia, templum, et cuncta omnino sacramenta sonuerunt.* *Aug.*  
*ad Vetus. Ep. iii.*

SERM. Saviour's times) are a plain confirmation of what he saith ;  
 XIX. we have also several instances and intimations thereof in the  
 Matt. xxi. New Testament. Neither probably would the Apostles in  
 9, 42. xxii. their discourses and disputations with the Jews have used  
 32, 42. this way of interpreting and citing passages of Scripture,  
 if they in general had not admitted and approved it.

Now these things being (cursorily) premised, we return into our way, and say, that the Messias's being to suffer was in divers passages of the ancient Scripture prefigured. Supposing the thing itself should be, there is a peculiar reason why it should be so represented, thus expressed by Tertullian : *'The sacrament indeed, faith he, of Christ's passion ought to have been figured in the (ancient) predictions; forasmuch as that the more incredible it was, if it should have been preached nakedly, the more offensive it would have been; and the more magnificent it was, the more it was to be shaded, that the difficulty of understanding it might cause the seeking of God's grace.'* Supposing also it should be, the passages about Abel, Isaac, Jofias, Jeremiah, (and the like,) may congruously be applied thereto; the elevation of the brazen serpent, and the killing of the paschal lamb, may appositely represent it ; the Jewish priests, with all their sacrifices, may also with reason be brought in and accommodated thereto: these things are not indeed by themselves alone apt peremptorily to evince that it should be ; yet do they handsomely suit it, and adorn the supposition thereof, according to the notion we touched about the typical relation between the matters of the old world before the Messias, and those of the new one after him. But with a clearer evidence and stronger force we may affirm, that the Messias's sufferings were implied in the afflictions of his representative king David, such as he in several Psalms (the 35th, 69th, 109th, 118th, and especially in the 22d Psalm) describeth them : wherein divers passages (expressing the extreme sadness and for-

*¶ Utique sacramentum passionis ipsius figurari in prædicationibus oportuerat; quantoque incredibile, tanto magis scandalum futurum; quantoque magnificum, tanto magis adumbrandum, ut difficultas intellectus gratiam Dei quæreret. Tertull. in Judæos, cap. 10.*

mness of his condition) occur, which by the history of SERM.  
life do not so well, according to the literal significa- XIX.  
m of words, appear congruous to his person; which  
erefore there is a necessity, or (at least) much reason,  
at they should be applied to the Messias, whom David  
d represent.

Which being admitted, comparing then the passages  
e have there to what befell Jesus, we shall find an admis-  
ble harmony, there being scarce any part of his affliction  
his life, or any circumstance thereof at his death, which  
not in emphatical and express terms there set out.  
here we have expressed his low and despicable estate; (*I Pf. xxii. 6.*  
*a worm, and no man; the reproach of men, and de-  
fied of the people.*)—The causeless hatred and enmity of  
e populacy and of the great ones toward him; (*They Pf. ixix. 4.*  
*at hate me without a cause are more than the hairs of my xxxv. 7.*  
*ad; they that would destroy me, being mine enemies  
cix. 3.*  
*wrongfully, are mighty: they compassed me about with  
words of hatred, and fought against me without a cause.*—)  
e ingrateful requital made to him for all the good done  
him, and intended by him; (*They rewarded me evil for Pf. xxxv.  
od, and hatred for my love*)—Their rejecting him; (*The  
cix. 5.*  
*one which the builders refused is become the head stone in  
cxviii. 22.*  
*corner*)—Their insidious and calumnious proceedings  
ainst him; (*Without cause have they hid for me their Pf. xxxv. 7,*  
*in a pit, which without cause they have digged for my  
cix. 2.*  
*l: and, False witnesses did rise up; they laid to my  
urge things that I knew not: and, The mouth of the  
cix. 5.*  
*cked and the mouth of the deceitful are opened against  
cix. 2.*  
*they have spoken against me with a lying tongue*)—  
eir bitter insulting over him in his affliction; (*But in Pf. xxxv.  
ne adverfity they rejoiced, and gathered themselves toge-  
cix. 26.*  
*r; yea the abjects gathered themselves together against  
cix. 2.*  
*They persecute him whom thou hast smitten, and they  
cix. 2.*  
*to the grief of those whom thou hast wounded: καὶ  
τὸ ἀλγός τῶν τραυμάτων με προσέθηκαν, and to the smart of  
cix. 2.*  
*wounds they added, say the LXX.)—Their scornful  
cix. 2.*  
*iling, flouting, and mocking him; (*All they that see Pf. xxii. 7,  
laugh me to scorn; they shoot the lip; they shake the  
cix. 2.**

SERM. head, saying, *He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighteth in him.* I  
 XIX. Pf. cix. 25. became a reproach unto them: when they looked upon me,  
xxxv. 21. they shaked their heads. They opened their mouth wide against  
 16. me, and said, *Aha, Aha! our eye hath seen it.* Ἐπέρασσον  
 με, ἐξεμυκτήρισάν με μυκτηρισμὸν, ἔβρυξαν τοῦ ἡμῶν τὰς οδόντας  
 αὐτῶν. They tempted me, they extremely mocked me, they  
Pf. xxii. 16. gnashed their teeth upon me)—The cruel manner of their  
 dealing with him; (*Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me*)—Their dealing with him, when in his distress he call-  
Pf. lxix. 21. ed for some refreshment; (*They gave me gall for my meat, and in my thirst they gave me vinegar to drink*)—Their  
Pf. xxii. 18. disposal of his garments upon his suffering; (*They part my garments among them, and cast lots upon my vesture*)—  
 His being deserted of his friends, and destitute of all com-  
Pf. lxix. 8, solation; (*I am become a stranger to my brethren, and an*  
 20. *alien unto my mother's children: I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none*)—The sense of God's  
Pf. xxii. 1. withholding his favour and help; (*My God, my God, why*  
lxix. 17. *hast thou forsaken me? why art thou so far from helping me?*)—His charitable disposition and behaviour toward  
Pf. xxxv. 13. his persecutors; (*But as for me, when they were sick, (or*  
 as the LXX. *when they did trouble me, Ἐν τῷ αὐτὲς παρ-*  
*ευοχλεῖν μοι,) my clothing was sackcloth: I humbled myself*  
*with fasting; and my prayer returned into mine own*  
*bosom: I behaved myself as though it had been my friend*  
*or brother; I bowed down heavily, as one that mourneth for*  
*his mother.)* Which passages and the like, how patly and  
 punctually they do square to respective passages in the  
 Gospels, I need not to shew; we do all, I suppose, well  
 enough remember that both most doleful and comfortable  
 history, to be able ourselves to make the application.

But there are not only such oblique intimations, shrouded under the coverture of other persons and names, but direct and immediate predictions concerning the Messias's being to suffer most clearly expressed. That whole fa-

mous chapter in Isaiah (the 53d chapter) doth most evi- SERM.  
dently and fully declare it, wherein the kind, manner, XIX.  
causes, ends, and consequences of his sufferings, together  
with his behaviour under them, are graphically repre-  
sented. His appearing meanness; (*He hath no form nor Isa. liii. 2.  
comeliness; and when we shall see him, there is no beauty  
that we should desire him*)—The disgrace, contempt, re-  
pulses, and rejection he underwent; (*He is despised and re- ver. 3.  
jected of men—we hid our faces from him; he was de-  
spised, and we esteemed him not*)—His afflicted state; (*He ver. 3, 4.  
is a man of sorrows, and acquainted with grief; we did  
esteem him stricken, smitten of God, and afflicted*)—The  
bitter and painful manner of his affliction; (*He was strick- ver. 5, 6.  
en; bore stripes, was wounded, was bruised*)—His being  
accused, adjudged, and condemned as a malefactor; (*He ver. 8, 12.  
was taken from prison and from judgment—he was num-  
bered among the transgressors*)—His consequent death;  
(*He poured out his soul unto death; He was cut out of the ver. 12, 8, 7.  
land of the living*)—The design and end of his sufferings;  
they were appointed and inflicted by Divine Providence  
for our sake, and in our stead; for the expiation of our  
fms, and our salvation; (*It pleased the Lord to bruise him : ver. 10, 5,  
he hath put him to grief: when thou shalt make his soul an 4, 8, 6, 12.  
offering for sin:—He was wounded for our transgressions,  
he was bruised for our iniquities: the chastisement of our  
peace was upon him; and with his stripes we are healed:—  
Surely he hath borne our griefs, and carried our sorrows:—  
For the transgression of my people he was smitten:—The  
Lord hath laid on him the iniquities of us all*)—His sus-  
taining all this with a willing patience and meekness;  
(*He was oppressed, and he was afflicted, yet he opened not ver. 7.  
his mouth: he is brought as a lamb to the slaughter, and as  
a sheep before the shearer is dumb, so he opened not his  
mouth*)—His charitable praying for his persecutors; so  
that may be understood, (*He made intercession for the ver. 12.  
transgressors*)—The consequence and success of his suffer-  
ings; (*He shall see his seed, he shall prolong his days, and ver. 10, 11,  
the pleasure of the Lord shall prosper in his hand. He shall 12.  
see of the travail of his soul, and shall be satisfied: by his*

SERM. knowledge ſhall my righteous ſervant justify many; and,  
 XIX. I will divide him a portion with the great, and he ſhall di-  
 vide the ſpoil with the ſtrong.) Which paſſages as they  
 moſt exactly ſuit to Jeſus, and might in a manner con-  
 titute an historical narration of what he did endure, toge-  
 ther with the opinions taught in the Gоſpel concerning  
 the intent and effect of his ſufferings; ſo that they did  
 (according to the intention of the Divine Spirit) relate to  
 the Meſſias, may from feveal conſiderations be apparent;  
 the context and coherence of all this paſſage with the  
 precedent and ſubfequent paſſages, which plainly reſpect  
 Ifa. liii. 7, the Meſſias, and his times: *How beaſtiful upon the moun-  
 tains are the feet of him that bringeth good tidings!* and,  
 13. *Behold, my ſervant shall deal prudently,* &c. are paſſages  
 immediately going before, of which this 53d chapter is  
 but a continuation; and immeadiately after it followeth,  
*Sing, O barren, thou that didſt not bear,* &c. being a very  
 elegant and perſpicuous deſcription of the church aug-  
 mented by acceſſion of the Gentiles, which was to be  
 brought to paſs by the Meſſias. The general ſcope of  
 this whole prophecy argues the ſame; and the incon-  
 gruity of this particular prediction to any other perfon  
 imaginable beſide the Meſſias doth farther evince it; ſo  
 high are the things which are attributed to the ſuffering  
 perfon; as that he ſhould bear the fins of all God's people,  
 and heal them; that he ſhould *by his knowledge justify  
 many;* that *the pleasure of the Lord ſhould proſper in his  
 hand;* that God would *divide him a portion with the  
 great,* and that he ſhould *divide the ſpoil with the ſtrong;*  
 the magnificency and importance of which things do  
 well agree to the Meſſias, but not to any other perfon:  
 whence if the ancient Jews had reaſon to believe a Meſſias,  
 they had as much reaſon to apply this place to him  
 as any other, and to acknowledge he was to be a great  
 ſufferer; and indeed divers of the ancient Targumifts and  
 moſt learned Rabbins did expound this place of the one  
 Meſſias that was to come, as the Pugio Fidei and other  
 learned writers do by feveal testimonies ſhew. This place  
 also diſcoyers the vanity of that figment devised by ſome

later Jews, who, to evade and oppose Jesus, affirmed there SERM. was to be a double Messias, (one who should be much afflicted, the other who should greatly prosper,) since we may observe that here both great afflictions and glorious performances are ascribed to the same person.

The same things are also by parts clearly predicted in other places of this prophet, and in other scriptures: by Isaiah again in the chapter immediately foregoing; *Be-* Isa. liii. 13, *hold, faith he, my servant shall deal prudently, he shall be exalted and extolled, and be very high,* (there is God's servant (he that is in way of excellency such, that is, in this prophet's style, the Messias) in his real glorious capacity; it follows, concerning his external appearance,) *his visage was so marred more than any man, and his form more than the sons of men:* and again, in the 49th chapter, *Thus saith the Lord, the Redeemer of Israel, and his Holy One; To him whom man despiseth, to him whom the nation ab-* Isa. xliv. 7. *horreth, to a servant of rulers, kings shall see and arise, princes also shall worship.* What can be more express and clear, than that the Messias, who should subject the world, with its sovereign powers, to the acknowledgment and adoration of himself, was to be despised by men, to be detested by the Jews, and to appear in a servile and base condition? The same prophet again brings him in speaking thus: *I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.* His offending the Jews and aggravating their sins is also expressed by this same prophet; *And, faith he, he shall be for a sanctuary; but for a stone* Isa. viii. 14. *of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.* The opposition also he should receive is signified in the 2d Psalm; *The kings of the earth set themselves, Psal. ii. 2. and the rulers take counsel together against the Lord, and against his anointed.* The prophet Zechariah doth also in several places very roundly express his sufferings: his low condition in those words; *Behold, thy King cometh* Zech. ix. 9. *unto thee lowly, (pauper,) and riding upon an ass:* his manner of death in those; *Awake, O sword, against my* Zech. xiii. 7.  
v f n

SERM. *Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered:* and again; *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me, whom they have pierced, and they shall mourn, &c.* The prophet Daniel also in that place, from which probably the name *Messias* was taken, and which most expressly mentions him, saith, that *after threescore and two weeks the Messias shall be cut off, but not for himself.* Now from these passages of Scripture we may well say with our Lord; *'On*  
*Luke xxiv. ἦτο γέγραπται, καὶ ἦτος ἐν ταῦται τὸν Χριστὸν. That thus it  
 26. was written, and thus, according to the prophet's fore-telling, it was to happen, that the Messias should suffer;*  
*suffer in a life of penury and contempt, in a death of shame and sorrow.*

That it was to be thus might also be inferred by reasons grounded on the qualities of the *Messias*'s person, and the nature of his performances, such as they are described in the Scripture. He was to be really and to appear plainly a person of most admirable virtue and good worth; but never was there or can be any such, (as even Pagan philosophers, Plato, Seneca, and others, have observed) without undergoing the trial of great affliction. He was to be an universal pattern to men of all sorts, (especially to the greatest part, that is, to the poor,) of all righteousness; to exemplify particularly the most difficult pieces of duty, (humility, patience, meekness, charity, self-denial, entire resignation to God's will;) this he should not have opportunity or advantage of doing, if his condition had been high, wealthy, splendid, and prosperous. He was to exercise pity and sympathy towards all mankind; the which to do it was requisite he should feel the inconveniences and miseries incident to mankind. He was to advance the repute of spiritual and eternal goods; and to depress the value of those corporeal and temporal things, which men vainly admire; the most ready and compendious way of doing this was by an exemplary neglecting and refusing worldly enjoyments, (the ho-

nours, profits, and pleasures here.) He was by gentle SERM.  
and peaceable means to erect a spiritual kingdom, to sub- XIX.  
due the hearts and consciences of men to the love and  
obedience of God, to raise in men the hopes of future re-  
wards and blessings in heaven; to the accomplishment of  
which purposes temporal glory had been rather prejudi-  
cial than conducible. He was to manage his great de-  
signs by means supernatural and divine, the which would  
be more conspicuous by the visible meanness and impo-  
tency of his state. He was to merit most highly from  
God for himself and for men; this he could not do so well,  
as in enduring for God's sake and ours the hardest things.  
He was to save men, and consequently to appease God's  
wrath and satisfy his justice, by the expiation of our sins;  
this required that he should suffer what we had deserved.  
But reasons of this kind I partly before touched, and shall  
hereafter have occasion to prosecute more fully in treating  
upon the article of our Saviour's passion.

Now that Jesus (our Lord) did most thoroughly corre-  
spond to whatever is in this kind declared concerning the  
Messias, we need not by relating minutely the known his-  
tory of his life and death make out farther; since the  
whole matter is palpably notorious, and no adversary will  
deny it. I conclude this point with St. Peter's words,  
(for the illustration and proof of which this discourse hath  
been made;) *But those things which God before had shewed Acts iii. 18.*  
*by the mouth of all his prophets, that Christ should suffer,*  
*he hath so fulfilled.*

And in Jesus Christ, &c.

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## SERMON XX.

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THAT JESUS IS THE TRUE MESSIAS.

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JOHN v. 37.

*And the Father himself, which hath sent me, hath borne witness of me.*

SERM. JESUS, our Lord, here and in the context doth affirm,  
XX. that Almighty God, his Father, had granted unto him several kinds of extraordinary attestation, sufficient to convince all well-disposed persons, unto whom they shall be discovered, that he truly was that Messias, whom God before all beginning of time had designed, and frequently by his Prophets had promised to send for the reformation of the world and salvation of mankind: to represent those several ways of divine attestation with some reflections on them, serving both to the confirmation of our faith, and improving our affection and our reverence thereto, is my chief design at this time.

But first, in preparation to what we shall say concerning those particulars, and for declaration of the divine wisdom in this manner of proceeding, I shall assign some reasons, why it was requisite that such attestations should be afforded to our Lord.

I. The nature of the Messias's office required such attestations; for since he was designed to the most eminent employment that ever was or could be committed to

person; since he was to reveal things no less great SERM. important, than new and strange; since he was to XX. ie a most high authority unto himself; since he was eak and act all in the name of God; since also all Deut. xviii. under great penalties were obliged to yield credit <sup>19.</sup> Acts iii. 22. obedience to him, there was great reason that God d appear to authorize him; that he should be able to use God's hand and seal to his commission; for that wise he might have been suspected of imposture; his sine might have been rejected, his authority disclaim- and his design frustrated, without great blame, or ever without men's being convincible of blame: for might the people suspect that person, who, professing one in such a capacity an extraordinary agent from en, brought no credentials thence, (no evidence of 's especial favour and assistance;) well might they re- that new doctrine, which God vouchsafed not by any 1 testimony to countenance; well might they dis- that authority, which offering to introduce so great nations (to repeal old laws, to cancel settled obliga-, to abolish ancient customs; to enact new laws and , exacting obedience to them from all men) should e able to exhibit its warrant, and shew its derivation John vi. 27. heaven: well might such peremptory assertions and nsident pretences, without confirmations answerable in ht, beget even in wise men distrust and aversion. reasonableness and excellency of his doctrine, the xence and sanctity of his life, the wisdom and persuas- es of his discourse would not, if nothing more divine d attend them, be thoroughly able to procure faith submission; they would at best have made his pre- to pass for the devices of a wise man, or the dictates good philosopher. They were therefore no unre- ale desires or demands (if they had proceeded from a meaning, and had been joined with a docile and able disposition) which the Jews did make to our ; *Master, we would see a sign from thee; what sign* John ii. 18. *fore dost thou do, that we may see, and believe thee?* Matt. xii. *dost thou work? what sign dost thou shew to us, that* <sup>28.</sup> xvi. 1. <sup>29.</sup> Mark viii. <sup>12.</sup>

**SER.M.** *thou doest these things?* that is, how dost thou prove thy doctrine credible, or thy authority valid, by God's testimony and warrant? This challenge our Lord himself acknowledged somewhat reasonable; for he not only affirms the truth of his doctrine and validity of his commission by divine attestation, (in words and works,) nor only exhorts them to credit him upon that account, but he also plainly signifies that his bare affirmation did not require credit, and that if he could produce no better proof, they

**John viii.**  
16, 29. x.  
25. v. 32,  
36. ,  
**John v. 31.** were excusable for disbelieving him: *If, saith he, I witness of myself, my witness is not true;* not true, that is, not credible; or not so true, as to oblige to belief: and

**John x. 37.** *If I do not the works of my Father,* (that is, works only imputable to God's extraordinary power,) *believe me not;* that is, I require no belief from you: yea, he farther adds,

**John xv.** 24. *If I had not done the works among them, which no man else had done, they* (the incredulous people then) *had not had any sin;* that is, had not been culpable for unbelief. It was then from the nature of the Messias's office and undertaking very necessary, that he should have attestations of this kind; and our Lord himself, we see, declines not, but aggravateth his pretences with this necessity.

2. The effects which the Messias was to produce did require extraordinary attestations and assistances from God. He was to achieve exploits of the greatest difficulty conceivable; far surpassing all that ever was by any person undertaken in the world before: he was to vanquish all the powers, and to confound all the policies of hell; he was to subdue and subjugate all the world; to make the greatest princes to stoop, and to submit their sceptres to his will; to bring down the most haughty conceits, and to break down the most stubborn spirits, and to tame the wildest passions of men; he was to expel from their minds most deeply rooted prejudices, to banish from their practice most inveterate customs, to cross their most violent humours, to thwart their interests, to bear down their ambitions, to restrain their covetous desires and their voluptuous appetites; he was to persuade a doctrine, and to

'Ανατριχία  
την διανοίαν,  
& λινόν,  
άλικον ιερόν  
την υφήν ιελύθη  
καιρίνην εί-  
πεσσα, &c.  
Chrys. tom.  
vi. Or. lxi.  
p. 634.

impose a law, very opposite to the natural inclinations, to S.E.R.M.  
the current notions, to the worldly advantages, the liber- XX.  
ies, emoluments, and enjoyments of all, or of most, or of  
many people; he was, in short, so to reform the world, as  
in a manner quite to alter the whole frame of it, and all  
the course of affairs therein; things which surely it were  
a madness to enterprise, and an impossibility to accomplish,  
without remarkable testimonies of the divine presence,  
especial aids of the divine power, and large influences of the  
divine Spirit communicated to him; without, as St. Peter  
phraseth it, *God were with him*; these things were not <sup>A&s x. 38.</sup>  
~~effectible by means natural and ordinary, by human wit or~~  
<sup>John iii. 2.</sup>  
~~eloquence, by good behaviour or example, by the bare~~  
~~reason or plausibility of doctrine, by the wise conduct or~~  
~~industrious management of the design; no, such means~~  
~~have by many experiments appeared insufficient to bring~~  
~~about much lesser matters; nothing under the wisdom of~~  
~~God directing, the power of God assisting, the authority of~~  
~~God establishing and gracing his endeavours in an emi-~~  
~~nent and evident manner, could enable the Meffias to bring~~  
~~these mighty things to pass.~~

3. We may farther consider, that *the Christ* was designed to present himself first to the Jews, (in the first place imparting the declarations of God's will and gracious intentions to them, his ancient friends and favourites;) that is, to a people wholly addicted to this sort of proof, and incapable of conviction by any other: they did not, as did *the Greeks*, *seek wisdom*, but *required a sign*, as St. Paul <sup>1 Cor. i. 22.</sup> observed of them; they were not so apt to inquire after the intrinsic reasons of things, as to expect testimonies from heaven; nothing else was able to persuade them; so our Lord expressly saith; *Jesus said unto them, If you do John iv. 48.* *not see signs and prodigies, you will nowise believe:* in consequence of which disposition in them, we see by passages in the New Testament, that they expected and believed the Meffias should come with such attestations and performances; so their importunate demanding of signs upon all occasions from our Lord doth signify, and so those words in St. John do imply; *And many of the peo- John vii. 51.*

**SERM.** *ple believed on him, and said, When Christ cometh, will he*

**XX.** *do more miracles than these, which this man doeth?* where  
 we may observe both their expectation of miraculous  
 works from the Messias, and the efficacy which such  
<sup>Orig. cont.</sup> works had upon them. The condition also of the Gen-  
 tiles, unto whom his design in the next place did extend,  
<sup>Cels. viii.  
(p. 408.)</sup> seemed to require the same proceedings: for all other  
 methods of instruction and persuasion had before often  
 been applied to them by philosophers and by politicians,  
 for instilling their notions and recommending their laws;  
 they had been so inured to subtle argumentations and  
 plausible discourses, that the bare use of them was not  
 likely to have any extraordinary effect upon them: if the  
 Messias therefore should bring no other confirmation with  
 him unto them, he would seem to deserve no higher re-  
 gard or credit, than other doctors or lawgivers, which had  
 appeared among them; and as easily would he be de-  
 clined, and put off by them: whence reasonably it may  
 be supposed, that for accommodation to the genius and the  
 capacities of those upon whose hearts he was to make im-  
 pressions, the Messias should come furnished with such  
 special testimonials and powers from God. Especially  
 considering that,

**4.** It was agreeable to God's usual method of proceed-  
 ing in cases resembling this, although much unequal  
 thereto in weight and consequence. There was never  
 any more than ordinary discovery made to men by God,  
 never any very considerable business managed by divine  
 providence, never hardly any eminent person appeared  
 with a pretence of coming from God for the prosecution  
 of such purposes, without God's visible interposal and  
 abetment. This hath always been the authentic seal,  
<sup>John vi. 27.</sup> whereby he hath wonted to authorize the messengers sent  
 from himself for transacting affairs of an unusual and very  
 weighty nature; whereby his true ambassadors have been  
 distinguishable from ordinary persons, or from deceitful  
 pretenders, who have offered to impose their own devices  
 upon men: to a person bringing with him this sort of af-  
 furance (except when his tale is evidently false and vain,

his design notoriously wicked and mischievous) God SER.M.  
h always required, that a ready credence and obe- XX.  
nace should be yielded; taking it for a high affront to  
nself (no less, as St. John says, than *giving him the lie*) <sup>1</sup> John v.  
disbelieve such a person, and for a heinous contumacy <sup>10.</sup> John iii. 43  
disobey him: that it hath been God's ordinary  
thod, the course of divine history shews. When God Gen. xxi.  
arated the Patriarchs for the preservation and pro- <sup>22.</sup>  
gation of his true religion, he manifested an especial  
fence with them, frequently appearing to them, visibly  
sing and blessing them in a more than ordinary man-  
, enduing them with a prophetical discretion and fore-  
it of things: when he would rescue the seed of those  
friends from cruel oppression and hard slavery, (design-  
also by them to maintain and convey down the sin-  
way of piety,) he imparted also unto Moses, the espe-  
instrument of those purposes, a power of doing won-  
, thereby procuring authority to his person, and credit  
his pretences. Moses did well perceive, and judge,  
had he come without such attestation he should not  
e been received or regarded: *But, behold,* said he, Exod. iv. 1.  
*I will not believe me, nor hearken to my voice; for they*  
*say, The Lord hath not appeared unto thee:* wherefore  
I furnished him with such a power of doing such  
gs as should assure the truth of his message; the effect  
reof is thus expressed; *Israel saw that great work,* Exod. iv. 5,  
*which the Lord did upon the Egyptians; and the people* <sup>31.</sup> Exod. xiv. 31.  
*believed the Lord, and believed the servant* <sup>32.</sup> Deut. iv. 34.  
*of God:* to the promulgation of the Law, and establishment <sup>33.</sup> v. 15. vii.  
hat particular covenant with the Israelites, God did  
exhibit significations of his presence in a most evident  
affectionate manner: *Lo,* said God to Moses, expressing Exod. xix.  
matter and its design, *I come unto thee in a thick* <sup>9.</sup> Neh. ix. 13.  
*d, that the people may hear when I speak with thee,*  
*believe thee for ever.* And in the whole conduct of  
people toward Canaan, God for those ends vouch-  
1 by Moses to perform very great and prodigious  
gs; which we may see reckoned up in the 78th and Pf. lxxviii.  
th Psalms, and in the 9th of Nehemiah. So also <sup>14. cv. 39.</sup> Neh. ix. 15.

SERM. when God employed Elias to sustain the remainders of  
XX. decayed piety in Israel against the countenance of power  
given to wickedness, and against the stream of popular  
use, he endued him with a liberal measure of his Spirit,  
and a power of doing great miracles: the like may be  
observed of all the Prophets, Judges, and Princes, who  
upon special occasions were raised to perform considerable  
services for the glory of God and the good of his people.  
This therefore being God's constant practice, it cannot  
but be well supposed, that in this case he would not with-  
hold his attestation, but would afford it in a most plentiful  
measure to that person who was in dignity so far to excel  
all other his envoys and agents; whose undertaking  
should in importance so vastly transcend all others, that  
ever were set on foot in the world; to him, who was to  
free, not one small people only, but all mankind, not from  
a temporal slavery in Egypt, but from eternal misery in  
hell; to promulge, not a pedagogy of ritual observances,  
but a law of spiritual righteousness; to establish, not a  
temporal covenant for a little spot of earth, but an ever-  
lasting testament for all the world, importing endless  
beatitude in heaven. God therefore surely would not  
balk his road upon such an occasion, nor refuse his espe-  
cial testimonials to so great a personage, and to so good a  
design.

5. If we consider the general reasons assignable, why  
God hath been wont to proceed in this manner, or why  
he should use it upon any occasion, they are with strongest  
force applicable to this case. The most general reasons  
why God doth ever interpose extraordinarily, or produce  
works supernatural, are, to assert palpably his own divinity  
and providence; strongly to encourage devotion and piety  
in men: for he by suspending or thwarting the course of  
nature plainly declareth himself the maker and master  
thereof; that he freely made the world, and freely doth  
uphold it; that he hath not tied his own hands, nor con-  
fined his power within limits; but is superior to and free  
from all laws, excepting those of indefectible holiness and  
goodness; and consequently that all things do not pro-

ceed in a track of dead fatality. He thereby also affureth SERM. us, that he hath an especial regard unto and a care over men, and wisely ordereth human affairs by his providence, frequently (as wisdom directeth and occasion requireth) interposing his hand for the succour, encouragement, and reward of good men; that therefore it is not vain to hope and trust in him; that prayers and devotions are available to procure good from him; that repentance and obedience are no less profitable for us, than acceptable to him; that also he freely and justly dispenseth recompences suitable to men's actions voluntarily performed; that in fine there is a foundation of religion, and a ground of justice between God and man: these things are most evidently and effectually demonstrated by extraordinary attestations; and when therefore could they more reasonably be used, than when God by the Messias intended to call all the world to the acknowledgment and obedience of himself, to the practice of all piety and goodness, with assurances of fit reward, in regard to such practice? If farther to excite men's attention and regard, to breed awe and reverence in men's minds, to confound the impudence, and to bend or break the obstinacy of men, are main ends and proper effects of such testimonies; whether we consider the Messias's person, the nature of his undertaking, or the persons with whom he was to deal; it is plain (as we have shewed) that his business would best deserve and most need them: no dispensation could better deserve them for worth and consequence; none could more need them for greatness and difficulty.

Such reasons may be assigned for the necessity and usefulness of divine attestations in this case: but in opposition to these discourses, and in derogation to this way of confirming any truth or authority, it may be said, that no such testifications can well serve to such purposes; for that the like have been and may be applied to the persuasion of error and impiety by *false prophets* and *anti-christs*, by *magicians* and *wizards*; who not only have cunningly counterfeited, but really executed very prodigious and wondrous things, in a manner unaccountable <sup>Deut. xliii. Matt. xxiv. 2 Thess. ii. 2.</sup>

SERM. to human philosophy. Since also there are wicked spirits, in subtlety and power far exceeding us, who are able easily to divert the natural course of things; and the limits of whose power in working so, it is hard for us to discern or define; \* how can we be assured, that what is done in this kind doth not proceed from them, but from a virtue divine? how can it be a certain and convincing argument of truth? may we not here object that of Tertullian, saying, that *our Lord pronouncing that many impostors should come, and do miracles, shewed thereby the faith grounded on miracles to be temerarious*<sup>b</sup>.

Aug. de  
Civ. Dei, x.  
16.

To this suggestion we may in general return, that seeing the doing such things is the chief and most effectual way whereby God, beyond the resistance of doubt or dispute, can in some cases assure us concerning his mind and will, (whereby he can bestow honour and credit to any instrument employed by him, to any revelation proceeding from him,) it cannot but (notwithstanding that cross instance) reasonably be supposed, that God however doth reserve the power thereof in some eminent and discernible manner peculiar to himself, for the promoting his own service. That also at least God being the author and establisher of nature, and the continual sustainer of it by his free providence, it is not likely that he will suffer the laws and course thereof to be much violated, except upon occasions very considerable, and for very good purposes; no inferior cause being able to determine his voluntary influence or providential concourse to the accomplishment of designs contrary to his will and purpose. That also the natural goodness and justice of God, the constant care and providence he exerciseth over this world, the particular relations he beareth toward mankind, (as the Maker and Father, the Lord and Governor thereof,) the honour and interest of truth, of religion, of

\* Πάντες δέ εἰσι τόποι πολλῶν αἰτῶν λέγουσι τὸν μὲν Θεὸν, τὸν δὲ γονίας πάγιον θεόν;

*Celsi, apud Orig. lib. ii. p. 89.*  
b Siquidem edicens multos venturos, et signa facturos, temerariam plane signorum, et virtutum fidem ostendit, ut apud pseudo-christianos facillimum. *Tert. in Marc. iii. 2.*

use (whose protector and patron he is, and declareth SERM.  
himself,) the necessary regard he also, in connexion with XX.

rest, doth bear to his own honour and glory, do all  
aspire to persuade, that God will never endure such  
things to be performed in any high manner, so that good  
well meaning people shall be very liable to be thereby  
extremely seduced into error; or that himself shall be  
tolerably mocked by the enemies of his glory and our  
good. This may serve to render it probable, that the ob-  
jection is capable of a solution.

But to answer more distinctly and particularly; we do  
grant, that God sometimes for special reasons (for wise  
probation of some persons and just punishment of others;  
for to approve some men's sincerity and constancy, to de- <sup>1 Cor. xi. 19</sup>  
test other men's naughtiness and vanity) may permit such  
things (in some manner, in some degree such) to be <sup>2 Thess. ii. 9, 11.</sup>  
affected by the influence of wicked spirits, or the fraud of <sup>Deut. xiii. 1, &c.</sup>  
wicked men; yet then it will never be very hard for <sup>Matt. xxiv. 24.</sup>  
moderately wise and welldisposed persons to distinguish <sup>Rev. xiii. 19.</sup>  
such feats from those acts which issue from the positive  
and direct efficacy of God, for authorizing his messengers  
and confirming his truth: we may usually discern them  
to come from bad causes by their nature; we may cer-  
tainly detect them by their design and influence.

There are some things so great, that it is not reasonable  
to conceive, that any such inferior power is able to do  
them; or if they were able, that God should permit their  
power actually to be exerted, and to succeed in doing  
them: such is the making any general or grand alteration  
in the course of nature; which being God's great work  
and establishment, the which he doth, as the prophets <sup>Jer. v. 22.</sup>  
speak, govern by a standing law, and preserve according <sup>xxxiii. 25.</sup>  
to a perpetual decree, which cannot pass; yea according <sup>Pf. cxlviii. 26.</sup>  
to a covenant, which his faithfulness is in a manner  
engaged to observe; it is not probable that he will suffer  
any creature to disturb or disorder: this experience well  
confirmeth; for had bad spirits a power of crossing nature  
so, such is their malice and proneness to do mischief, that  
the world would soon have been turned by them into

SERM. confusion and ruin ; that all things therein go in so kindly

XX. and steady a course, is an argument of their small power  
and influence upon things ; that God holdeth the rains  
fast in his own hands, reserving to himself only as Lord  
paramount of nature a power to dispense with any of its  
Pf. cxxxvi. main laws ; that it is *he alone, who*, as the Psalmist saith,  
4. lxxii. 18. *doeth great wonders*. There are also some things, which  
lxxxvi. 10. Deut. iii. 24. although not of so great and general consequence, are yet  
of so difficult performance, that it is improbable any creature  
should effect them ; such was the turning of dust into  
lice, which the devils could not enable the Egyptian sorcerers to perform ; to prepare or dispose so much dust for  
the reception of souls, and to furnish so many souls for  
the dust, did, it seems, exceed their ability ; whence they  
were forced to confess of that miracle done by Moses,

*This is the finger of God.*

19.

There are also things so good, and so beneficial to mankind, that evil spirits may be deemed unable to do them, (God, the fountain of good, retaining them as instruments of his glory, and arguments of his goodness, to his own dispensation,) which also we may presume they would not be willing, were they able, to perform, it being against their disposition or their interest to do it ; such are, to dispossess devils, (that is, to divide and weaken their own kingdom;) to discover moral truths of consequence, (that is, to drive men from themselves;) and even to free men from grievous diseases, (that is, to starve their own ~~excess~~, and malignity;) as is implied in that passage of

John x. 21. the Gospel, where it is said, *These are not the words of him that hath a devil : Can a devil open the eyes of the blind ?* Extraordinary works then, if they are very great, very hard, very good, do thence indicate their cause to be divine : wicked spirits deal only in petty, low, and useless prestigiatory tricks, of small consequence, and no benefit.

But there are farther some things infallibly signifying a divine virtue, peculiar to God, and (either by their nature or from the decree of God) incomunicable to any creature, otherwise than as acted by God, or immediately depending on him : such are, the knowledge of future

contingent events declared by predicting, or presignifying SERM. them, according to that of the Prophet; *Shew, said he,* XX. in way of challenge and conviction to the objects of hea- Isa. xli. 23. then worship, *the things to come, that we may know ye are gods:* such is the discerning men's secret thoughts and intentions, the which God assumeth as proper to himself; *I the Lord search the heart, I try the reins;* so that καρδία- Jer. xvii. 10. <sup>xi. 20. xx.</sup> *prophets* is a characteristical attribute, or title, proper to him. Such is the restitution of men from a state of death 1 Chron. xxviii. 9. to life; a work not only in itself most difficult, in respect 1 Sam. xvi. to the ordinary rule of nature, which it transgresseth, but impossible to any mere creature, without God's aid; for <sup>7.</sup> Psal. vii. 9. <sup>A&s i. 24.</sup> that the souls of men when they die return into God's <sup>xv. 8.</sup> hand, and enter into a state determined by his high sentence; whence no creature can fetch them down, or raise them up; most impossible also because God by especial decree hath reserved the power of doing it appropriate to himself; the power of life and death being his prerogative, who faith, *I am he, and there is no God \* beside me;* Deut. xxxii. <sup>39.</sup> *I kill, and I make alive:* of whom again it is said, *The Lord killeth, and maketh alive;* he bringeth down to the <sup>\*Πλὴν Ιησοῦ.</sup> 1 Sam. ii. 6. grave, and bringeth up. He it is that in his hand doth *hold the keys of hell and of death.* The performing things Rev. i. 18. also by mere word and will, without application of other force, or any preparation of the subject matter, (being equivalent to the work of creation,) is peculiar unto God, the author of all being, or to such as act by the immediate help of his infinite power.

We may add, that there also seem to be some things, which infernal spirits (who continue under restraint and command, within a great awe and dread of their Judge,) dare not so much as pretend to or counterfeit; knowing Matt. viii. <sup>29.</sup> that as presently they shall be checked in their attempt, Mark i. 24. so they shall be grievously chastised for their presumptions; such may be the assuming to themselves the special names of God, the directly withholding the extraordinary messengers of God, and the like.

So even considering the very nature of strange works may enable us to distinguish them; but the end and de-

**SERM.** sign of such works, together with the influences and effects of them, will farther ascertain us of their origin if they are done to abet any gross error, or to promote any mischievous purpose; if they manifestly do seduce apostasy from God or goodness; if they naturally tend to the production of impiety, iniquity, or impurity; if they do necessarily produce any great disorder or disturbance in the world, assuredly hell is the source of them; they derive from him whose kingdom and interest they advance by their fruits we may know the tree from which they grow. If also they discover ostentation and vanity in their actors, or serve only to gratify idle humour and curiosity in the spectators of them, tending otherwise to no good purpose; it is easy to collect whence they spring; they come from the father both of mischiefs and vanities, who not only delights to abuse us with villanies, but amuse us also with trifles and fond superstitions.

*As, saith Origen, the power of those enchantments of Egypt was not, in itself, like to that admirable power of God's grace vouchsafed to Moses; so the end did come to those Egyptian feats to be jugglings, those of Moses.*

<sup>2</sup> Thef. ii. <sup>9.</sup> divine c. The portentous things done by the energy of Satan are, as St. Paul calleth them, *τέρατα ψεύδοντος*, i.e. false prodigies, or prodigies abetting falsehood and vanity.

But the works of the most wise and good God, as are commonly works of wonderful majesty and grandeur, incomparable and inimitable for difficulty; so they also are holy, always useful; they ever aim at good ends, produce wholesome fruits: hence we may discern them and hence we are obliged to acknowledge them; afford us ground to say with the Psalmist; *Unto the Lord, we do give thanks; for that thy name is near wondrous works declare.* Such works, as they can be effects of God's power, so they are arguments of truth; for that he cannot lend his hand, for that he

<sup>c</sup> Ως γάρ οὐχ ὁμοία δύναμις ἡ τῶν ἐν Αἰγύπτῳ λεωφόρων τῇ ἡ τῷ Μωυσῇ εν χάρησι, ἀλλὰ τὸ τέλος διδλογύχι τὰ μὲν τῶν Αἰγυπτίων ὄττα μεγαλεῖσας. (Cels. 2.)

not prostitute his assistance to the maintenance of any SERM. thing, which is not perfectly true and good ; he will not XX.  
*so tempt any man* into error. *If I by the finger of God* James i. 13.  
cast out devils, then indeed is the kingdom of God come unto Luke xi. 20.  
you, (that is, if I perform works by the divine power, then assuredly is my doctrine true,) was an irrefragable argument.

We may also observe, that those wicked spirits are themselves apprehensive how easily their feats are distinguished from the works of God; for hence, it seems, they chose to utter them clandestinely, in obscure corners, in blind times, among barbarous and silly people; judging that persons of any wisdom or goodness will be soon able to detect them, and ready to explode them : a little light *dazzles the powers of darkness*, and scares away these spectres ; a little goodness mates their force, enfeebles and dishearteneth them.

We may also add, that the Messias's works by a peculiar character should be manifestly distinguishable from such as proceeded from infernal powers ; for that it should be his busines to impugn, defeat, and overthrow the Devil's kingdom ; all the falsehoods and superstitions, all the immoralities and impieties, which it consisted in, or which supported it : to this end all his doctrine, practice, and performances would conspiringly tend, that *Satan like lightning should be thrown down from heaven*; which most evidently would evince, that what he should do should only come from heaven.

Having thus shewed reasons why, and signified to what purposes, the Messias was to receive special testimonies from God ; let us now survey those, which were indeed by him exhibited to Jesus our Lord. There is indeed no kind or degree of attestation needful or proper, which hath not been largely from heaven afforded to him. God John v. 36. (so our Lord argueth) is in his own nature invisible and 37. indiscernible to any sense of ours ; neither could we endure the lustre of his immediate presence. (*No man ever* 1 Tim. vi. *saw God, or can see him ; there shall no man see him and* 16.  
Exod. *live.*) It must be therefore by mediation of signs and xxxiii. 20.

**SER.M.** works supernatural; the causing of which can only be imputed to him, as beyond the power of any creature to effect or counterfeit; that he can assuredly signify his mind unto us; such only in approbation of any perfect law, or doctrine, can be expected from him; and such, in divers kinds, and in great measures, God hath, we say, furnished for the authorizing Jesus.

1. God did attest to him long before his coming into the world, by presignifying and predicting concerning him, at several times, in several ways, by several persons, (even by all the prophets and eminent persons among the people of old,) many things, even all things considerate about him; in exact congruity to the circumstances of his coming into the world, (the time when, the place where, the family whence, the manner how, the condition in which he was born,) to the qualities of his person, to the doctrine and law which he published, to all his undertakings and performances and sufferings, and to the successes consequent upon what he did. (This is a matter of very large consideration; which otherwhile we have insisted largely upon, and therefore shall now wave enlargement on it.)

2. God did in attestation to him immediately send before his face, as his herald and harbinger, a Prophet, or one for his admirable wisdom and sanctity of life some-

Matt. xi. 10. what *more than a prophet*; who indeed without doing any John x. 41. miracle, by the prodigious integrity and strictness of his life, by the wonderful efficacy of his doctrine and discourse,

procured unto himself a reputation equalling or exceeding that of any former prophet; (whom even Josephus, an indifferent historian, reporteth a man of singular goodness and great authority,) to predispose the minds of men to receive him; by converting men to a serious reflection upon their lives and amendment of their manners, to *prepare his way*; as also to point him out, to foretell of him as presently coming, to testify of him as being come. This was he, to whom it well agreed, and who plainly did assume to himself that which was written by Malachi;

Mal. iii. 1. *Behold, I send my angel before thy face, who shall prepare*  
Matt. xi. 10.

*thy way before thee ; of whom Isaiah (John himself being SERM.  
the avoucher and interpreter) said, The voice of one crying XX.  
in the wilderness, Prepare the way of the Lord, make his Isa. xl. 3.  
paths straight ; who was, as Malachi did again signify,  
John i. 23. to come in the spirit and power of Elias, to convert the Mal. iv. 6.  
hearts of the fathers to the children, and the disobedient to Luke i. 17.  
the wisdom of the just ; to make ready a people prepared  
for the Lord.* This most extraordinary and excellent per- John i. 15,  
son did at several times and occasions attest unto Jesus, 26, 29, 34.  
not only that he was incomparably, for the dignity of his Matt. iii. 11.  
person and worth of his performances, to be preferred be- Luke iii. 16.  
fore himself, and consequently before all other prophets,  
but that he was the *very Christ*, the *Lamb of God*, the John v. 23.  
*Son of God*, the *Saviour of the world* : they sent to John,  
faith the text, and he bare witness of the truth. God by  
him also foretold divers things concerning our Lord, which  
did really come to pass ; as those words, uttered occasion-  
ally by many persons, do imply ; John indeed did no John x. 41.  
miracle ; but all things which John spake of this man were  
true.

3. God attested unto our Lord by visible apparitions  
from heaven, at several times, in fit seasons, made in the  
sight and presence of very good witnesses : angels appear- Matt. i. 20,  
ing warned his good father and blessed mother concerning 24.  
the time and manner of his coming into the world ; an- Luke i. 26.  
gels again appearing uttered tidings of his birth, joined &c.  
with acclamations of praise to God, and gratulations of  
joy to men ; angels were vigilant for his safety, ministered Matt. ii. 13.  
unto him in his temptations and needs, assisted and com-  
forted him in the agonies of his passion, waited upon him Matt. iv. 11.  
at his resurrection ; an extraordinary star (like that of the Luke xxii.  
morning before the sun) officially did usher him into the 43.  
world ; at his baptism the *Holy Ghost* (in the symbolical Matt. iii. 17.  
figure of a dove) appeared descending, and resting upon Luke iii. 22.  
him, in the presence of St. John the Baptist, (that most  
just and holy person, so taken and acknowledged by all  
men, even by his enemies and murderers ; and a most  
competent witness, as who dared with utmost peril before  
the greatest persons to assert the truth;) He testified thereof, John i. 31.

SER.M. *and said, I saw the Spirit of God descending from heaven as a dove, and resting upon him.* Moses and Elias also (those most eminent instruments of God, and illustrious representatives of the Messias) did from heaven in a most glorious and splendid manner attend upon him, in the

Matt. xvii. presence of three most credible witnesses, Peter, James, and John, the Apostles; one of whom doth himself thus, with the due confidence of an eye-witness, report the fact; *For we have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were spectators of his majesty—being with him in the holy mountain.*

4. God also by vocal attestation did expressly at several times own and approve Jesus: at his baptism, in the audience of St. John the Baptist and others present there;

Matt. iii. 17. when, *Behold there was a voice from heaven, saying, This is my beloved Son, in whom I am well pleased:* the like

Luke iii. 22. *is my beloved Son, in whom I am well pleased:* the like Matt. xvii. heavenly voice was heard at the transfiguration; *This is my beloved Son, in whom I am well pleased; hear him:* so

Luke ix. 35. *my beloved Son, in whom I am well pleased; hear him:* so Mark ix. 7. the Gospels report it; and thus St. Peter himself, a more

3 Pet. i. 17. immediate witness and attendant there; *He received from God the Father honour and glory, a voice being brought unto him from the magnificent glory; This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, being with him in the holy mount.* Again, a little before his death, in presence of a multitude, upon Jesus's prayer, that God would by him glorify his name, an audible return was made from hea-

John xii. 28. ven; *There came, saith the text, a voice from heaven, saying, I have both glorified it, and will again glorify it.*

5. God attested to our Lord in that he was endued with a power constantly resident in him of performing miraculous works, for nature and quality such, as could only proceed from a most divine power; not only thwarting the course of nature, but transcending the strength of any creature, and especially contrary to what any evil creature could or would perform: this was a testimony beyond any human testimony, and which our Lord in-

John v. 36. listed upon as such; *I, saith he, have a greater testimony x. 25, 30. xiv. 11.*

*I can that of John; for the works which the Father hath granted me, that I should perform them, those very works which I do, they testify about me, that the Father hath sent me.* SERM. XX.

Works indeed he performed of a stupendous greatness and difficulty; all the creatures (the most unruly and boisterous, the most malignant and rebellious) beside their natures, and against their wills, did obey his commands: in a tempest *he arose, and rebuked the winds and the sea;* Matt. viii. 26. *and there became a great calm: so that men did marvel,* Luke viii. *saying, What manner of man is this, for even the winds and the sea obey him!* Matt. xiv. 24, 25. The sea stood firm for him and St. Peter to walk upon; he turned water into good wine; he unconceivably so improved a few loaves and little fishes as Matt. viii. 26. *to feed and satisfy multitudes, leaving more behind than there were at first;* John vi. 19. *he cured the most incurable diseases,* Matt. viii. 6. *ix. 9, 20, 32.* *inveterate palsies, fluxes of blood, and leprosies;* Matt. viii. 12. *xv. 30.* he restored senses, and limbs wanting from the birth, or for a long time; innumerable persons, blind, deaf, dumb, lame, and maimed, he restored to the use of their faculties, and members respectively, without any medicinal applications, or any natural means conducible to those purposes: he restored lunatic persons to their right wits, and dispossessed evil spirits, they not daring to disobey him, and acknowledging his uncontrollable authority; *They were, saith the text, amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority he commandeth even the unclean spirits, and they do obey him.* These were indeed works of excessive grandeur and difficulty; but he did others far more great and hard; and these were greater for the manner of performing them, than in their own nature: he did other acts so great, that they were only to be done by an infinite power; and most of these he performed in a manner which argued omnipotency present with the doer.

Works proper unto God he did many; such was discerning the thoughts, reasonings, opinions, and purposes of men, however concealed or disguised, whereof we have many instances; and his intimate acquaintance, St. John,

Matt. ix. 4.

xiii. 25.

xxii. 18.

Luke xi. 17.

vi. 8.

SER.M. testifies of him generally, saying, *He needed not that any  
XX. should witness about a man, for he knew himself what was*

*John ii. 25. in man.* Such was also to forgive sins, (a privilege only belonging to the supreme Lord and Lawgiver, against whom sin is committed;) the which he assumed to himself, and irreprovabley maintained it by exerting a power equi-

*Matt. ix. 5. valent thereto; For whether, said he, is it easier to say,  
Thy sins be forgiven thee; or to say, Arise and walk? but  
that you may know that the Son of man hath power on  
earth to forgive sins, (then saith he to the sick of the palsey,)  
Arise, take up thy bed, and go to thine house: and he arose,*

*Matt. xvii. 12. and departed to his house: such it was likewise to foretel  
xx. xvi. 21. future contingencies; this he often did; as concerning*

*xxiv. 3. 9. his own passion and resurrection, with all the circumstances  
x. 17.*

*xxviii. 20. of them; particularly the treason of Judas; (He knew,  
Luke xxiv. saith St. John, from the beginning who they were that did  
27. 29.*

*John vi. 64. not believe, and who it was that should betray him:) con-  
cerning St. Peter's lapse, repentance, and suffering; con-  
cerning the destruction of Jerusalem, and utter demolish-  
ment of the temple; concerning the persecutions which  
his disciples should undergo; concerning the communica-  
tion of the Holy Ghost after his decease, and the pro-*

*Chrys. tom. gation of the Gospel in the world: such was the founda-  
vi. Or 61. tion of the Church upon a rock, against which the gates  
p. 634. 638. Matt. ix. 25. of hell should not prevail: such again it was to raise the*

*Luke vii. 19. dead, which he often performed; he raised the ruler's  
John xi. 1. daughter, and the widow's son of Naim, and his friend  
&c.*

*Lazarus; and, The dead are raised, is reckoned among the  
ordinary miracles done by him, in the answer to St. John  
Luke vii. 32. the Baptist's disciples: these were acts of divine power,  
which no creature, unassisted by God, could perform.*

And considering the manner of performance such were both these and most of the rest; they in that respect emulating God's inimitable work of creation, and in a manner seeming to exceed it; for that it seemeth harder to produce things out of matter indisposed and repugnant, than to bring them out of mere nothing: as God by *Pf. xxxiii. 9. mere word and will created things, when he spake, and  
it was done; he commanded, and it stood fast;* so did Jesus

n like manner, by the efficacy of his command, or by SERM.  
Actions equipollent thereto, without predisposing the sub- XX.  
jacent matter, or using any natural instrument, accomplish  
his great and strange works: *He rebuked the wind, and* Mark iv. 39.  
*said to the sea, Cease, be still;* so he quelled the storm: *I Luke v. 12.*  
*will, be thou cleansed;* so he cured the leper: *Young man,* Luke vii.  
*I say unto thee, Arise;* so he revived the widow's son: *O Matt. xv.*  
*woman, great is thy faith; be it unto thee as thou desirest;* so he cured the Canaanitish woman's possessed daughter:  
*He cried out, Lazarus, come forth;* *καὶ ἐξῆλθεν ὁ τεθνηκὼς,* John xi. 43.  
so the dead man heard his voice, and presently came forth  
out of the grave: he said, *Ephphatha, Be opened,* to the deaf Mark vii.  
man's ears; they immediately heard, and obeyed: he  
said but one word, *'Ανάβλεψον, See again,* to the blind man;  
*καὶ παραχρῆμα ἀνέβλεψε, and without more ado he saw*  
*again:* he did but chide the great fever, with which St. Luke iv. 39.  
Peter's mother-in-law was troubled, and it left her: he  
did but take the ruler's daughter by the hand, and the Matt. ix. 25.  
*girl revived, and rose up:* he only touched the two blind  
men's eyes, and so their sight was restored: the woman, Matt. ix.  
who had a flux of blood for twelve years, did but touch Luke viii.  
him, *καὶ λαθῆ παραχρῆμα, and she thereupon ipso facto in-* 43, 47.  
*stantly was healed:* yea multitudes of sick persons toge- Matt. ix. 22.  
ther did only endeavour to touch the hem of his garment, Matt. xiv.  
and as many as touched it were healed; there went virtue Luke vi. 19.  
*out of him, and healed them all.* When he used any  
thing like means, he, as St. Chrysostom observeth, pro-Chrys. in.  
ceeded in ways not only preternatural, but contrary to  
nature; as when he cured the blind man in St. John's John ix. 6.  
Gospel, anointing his eyes with clay and spittle: *διὰ πράγ-  
ματος ἴντεινον τὴν πήγωσιν, ἀνεῖλε· by a thing apt to in-  
crease (or strengthen) blindness, he took it away.* So great  
in nature, so high for manner of performance, were the  
works of our Lord; they plainly were either the works,  
or they were done in the way of omnipotency.

They had also no less of goodness than of greatness  
divine; they were all of them plainly works of piety, or  
works of charity and pity; of a holy nature and bene-  
ficial use; they were generally performed upon evidently

S E R M. reasonable occasions, or needs ; for the succour and comfort of persons in some want or distress ; or for instruction of the minds and reformation of the manners of men ; for healing the sick, feeding the hungry, easing the afflicted, restoring men to their senses, freeing them from the Devil's tyranny ; for helping men in disappointment and need, or for encouraging kindness and good neighbourhood among people, (to which purpose his first miracle done at Cana served;) for instilling or impressing some wholesome truth, as when the fig-tree withered at his command ; for encouraging dutiful submission to governors, as when the fish was brought up with a piece of money in his mouth, furnishing him and St. Peter to pay tribute : in fine, the nature and importance of his works

**John ii. 8.** St. Peter thus well expressed, saying of him ; *"Ος δηλων εὐεργέταν, Who went about doing good,* (or benefiting men) *and healing all that were oppressed by the Devil ; for God was with him :* and the Evangelist thus ; *Jesus went about all the cities, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.*

**Matt. xxi. 19.**

**Matt. xvii. 27.**

**Acts x. 38.**

**Matt. ix. 35. iv. 23. xv. 30.**

Considering which things, we may well discern by what power and to what purpose Jesus did perform his admirable works ; and may repel from our hearts all the cavils or calumnies forged by malicious and vain wits (such as those of Celsus and Julian) in derogation to them ; we may particularly perceive how impudently false that suggestion was of the apostate emperor ; who said that Jesus, *while he lived, did nothing worthy hearing, except one suppose to heal cripples and blind folk, and to exorcise demons in the villages Bethsuida and Bethany, to be great works*<sup>d</sup> : in opposition to which kind of suggestions, and for abundant confirmation of our purpose, we may consider some advantageous circumstances and concomitances of our Lord's performances.

They were, we may observe, not some few things done

<sup>d</sup> Ἐργασίμους παρ' οὐ τούτοις ἀπόντες ἀξίοις, οἱ μὲν τις οἰνος τοὺς πολλάδες, παιδὶ παθὼν ἰασθαι, παιδὶ τοὺς δαιμονῶντας ἱεραῖς οὐτε Βεθσαΐδη, παιδὶ τοὺς πάντας τὸν μαγιστρὸν ἤγαντες. Cyr. adv. Jul. lib. 6.

t one time, or in one place, among friends and partisans; SERM. but innumerable many and frequent, (a world of things, <sup>XX.</sup> more than well could be recited, as St. John telleth us,) John xxi. lone through a long course of time, (for some years together,) in several places, before all sorts of people, many of them very ill-affected towards him. They were not done <sup>Acts xxvi.</sup> scandalously in a blind corner, among rude and simple people; but openly and visibly every where about Judea, the most lightsome place for knowledge and goodness in the world; where the best worship of God most flourished, and all diabolical impostures were most detested, in the places there most public and conspicuous; so he could affirm and admonish them; *I spake freely to the world;* <sup>I John xviii.</sup> always taught in the synagogues, and in the temple, where <sup>20.</sup> the Jews from all places resort; and in secret have I done nothing: they were done so apparently, that the people generally saw them, and acknowledged them; that scarce any man could be ignorant of them; that the most learned and considerate men took it for granted, that they were done; that adversaries could not deny the performance of them, although out of envy and ill-will they were ready to impute it to the worst causes devisable; that many of all sorts were convinced, and divers converted by them: as for the people, Great multitudes, saith St. Matthew, <sup>Matt. xv.</sup> one present, and a follower of our Lord, came unto him, <sup>30, 31.</sup> having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel: and, The people marvelled, <sup>Matt. ix.</sup> saying, It was never so seen in Israel; but the Pharisees <sup>32, 33.</sup> said, He casteth out devils by the prince of the devils: the matter of fact they could not offer, against conviction of sense, to question; but malice prompted perversely and foolishly to assign a bad cause thereof: the matter was so notorious, that St. Peter could thus confidently appeal to the whole nation; Ye men of Israel, hear these words; <sup>Acts ii. 22.</sup> Jesus of Nazareth, a man approved (or demonstrated) unto <sup>ἀναδειγμένος.</sup>

**SER.M.** *you by miracles, and wonders, and signs, which God did by XX. him in the midst of you; as you yourselves know.* The ad-

versaries (such whom superstitious prejudices, obstinate humours, or corrupt affections, envy, pride, ambition, avarice, or the like, had made adversaries to him) did not only see the thing, but were affrighted with its con-

**John xi. 47.** *The chief priests, it is said, and the Pharisees gathered a counsel together, and said; What shall we do, for this man doeth many wonders? if we let him alone, all men will believe on him:* yes indeed, notwithstanding all this watchful caution and fine policy of theirs, notwithstanding all the opposition and discouragement they could interpose, all their strugglings to smother his credit and doctrine, many were in their hearts convinced, even divers of such as were unwilling to believe, and ashamed or afraid to

**John xii. 42.** *avow their persuasion; Also, it is said again, of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue:* Nicodemus, an honest and ingenuous person, a man of honour, (but somewhat wary and timorous,) came secretly, and in the name (it seemeth) of many persons alike

**John iii. 2.** *disposed with himself thus spake: Rabbi, we know that thou hast come a teacher from God; for no man can do those things which thou doest, except God be with him.* As for the generality of the people, (the most unconcerned in such cases as to point of honour and interest, and thence the most impartial and sincere party,) they following their senses were greatly affected and astonished with what he did; taking him for a very extraordinary person; some in a gross and confused manner, others in a more distinct

**Mark xvi. 14.** *way of belief; Some said he was John the Baptist; others, that he was Elias; others, Jeremiah, or one of the ancient prophets risen up again: but many of the people li. 23.* (more fully and exactly) believed on him, saying, *When Christ cometh, will he do more miracles than this man hath done?*

We may also observe, that Jesus did not affect to perform wonders out of vanity, or to humour men's curiosity, but always upon inducements of piety and charity: most

of them were performed occasionally at the desire of men, **S E R M.**  
**XX.**  
suggested by their needs; and all of them for their edification or comfort; that he therefore did not seek by them to acquire reputation, or applause to himself; nor by them designed to advance any private interest of his own, but singly aimed at the promotion of God's glory in them all: that in effect no secular advantage of dignity or wealth or pleasure did from them accrue to himself; but rather disgrace and obloquy, hatred and enmity, trouble and pain, did from them befall him; all the glory of them purely coming to God, and all the benefit to men. As he charged his disciples, so he practised himself, doing **Matt. x. 18.**  
**all gratis,** and freely, without expecting or accepting any requital. He often studiously concealed his miracles, for-  
**Matt. viii.**  
**4. xii. 16.**  
**ix. 30.**  
**Mark v. 43.**  
**vii. 36. viii.**  
**26.**  
**John v. 41.**  
**viii. 49, 50,**  
**54, 24. v.**  
**30. xiv. 10.**  
hiding those who were concerned in them, or conscious of them, to publish them; so striving to decline or to stifle the honour, naturally emergent from them. When it was necessary or expedient they should appear, he disclaimed being the principal author of them, referring and ascribing them to God: *I can, said he, do nothing of myself:* and, *The word that I speak to you I speak not of myself; but the Father who abides in me, he doeth the works:* and, *I seek not mine own glory; I receive not glory of men:* thus he professed, and so he practised: consequently the effect was, that (as it is expressed in the Gospels) fear, or a pious reverence, did seize all men; and they glorified God, saying, *That a great Prophet is risen up among us;* **Luke vii.**  
**and, That God hath visited his people:** All the people seeing **16. ix. 43.**  
**xviii. 48.**  
**Matt. ix. 8.**  
it gave praise to God: All men were amazed at the mighty power (or majesty) of God: When the multitude saw it, **xv. 30.**  
**Eτερον μεταβλητον.** They marvelled, and glorified God, which had given such power unto men. And doth not so much glory from his performances resulting to God, so good an influence upon the hearts of men, evidently shew whence the power affecting them was derived? would the Devil be such an instrument of God's praise?

We may also with St. Irenæus observe, that Jesus, in **Iren. ii. 58.** performing his cures and other miraculous works, did never use any profane, silly, phantastic ceremonies; any mutter-

SERM. ing of barbarous names or insignificant phrases; any in-  
XX. vocation of spirits, or inferior powers; any preparatory purgations, any mysterious circumstances of proceeding, apt to amuse people; any such unaccountable methods or instruments, as magicians, enchanters, diviners, circulatorious jugglers, and such emissaries of the Devil, or self-seeking impostors, are wont to use; but did proceed altogether in a most innocent, simple, and grave manner, with a majestic authority and clear sincerity, becoming such an agent of God as he professed himself to be.

That also the whole tenor of his proceedings was directly levelled against the kingdom of darkness; against all the impiety, all the malice, all the filthiness, and all the fallacy thereof; at the casting wicked and impure spirits, not only from the bodies, but out of the souls of men; causing men not only to detest and defy them, but to loathe their qualities, and to eschew their works: this

Luke xi. 21. is that binding, disarming, rifling, and dispossessing *the*  
Matt. xii. 29. *strong one*, which Jesus alleged as an infallible argument,

that he was not only no friend, but a mighty enemy to the infernal powers; an enemy, not only in disposition and design quite contrary, but in virtue and force highly superior to them: that we should worship God alone with most hearty reverence and love; that we should bear the same clear good-will to all men as we do to ourselves; that we should be strictly just, veracious, and sincere in our words and dealings, meek and humble in our spirits, pure and sober in all our enjoyments, (things perfectly opposite to the temper and interests of hell,) were things, which as our Lord constantly in his doctrine did inculcate, so he countenanced and furthered them by his works; from whence assuredly we may collect, that they came from heaven, and were intended for the promoting God's service: hell would never contribute so much to its own disgrace and disadvantage, would never so industriously concur to defeat and destroy itself; God plainly reaped the benefit by Jesus's works, he therefore certainly did plant them and bless them.

Upon these considerations it appeareth sufficiently, that

in correspondence to the reason and exigency of the case, SERM. our Lord did perform innumerable works, which had impressed on them the truest and highest characters of divinity; the most peculiar grandeur, and perfectest goodness; the purest holiness of design, and the beneficial tendency proper to the works issuing from divine power; so that supposing God should send the Messias into the world, or any great ambassador from himself, he could scarce possibly, he should not at least, all things considered, need to furnish him with more convincing attestations, than he hath exhibited to our Lord. Whence we may well apprehend the validity of that argument, which our Lord himself suggested for assurance of St. John the Baptist in his opinion concerning him, or rather for the satisfaction of St. John's disciples; when John sent two of his disciples, with this inquiry, *Art thou he, or look we for another?* Matt. xi. 5. Jesus thus replied; *Go your way, and tell John Luke vii. what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached; and blessed is he, whoever shall not be offended in me.*

6. God most signally did attest to our Lord by miraculously raising him from the dead; or in that by a divine power he raised up himself from the grave; which work, for the singular greatness and high consequence thereof, together with the certain evidence that it was really performed, might alone suffice to confirm the verity of all our Lord's pretences; [that he was the true *Messias*, the *Son of God*, the *Saviour of the world*, the *Lord of all things*, the *Judge of all the world*;] most efficaciously to evince and persuade the most eminent and important parts of his doctrine, (the immortality of our souls, the resurrection of our bodies, the just and wise providence of God over men, the dispensation of rewards and punishments hereafter, answerable to men's conversation and practice in this life.) This indeed is the point, which invincibly guardeth and fortifieth all other testimonies; but it is so pregnant of considerations belonging to it, that it deserveth more time and room than we now can yield it; wherefore we choose

SERM. rather at present to pass it over, than slightly to touch it,  
 XX. reserving it for a peculiar subject of discourse.

7. A farther attestation was given to our Lord by the power of doing miracles in his name imparted to the disciples ; who by him were appointed and authorized to pro-

*Omnis haec secute the great design commenced by himself : not only nostra in his person, but even his name did great wonders ; it cured illos domi- natio et po- diseases, it cast out devils, it surmounted nature, and sub- testas de Christi no- dued hell : whereby he indeed appears, for especial favour minatione with God, personal excellency, dignity of office, import- valet, &c.*  
*Tert. Apol.* ance of undertaking, incomparably to have surpassed all  
 28. former prophets and commissioners of God, by whose  
*Acts iii. 16.* ministry any law, covenant, or doctrine, hath been conveyed to men ; never by delegation or in dependence upon any other person, never in any other person's name, were such works done. To the twelve Apostles at their first mission

*Matt. x. 8.* he among other instructions enjoined thus ; *Cure the sick, cleanse the lepers, cast out devils ; ye have freely received, freely give :* to the seventy disciples, sent out by himself to instil the rudiments of his doctrine, and to admonish people of his approach, he gave this commission and

*Luke x. 8, 9, 19.* charge ; *In any city into which you enter, heal those which are sick therein ; and say unto them, The kingdom of heaven is come near unto you :* he then adds ; *Behold, I give you power to tread upon serpents and scorpions, and upon all*

*Luke x. 17.* *the power of the enemy :* the success was, that *they returned with joy, saying, Lord, even the devils are subject unto us through thy name.* At his departure he promised

*Mark xvi. 17.* and foretold thus ; *These signs shall follow them that believe ; In my name they shall cast out devils ; they shall speak with new tongues ; they shall \* take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover :* all which things were abundantly fulfilled; for a liberal communication of divine power was granted to them, enabling them to perform the greatest works ; so that, as St. Luke

*Acts ii. 4, 43. v. 12.* telleth us, *by the hands of the Apostles many wonders and signs were done among the people ;* the performance of which was so notorious, that upon knowledge, and in

confidence thereof, there came, saith the holy historian, SERM. *i multitude out of the cities round about unto Jerusalem,* XX. *wringing sick folks, and them which were vexed with un-* Luke vi. 17, *lean spirits, and they were healed every one.* \* The like <sup>18.</sup> Acts viii. *power also was by the Apostles derived unto others, in* 17. <sup>\* Heb. ii. 4.</sup> Rom. xv. *such kind and measure, as the carrying on Jesus's great* <sup>19.</sup> *design (the propagation of God's truth and the edifica-* 18. *tion of his Church) did require; by succession it was* transmitted through several ages, and visibly continued so long, as such extraordinary means were useful or expedient for the conviction and conversion of the world; most of the first Fathers of the Church do expressly testify concerning remainders thereof in their times: *It is not possible* (saith St. Irenæus for one instance, among others Iren. ii. 40. *nnumerable) to tell the number of the graces (or special* gifts) *which the Church through the whole world receiving* from God doth, in the name of Jesus Christ, crucified under Pontius Pilate, daily perform for the succour of the nations, &c. And remarkable is the confidence of Tertullian, reporting the effects of this power in his time: he in his apologetic speech for the Christians even dares to provoke the Ethnic governors to trial, and to lay the issue concerning not only the truth of Christian doctrine, but the lives and safety of its professors thereon; *Let, saith he, any* Tert. Apol. *person, manifestly possessed with the Devil, or one who is* <sup>23.</sup> *seemed to be rapt with a divine fury, be set before your* tribunals; *that spirit, being commanded by a Christian to* speak, *shall as truly there confess himself to be a devil, as* elsewhere a god—If he do not so confess, not daring to lie, even there spill the blood of that procacious Christian: What, adds he, is more manifest than that work? what more faithful than that probation? Stand not to these sayings, if your eyes and ears will suffer you. The like assertions and challenges might be produced out of divers other Fathers.

Neither perhaps is the communication of this divine <sup>Tῆς διδάσκαλί-</sup> <sup>ος τῶν επι-</sup> <sup>μένων ἀπὸ Χρ-</sup> <sup>υστοῦ εὐαγγε-</sup> <sup>λιστῶν.</sup> <sup>Chrys. de</sup> virtue so ceased now, that it would be wanting upon any needful occasion; the frequent performance of such works among them in whom faith by abundance of other com-

SERM. potent means may be produced and confirmed, unto

**XX.** whom also the first miracles are virtually present by the

**Sacerd.** 4. help of history and good reason, is indeed nowise neces-

**24.** in Joh. Or. sary, nor perhaps would be convenient; but did the same

**142.** Aug. pious zeal for God's honour, and the same charitable ear-

**de Bapt.** iii. nestness for men's good, excite any persons now to at-

**16. Retract.** tempt the conversion of infidels to the sincere Christian

**i. 13.** truth, I see no reason to doubt, but that such persons

would be enabled to perform whatever miraculous works

**Ifa. lix. i. 1.** should conduce to that purpose; for *the Lord's hand is*

**2.** *not shortened*, the grace of Christ is not straitened, the

name of Jesus hath not lost its virtue.

**The Spirit of God doth attest to him.** 8. God did attest to our Lord by accomplishing his

**John xv. 26.** prediction and promise, in a plentiful \* effusion of the di-

**Acts v. 32.** vine Spirit upon his Church and disciples, for their perfect

**1 John v. 1.** instruction and guidance, for their support and comfort,

**7, 8.** for enabling them to convince and convert men to him;

**1 Cor. xii. 1.** *When* (said our Lord to them before his decease, con-

**\* Acts x. 45.** cerning this attestation) *the Comforter is come, whom I will*

**26.** *send to you from my Father, even the Spirit of truth, which*

**1 John v. 7, 8.** *proceedeth from the Father, he shall testify of me:* and,

**Luke xxiv. 49.** *Tarry ye* (said he again, after his resurrection) *in the city*

**Acts i. 4. ii.** *of Jerusalem, until ye be endued with power from on high.*

**33.** Accordingly soon after our Lord's ascension, as the

**viii. 17. x.** Holy Spirit was conspicuously dispensed, upon various

**44. xi. 15.** occasions, in divers proportions, and in different ways, ac-

**xiii. 52. xix. 6.** cording to the exigencies of things, for the edification and

**1 Cor. xii.—** enlargement of the Church; so especially at Pentecost it

was in a most solemn manner and abundant measure

poured forth upon the whole Church and each member

**AQs i. 15.** of it; *For then, saith St. Luke, the disciples (to the num-*

*ber of one hundred and twenty persons) being gathered to-*

**AQs ii. 1—** *gether—with one accord, in one place;—suddenly there*

*came a sound from heaven as of a rushing mighty wind,*

(which was a most proper emblem of the Holy Spirit's

nature and powerful efficacy,) *and it filled all the house*

*where they were sitting,* (which then typified the Catholic

Church, through which the Holy Spirit was to be dif-

fused, to animate and actuate it;) *and there appeared unto*

*them cloven tongues like as of fire,* (denoting the various **S E R M.**  
gifts and graces imparted for expression of God's praise **XX.**  
and propagation of his truth, which were to be enlivened **Orat. 44.**  
*by fervent charity, zeal, and devotion,) and it sat upon*  
*each of them;* implying that every faithful Christian con-  
stantly should partake of this heavenly benefit, according  
to his need; *and they were all filled with the Holy Ghost,*  
*and began to speak with other tongues, as the Spirit gave*  
*them utterance:* that is, they were perfectly inspired, so  
that each was endowed with the gift of speaking a lan-  
guage before unknown to him; which was a miracle  
very great, and most pertinent; to learn a strange tongue  
requiring much time and great pains; the speaking such  
tongues being then very serviceable to the promulgation  
of the Gospel: all which event was very public and no-  
torious; for that at that festival-time *there were,* saith  
the divine historian, *dwelling at Jerusalem, Jews, devout*  
*men, out of every nation under heaven. Now when this*  
*was noised about, the multitude came together, and were*  
*confounded, because that every man heard them speak in his*  
*own language—the wonderful things of God.*

This was therefore a general attestation to our Lord,  
pregnant and clear as could be, both for conviction of un-  
believers and confirmation of the faithful; the which ef-  
fects it had; so that in virtue thereof, St. Peter having ex-  
plained the design of it, *three thousand souls were added* **Acts ii. 41,**  
*to the Church;* and all *did continue steadfastly in the Apo-*  
**42.**  
*les' doctrine and fellowship.*

Besides also it was an illustrious pledge of that inestimable gift, to be perpetually communicated to the Church for its edification, and to each Christian for his direction and assistance in religious practice, according to the evangelical covenant; the which is a standing witness, attesting to our Lord, in the heart and conscience of every good man, according to that of St. Peter; *And we are* **Acts v. 32.**  
*his witnesses of these things; and so is the Holy Ghost,*  
*whom God hath given to them that obey him:* he indeed  
keeping his residence and exerting his power in all pious  
souls; shining into their minds with the true heavenly **Eph. i. 18.**  
**2 Cor. iv. 9.**

SERM. *light, (that pure and perfect wisdom, which is from above;)*

XX. kindling charity, devotion, comfort, and joy in their hearts; supporting them in trials and temptations; raising their affections and desires above this present transitory world; disposing them to relish spiritual things, and to entertain themselves with the hopes of future blessedness;

<sup>1</sup> Cor. xii. 3. doth assure them, that *Jesus is the Lord*; doth seal to them Rom. viii. the truth of his doctrine, the reality of his promises, the <sup>16.</sup> Gal. iv. 6. efficacy of his grace, the wonderful greatness of his love <sup>2</sup> Cor. i. 23. and goodness toward them; so that hence that is abund-  
iv. 2. v. 3. Eph. i. 13. dantly verified which St. John telleth us, *He that be-  
iv. 30. 1 John v. lieveth on the Son of God hath the witness in himself.*

10. There are divers other considerable attestations to our Lord; such as the divine sublimity of his doctrine, discovering itself to enlightened minds to shine from heaven; the testimony of God's Spirit to the hearts and consciences Rom. viii. of good and faithful people, assuring them that *Jesus is* <sup>16.</sup> Gal. iv. 6. *the Lord*, and sealing to them the truth of his doctrine; <sup>2</sup> Cor. i. 22. the operation of God's grace in production of moral vir-  
<sup>v. 5. iv. 2.</sup> Eph. i. 13. tues, or the purgation of heart and amendment of life <sup>iv. 30.</sup> <sup>1</sup> Cor. xii. 3. flowing from faith in him, the efficacy of prayers in his <sup>10.</sup> 1 John v. name offered to God; all the joys, and comforts, and <sup>O εγενέσθη</sup> happy fruits springing from Christian devotion; the good <sup>τις τὸν θεόν</sup> <sup>τὸν Θεὸν ἡχώ</sup> <sup>τὸν μαρτυρῆ</sup> effects the Gospel hath had in reformation of the world <sup>τοῦ λαοῦ τοῦ</sup> inducing many great benefits, and preventing mischief <sup>τοῦ λαοῦ</sup> therein: but these and the like, being not so public, so distinctly observable, so easily drawn into argument, apt to convince the incredulous, I shall pass over; adding but one more of a more general and conspicuous nature.

9. Lastly, God hath attested unto our Lord by the wonderful success which hath attended his Gospel in its conveyance and propagation: its, in so short a time, so generally prevailing in the hearts of men, triumphing over the mightiest oppositions, subduing the world to the faith and obedience of itself, accomplished by means to appearance so insufficient, and by ways so improbable, may seem to reason no less a miracle of Providence against the course of human affairs, than the rest performed by him, or for him, were miracles to sense, above the power of

natural causes, both arguing the presence and assistance of SERM. omnipotency: the work was *a victory over the world and over hell*, achieved by the faith of Jesus; and that a very strange one, whether we consider the combatants who fought for him, or the adversaries against whom, or the weapons by which, or the manner how they strove, or the very cause itself, which they maintained for him.

They were *not many wise, not many mighty, not many noble*, but a very few, mean and poor, unlearned and simple men, whom no outward circumstances commended to human regard, no worldly advantage furthered in pursuance of their design, who had nothing visible to rely on, to hearten, to support them in their endeavours: a few fishermen, publicans, tent-makers, and other persons of like quality, education, improvement, and capacity, were the instruments of this great work; those brave soldiers of Christ, who boldly set themselves in array against all his adversaries: and what adversaries were they? who, but all the majesty and authority, all the force and violence, all the policy and craft, all the wit, learning, wisdom, and eloquence, all the passion and rage of men, all the power, cunning, and malice of the cursed spirits; in short, all the forces and endeavours of earth and hell combined against them. They were to check and control the ambitions, interests, pleasures of mighty emperors and potentates; whose assumed divine honours they decried as vain and wicked; whose commands they reprehended as unjust and impious; to whose power and pleasure they prescribed restraints, declaring them obliged to contain their practice within bounds of piety, equity, and temperance: they were to suppress the credit and the gain of all priests or ministers of religion in the world, whose doctrines they condemned as vain and silly, whose

\* Clemens Alexandrinus well says, that no philosophy would have endured such a test, or endured such a shock of persecution.

Καὶ τὸ μὲν φιλοσοφίας τὸν ἰλλητικὸν λέπον ἐρχεται πολύνηρ, εἰσται παραχρῆμα, τὸ δὲ ἡμετέραν, &c. Strom. vi. (p. 502.)

Καίτοι γε πολὺν ὅστιν πολυτάτων γνωρίσαντα πρὸς τὸ μὲν Ισαϊατῆμα τὸν Ἰησοῦν  
βασικαλίσαν τὴν εἰσαγόμενην. Orig. cont. Cels. vii. (p. 349.)

SERM. practices they reproved as vile and damnable : they were

XX. to confute all the subtlety of philosophers, all the eloquence of orators, all depths of learning, and improvements of reason or wit ; impugning the opinions famous and current among men as false, or slighting them as frivolous : they were to overbear and master the prejudices of all people, fortified by natural inclination and temper, by countenance of long tradition and custom ; by education, by public laws, and all so mighty enforcements : they were to charge with reproach all ages past, and the ancestors of all people in the world, (those of one small people only in part excepted,) of very gross ignorance and error, of sottish folly, of heinous wickedness and impiety : they were to sustain all the slanders, reproaches, and persecutions which the resolute opposing so many interests, humours, and opinions inevitably would produce : they were beside vigorously to assault Satan and all his complices ; to beat down his worship, and overturn his domination ; to baffle all his craft and might, to stop his mouth, to bind his hands, to tread upon his neck.

All these great exploits they were to achieve in a most quiet and peaceable manner, in a way most plain and simple, without any terror or tumult, any sleight or artifice, any plausibility of language, or subtlety of reasoning ; without applying either any rude violence or fly allurement : they were indeed little more than barely to report a story, and to affirm it true of their own knowledge, adjoining in connection with that story some plain honest rules of life here in this world, and denouncing some consequences on the belief of their story and the practice of their rules in another world hereafter. These things it

<sup>1</sup> Cor. iv. 5. was their business to tell simply, and to aver confidently,  
<sup>2</sup> Cor. iv. 7. charging men at their utmost peril to believe them ;

xii. 9. boldly condemning whatever thing and what person soever should oppose their report or doctrine : they were not to assay the persuading this or dissuading from the  
<sup>1</sup> Cor. ii. 4. contrary by fine strains of speech, or with acute *entymemes* ; but to propose it without care or circumstance, in such a homely dress and naked plainness of speech, that

ven children and idiots might easily comprehend the SERM.  
main of their sense and drift: all the strength, the orna-  
ment, the charm of their discourse consisted in the clear  
neeriness shining through it; joined with a constant adhe-  
rence to their doctrine, an earnest diligence in promoting  
it, an admirable patience in joyfully suffering all contume-  
ries and adversities incident to them for its sake; ac-  
companied also with a blameless innocence and integrity  
of life, a sweet calmness of mind and meekness of beha-  
viour, together with a kind and charitable disposition to-  
ward all men: these were all the human or natural wea-  
Cor. x. 4.  
pons of their warfare; with which alone, God's help con-  
curring, they did (to use St. Paul's words) *pull down*  
*strong holds, and cast down imaginations, and every high*  
*thing that exalteth itself against the knowledge of God;*  
*bringing into captivity every thought to the obedience of*  
*Christ:* in this strange manner did they maintain their  
cause:

A cause indeed, which of itself did not seem likely to prosper in the world, having in itself so little of plausibility, and affording to the embracers thereof so very small encouragement: which enjoined to its followers the worship and imitation of a Person lying under extreme disadvantages in the eye of man; who had lived in a very mean condition, and had suffered a most ignominious death; whom therefore to be obliged to adore and obey could not but to the ordinary sense of men appear very offensive: which again recommended a doctrine little grateful, or rather very croſs, to the natural propensions, to the current principles, to the secular advantages of men; which indulged men in nothing that they were apt to like, but greatly curbed and checked them in the use of their liberties, gratification of their fancies, and enjoyment of their pleasures; which much disparaged all the pleasing goods, and all the flattering glories of the world; charging men never much to affect or seek them, sometimes utterly to quit and renounce them; freely chooſing in their stead to undertake a croſs with all its pains and disgraces, which propounded it as an essential ingredient

Vide Chrys.  
tom. vi. Or.  
61. p. 635.

SERM. of itself, or a condition necessary for all that should avoid

XX. it, to *circumcise the heart, to mortify the deeds of the body,*  
Rom. viii. to *crucify the flesh with its affections and lusts; to cut off*  
13. *right hands, and pull out right eyes;* to part with all their

Gal. v. 24. fortunes, to hate their relations, to sacrifice their lives, if they were thereto called, for its sake; which rendered men, as it were, dead to all present fruitions, and unconcerned in all hopes here; engaging them entirely to place their contents and happiness in a reversion of things invisible and future: they, in fine, did hold forth a doctrine to the sense of flesh and blood full of most rigid laws, severe rules, harsh conditions, and *hard sayings*, apt to choke the faith of men, and to obstruct its entertainment with them.

<sup>f</sup> Now that a handful of such persons, against such obstructions, in ways so preposterous, and different from the course of human proceedings, were able to render so unlikely a cause so absolutely victorious; so that suddenly all the might, wit, and eloquence of men did stoop unto it, and serve under it; that the majesty of the greatest princes gladly veiled thereto, that the prudence of statesmen cordially did approve it, that all the learning of the world yielded itself up captive and tributary thereto, that all superstition vanished before it, and all the force of hell sunk under it; is it not a huge argument, that God himself did in favour thereof interpose his omnipotent arm;

a Chron. xiv. 11. that to the Lord of hosts (*unto whom*, as King Asa said,

1 Sam. xiv. 6. *it is nothing to help, whether with many, or with them that have no power;* to whom it is indifferent to *save by many*

Rom. xv. 8. *or by few*) this glorious victory is to be ascribed, who thereby pleased to accomplish his ancient promises, to maintain his holy truth, to further the salvation of his creatures, to promote his own glory, and especially to magnify the name of his only beloved Son Jesus, our ever

<sup>f</sup> Τὸ δῆμα ἱκεῖνο, τὸ σικεδωρίσμα μη τὴν ἵκκλησίαν, τὸν πάντα σιγγάσσετο, ταῦτα γὰρ οἱ τῷ Θεῷ λόγιοι, ἔργοις δημιουργοῖ, ἔργον θευματῶν καὶ παρεπέξον, &c. Chrys. tom. vi. Orat. 61. p. 636.

Πᾶς ὁ τούτοις πρᾶγμα μετὰ τούτων παλινμάταιος πίστις ἴσχει ὅτι λαμπρόν, διηβαστού μαρτυρεῖσθαι τῇ ἀληθείᾳ, εἰ μὴ Θεῖα τις καὶ ἄμαχος δυνέται ἢ τὸ τοῦτο σικότος, καὶ τελίσσεται, &c. Ibid. p. 637.

Blessed Lord? to whom for ever and ever be all praise. SERM.  
Amen. XX.

Having thus largely endeavoured to shew that Jesus our Lord is the Messias, and consequently supposing the truth of the Christian doctrine; let us now briefly recapitulate and explain in what manner and in what respects the New Testament represents him as *Christ*; how, according to that, Jesus was signally chosen and consecrated by God, in a manner supereminent, to all the offices denoted by the title Christ, (the office *prophetical, regal, and sacerdotal*,) and how he effectually doth execute them.

Him, saith St. Peter in general, God anointed with the Acts x. 38. Holy Spirit and power: God anointed him, not with an external affusion of material oil, (as neither were the Patriarchs, nor King Cyrus, who are yet called *the Christs of God*;) that was only a ritual and symbolical busines; but with a real infusion of divine grace and power, qualifying and enabling him perfectly to execute all those great and extraordinary functions. With this gladsome oil he was Pf. xlv. 7. thoroughly anointed and replenished above measure: with Luke iv. 1. this he was *sanctified from the womb*; when the John iii. 34. *power of Luke ii. 35.* *the Highest did overshadow him* at his conception: with this at his baptism he was solemnly and visibly inaugurated; when *the heavens were opened unto him*, and the Matt. iii. 16. *Spirit of God descended upon him as a dove, and came upon him*: with this in all the course of his life and ministry he was continually accompanied; the virtue of it being discovered and diffused in most sensible effects of wise and gracious discourse, holy and blameless conversation, wonderful and glorious performances, for the honour of God and the benefit of mankind, to the delight and consolation of all well-disposed minds: *God anointed Jesus of Nazareth, with the Holy Ghost;* Acts x. 38. *who went about doing good, and healing all that were oppressed of the Devil; for God was with him.* He was by this spiritual unction constituted in right and in effect a *Prophet, a King, a Priest.*

John vi.

i. First, a *Prophet*: for they were not mistaken, who, upon his raising the widow's child, were *amazed, and Luke vii. 16.*

SERM. glorified God, saying, *That a great Prophet was raised up among them, and that God had visited his people.* Nor they (in St. John's Gospel) who, reflecting upon another great miracle, (feeding multitudes with five loaves and John vi. 14. two little pickled fishes), brake into this confession; *This is in truth that Prophet who was to come into the world.*

And the disciples well described him, who styled him, Luke xxiv. *A Prophet mighty in word and deed, before God and all the people.* He was so, as having an extraordinary commission from God, declared by vocal attestation of God Matt. xxiii. himself from heaven, by express testimony of St. John the

Baptist, (*the person of most remarkable sanctity and greatest authority in his time,*) by the performance of innumerable and incomparable signs and works miraculous; (*arguments in the highest degree and to the utmost possibility sufficient to assert and confirm it.*) He was also in greatest perfection qualified for the exercise of that function, by 1 Pet. ii. 22. inspiration complete and unlimited; by disposition of mind 2 Cor. v. 21. altogether pure and holy; (expressed in a continual practice of life void of all sin and guile; by an insuperable courage and constancy, a transcendent wisdom and discretion, an incomparable meekness and patience, a most winning sweetness and goodness, a most powerful awfulness and majesty, shining in all his discourse and demeanour.)

Suitable also to the authority of his commission and the qualifications of his person, were the weight and the extent of the doctrine he in God's name revealed; it concerning no less than the salvation of mankind, and reconciliation of the world to God; the entire will of God, and whole duty of man; with all the laws and precepts, the covenants and conditions, the promisings and threatenings, relating to our future state. He did not (as other prophets have done) prophesy about the constitution of one particular law, religion, or covenant; about the reproof or reformation of one state, the judgment or fate determined to one nation; but his design reached to the instruction and conversion of all people, in all places, through all times, to the settling of a law and covenant absolutely universal and perpetual: mysteries he brought forth never before reveal-

, and decrees never to be reversed ; to the final doom of SERM.  
the world did his prophetical denunciations extend. So

XX.

he a *Prophet*. Such he was in his temporal appearance and administrations upon earth ; and such he continues for ever in heaven ; from thence upon all occasions by his Holy Spirit imparting to his faithful people all useful instruction in truth, direction in practice, admonition to duty, and comfort in trouble. He is also such by the ministry of his servants, whom he hath appointed, and whom he assists, to instruct and guide us.

2. He is also a *King*, by many unquestionable titles, of great and extensive authority, exercising it to the best effects and purposes. He is a King by *nature* and *birth* ; is the only Son of God, partaker of his eternal power and majesty ; for therefore to him it was said, *Thy throne, O* <sup>Heb. i. 8.</sup> *God, is for ever and ever ; the sceptre of thy kingdom is a* <sup>Isa. ix. 6.</sup> *right sceptre : and as the Son of David ; for of him the* angel said, *The Lord God shall give unto him the throne of* <sup>Luke i. 32.</sup> *David his Father, and he shall reign over the house of* *David for ever ; and of his kingdom there shall be no end.*

He is also a King by *divine designation* and appointment.

For, *Let all the house of Israel*, faith St. Peter, know <sup>Acts ii. 36.</sup> *affredly, that God hath made him Lord and Christ* ; and, *The Father hath given him authority to execute judgment*, <sup>John v. 22.</sup> *because he is the Son of man* (or as such.) He is also King <sup>27.</sup> <sup>Heb. i. 2.</sup> *by merit and purchase* ; for, *he for the suffering of death* <sup>ii. 9.</sup> *was crowned with glory and honour* ; *he was obedient to* <sup>Phil. ii. 8.</sup> *death, even the death of the cross* ; *therefore God super-exalted him, and bestowed on him a name above every name.*

To this end he both died and rose again, that he might <sup>Rom. xiv. 9.</sup> *ord it over both the dead and living.* He is King also by <sup>Rom. viii. 3.</sup> *conquest* ; having delivered us out of the power of dark-<sup>Col. i. 13.</sup> *ness, and freed us from the vassalage of sin* ; having spoiled <sup>ii. 15.</sup> *principalities and powers, made a show of them openly, and* <sup>Luke i. 71.</sup> *riumphed over them* ; having delivered us from our ene-<sup>74.</sup> <sup>Tit. iii. 14.</sup> *mies, and from the hand of all that hate us* ; that we being <sup>Rom. vi. 22.</sup> *delivered from our enemies, might serve him without fear,* <sup>John viii. 36.</sup> *in holiness and righteousness before him all the days of our* life. He is also a King by our election and free choice, <sup>Matt. xi.</sup>

SERM. we having voluntarily put ourselves under his protection,  
XX. and submitted to his command, and taken upon ourselves  
 his yoke, and vowed everlasting fealty to him in our baptism. Such a right he hath of governing.

As for the *extent* of his kingdom, it is in all respects boundless, both for place and time; it is universal and perpetual. He is the eternal King of all the world: God Phil. ii. 8. hath so exalted him and given him a name above all names, that to the name of Jesus every knee should bend, whether of things in heaven, or things upon earth, or Rev. v. 12. things under the earth. To him that sitteth on the throne, xix. 16. i. and to the Lamb, by every creature in heaven, and in the 3. xvii. 12. earth, and under the earth, are jointly to be ascribed the blessing, and the honour, and the glory, and the power, for Eph. i. 21. ever and for ever. He is constituted ὑπεράνω πάντων ἀρχής, Col. iii. 10. above all rule, and authority, and domination, and every 1 Tim. vi. 15. name that is named, not only in this world, but in that Mat. xxviii. 18. xi. 27. which is to come: it is his just title and proper badge, The John iii. 35. King of kings, and Lord of lords; to whom all nations xiii. 3. xvii. 2. are vassals, yea all creatures are subject and tributary. Eph. i. 22. But he in especial manner is King over his Church; that Acts xx. 28. peculiar people, whom he hath especially purchased to himself by his merits and blood; whom he hath subdued to his obedience by the sword of his word, and by the prevailing virtue of his Spirit; that mystical Zion, in Pf. cxxxii. which it is said that God will place his reign and residence 13. 12. for ever; that heavenly city, whereof all the saints are xxi. 2. fellow-citizens, and he the sovereign Head and Governor; Heb. xii. 22. God hath, saith St. Paul, put all things under his feet, and Gal. iv. 26. hath given him head above all things to the Church. In 19. i. 22. respect to which both the evangelical dispensation here, and the future state of bliss hereafter, are called the kingdom of heaven. Over this he reigns, enjoying all royal prerogatives, exercising all royal administrations, and dispensing most royal munificences. He hath in this his kingdom established most righteous and wholesome laws; the which his subjects are by him obliged and enabled to obey. He constantly defendeth and protecteth his subjects from all invasions and assaults of their enemies, (in-

testine enemies, their own lusts; external enemies, the **SER.M.** Devil and the world.) He provides for all their needs and **XX.** wants; he supports them in all their distresses and troubles. He exercises judgment over them; distributing fit rewards and punishments with exquisite justice and equity; (most liberal rewards to the loyal and obedient; most severe punishments upon obstinate offenders and rebels.) He **Col. ii. 15.** lastly restrains and suppresses, defeats and destroys, all the adversaries to his royal dignity, and to the welfare of his good subjects, both visible and invisible, temporal and spiritual. *Out of his mouth* (as it is in the **Apocalypse**) *there Rev. xix. goeth a sharp sword, that with it he should smite the* <sup>15.</sup> **Psal. ii. 9.** *nations; and he shall rule them with a rod of iron. These Matt. xxv. mine enemies, (he shall one day say,) which would not that I* <sup>31.</sup> **Luke xix.** *should reign over them, bring them hither, and slay them* <sup>27.</sup> *before me. He must reign,* faith St. Paul, *till he hath put* <sup>1</sup> **Cor. xiv.** *all enemies under his feet.* Thus is he a King, endued <sup>25.</sup> with sovereign right and power, crowned with glorious majesty, enjoying all preeminences, and exercising all acts suitable to regal dignity.

3. He is likewise a *Priest*, and that much above an **Heb. viii. 6.** ordinary one; διαφορατέρας τίτευχε λειτουργίας, *He hath ob-* <sup>Ἄρχων</sup> <sup>την δραστηρίαν</sup> *tained a more excellent function* (as the Apostle to the **Heb. iii. 1.** Hebrews speaketh) than ever any other priest had. *Every* <sup>viii. 3.</sup> *high priest,* saith the Apostle to the Hebrews, *is ap-* pointed to offer gifts and sacrifices. He did, as such, once offer up an oblation, in worth and excellency far surpassing all the sacrifices and oblations that ever were made; (all <sup>1</sup> **Pet. i. 18.** **Heb. ix. 9.** the fattest hecatombs that ever were sacrificed, all the gold and precious stones that ever were dedicated, all the spices and perfumes that ever were kindled into incense, upon altar, were but vile and sordid, were ineffectual and unacceptable, in comparison thereto;) a willing oblation he made upon the altar of his cross of himself, (his most **Heb. vii. 26.** innocent, most pure, most spotless and unblemished self,) <sup>27. x. 10, 5.</sup> <sup>ix. 12.</sup> of his most glorious body, (the temple of the Divinity,) of **Eph. v. 9.** **John x. 16.** his most precious blood, of his dear life, *for the life of the* <sup>John vi. 51.</sup> *world and redemption of mankind; for the propitiation of* <sup>1</sup> **John ii. 2.** *our sins and the sins of the whole world;* an oblation

**SERM.** which alone could appease God's wrath, and satisfy his justice, and merit his favour toward us.

**1 John ii. 1.** He doth also (which is another sacerdotal performance) **1 Tim. ii. 5.** *intercede for us*; he intercedes as an advocate for the **John xiv.** pardon of our sins; (*If any man sin, we have an advocate* **xii. xv. 16.** *with (or to) the Father, Jesus Christ the righteous.*) He **Eph. v. 20.** *Heb. v. 7.* intercedes for the acceptance of our services, (whence we are enjoined to *do all things, to pray, to give thanks in his name;*) for the *granting our requests; for grace and assistance;* **Eph. i. 3, 6.** *ance; for comfort and reward; for all spiritual blessings* and advantages to be conferred upon us; he thus pursuing the work of salvation by his propitiatory sacrifice begun for us; whence, as the Apostle to the Hebrews saith, **Heb. vii. 25.** *he is able to save to the uttermost those that by him come to God, seeing he ever liveth to make intercession for us.*

**1 Chron. xxiii. 13.** He doth also perform the priestly function of *blessing.* **Lev. ix. 22.** Blessing the people in God's name, and blessing God in the people's behalf; as did that illustrious type of his, **Numb. vi. 23.** *Melchizedek; (Blessed, said he, be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand.)* So hath Jesus effectually pronounced all joy and happiness to his faithful people; he pronounced **Matt. v. 1.** blessedness to them in his sermons; he blessed his disciples &c. **Luke xxiv. 50.** at his parting; *Lifting up his hands, he blessed them,* saith St. Luke; *God in him, saith St. Paul, hath blessed us with all spiritual blessings in heavenly places, (or in heavenly* **Eph. i. 3.** *things;)* and, *God, saith St. Peter, having raised up his son Jesus, sent him to bless us in turning every one of us from his iniquity:* and at the last day he will utter that comfortable benediction; *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* So is Jesus a true and perfect *Priest.* And,

So, finally, in all respects, is *Jesus God's anointed, and the Christ of God;* as the great *Prophet and Doctor;* as the *Sovereign King and Prince;* as the *High Priest and Advocate* of his Church. And indeed that he is so is the fundamental point of our religion; which the Apostles did peculiarly testify, preach, and persuade; the sincere

belief of which doth constitute and denominate us *Christians*. SERM.  
XX.

IV. The consideration whereof ought to beget in us a practice answerable to the relations between him and us, grounded thereupon.

If Jesus be such a *Prophet*, we must, with careful attention, and a docile mind, hearken to his admonitions and instructions; we must yield a steady belief to all his doctrine, and we must adhere constantly thereto, and we must readily obey and practise what he teaches.

If he be a *King*, we must maintain our due allegiance to him, pay him honour and reverence, submit to his laws and commandments, repose trust and confidence in him, fly to his protection and assistance in all our difficulties and needs.

If he be a *Priest*, we must with sincere faith and hope apply ourselves unto him for, and rely upon, his spiritual ministries in our behalf; sue for and expect propitiation of our sins by virtue of his sacrifice; the collation of all spiritual gifts from his intercession; all comfort, joy, and felicity in consequence of his effectual benediction. Having (so the Apostle to the Hebrews admonisheth us) a great <sup>Heb. x. 21, 22.</sup> *Priest over the house of God, let us draw near with a true heart in full assurance of faith.*

In short, if Jesus be *Christ*, let us be *Christians*; Christians, not only in name, in outward profession, in speculation and opinion, but in very deed and reality, in our heart and affection, in all our conversation and practice. *Let every one that nameth the name of Christ* (that is, <sup>2 Tim. ii.</sup> who confesseth Jesus to be Christ, and himself to be his <sup>19.</sup> follower) *depart from iniquity.*

*Now the God of peace, that brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

His only Son, &c.

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## S E R M O N   X X I .

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JOHN i. 14.

*And we beheld his glory, the glory as of the only begotten  
of the Father.*

S E R M . **T**HAT *Jesus Christ our Lord is the μονογενής, the only Son of God*, that is, the Son of God in a peculiar and high manner, otherwise far than any creature can be so termed, St. John doth here (and in several other places) suppose, or assert plainly; and it is a great point of the Christian doctrine, a special object of our faith. To shew the truth of which, to explain how it is to be understood, and to apply the consideration thereof to our practice, shall be the subject and scope of our present discourse.

I. That the Messias, designed by God to come into the world for the restoring and reconciling mankind unto God, was in an especial manner to be the Son of God, even the ancient prophets did foretel and prefignify; *Thou art my Son, this day have I begotten thee*, faith God of him in the second Psalm. And of him, that which in the first less perfect sense was spoken to King Solomon, (who as the son and heir of David, as the builder of God's house, as a prince of peace, reigning in great glory, wealth, and prosperity; as endued with incomparable wisdom, did most signally represent and prefigure him,) was chiefly intended for him, and did more exactly agree to him; *He shall be my son, and I will be his father; and I will estab-*

<sup>1</sup> Chron. xxii. 10.  
<sup>2</sup> Sam. vii. 13.  
<sup>xxviii. 6.</sup>

blish the throne of his kingdom over Israel for ever: and SERM. again; *He shall cry unto me, Thou art my father, my God,* XXI.  
*and the rock of my salvation: Also I will make him my firstborn,* Pf. lxxxix.  
*higher than the kings of the earth.* And accord- 26, 27.  
Heb. i. 5.ingly it was, even before our Saviour's appearance, a persuasion commonly passing among the Jews, (both learned and unlearned,) that the Messias should be the Son of God; as may be collected from several passages in the New Testament; in which being *the Christ* and being the *Son of God* are conjoined as inseparable adjuncts, whereof one did imply the other, according to the sense then current, and previous to the embracing our Lord's doctrine. For Nathanael, we see, was no sooner persuaded that Jesus was the Christ, but he (according to his anticipation, common to the people) confesseth thus; *Rabbi, thou art John i. 49.*  
*the Son of God; Rabbi, thou art the King of Israel.*  
Martha in like manner being moved to declare her faith concerning Jesus, expresseth it thus; *Yea, Lord, I believe John xi. 27.*  
*that thou art the Christ, the Son of God, which should come*  
*into the world:* and likewise doth St. Peter, in the name of all his brethren, the Apostles; *We have believed, and John vi. 69.*  
*have known, that thou art the Christ, the Son of the living Matt. xvi.*  
*God.* St. John the Baptist also doth thus express his  
*belief and yield his testimony concerning Jesus;* *And I John i. 34.*  
*said, and bare record, that this is the Son of God.* Yea even the high priest himself implied the same, when examining our Lord he said, *Art thou the Christ, the Son of Mark xiv.*  
*the Blessed? I adjure thee by the living God, tell us, whe- 61.*  
*ther thou be the Christ, the Son of God:* supposing that to Matt. xxvi.  
63. be the Christ and to be the Son of God would concur in the same person. Yea, the devils themselves had learned Matt. viii.  
29. this, who cried out, *What have we to do with thee, Jesus, Mark i. 24.*  
*thou Son of God?* Luke iv. 41.  
34.

Thus did the ancient Scriptures intimate, and thus were God's people generally persuaded about the Messias; and that he is indeed the Son of God, the evangelical Scripture doth every where teach us, calling him not only at large *the Son of God*, but more emphatically the *τελεότατος, (the darling Son of God;)* the *υἱὸς τῆς ἀράπης, Son Matt. iii. 17.*  
xiii. 18, xvii.  
5.

SERM. of God's love; the *υἱὸς ἀληθινός*, God's true Son, (that is, such  
XXI. most properly, in a most excellent manner incomparably

Eph. i. 6. most properly, in a most excellent manner incomparably representing and resembling God;) the *ἴδιος οὐδείς*, (God's proper, or true, Son.) See also *Gen. 1. 26.*

Eph. i. 6. representing and resembling God;) the *ἰδιὸς γιος*, (God's proper, or peculiar Son;) the *ωρατότερος*, God's firstborn;

per, or peculiar Son;) the *μωροτός*, God's *firstborn*; God's *viὸς μορογίνης*, his *only begotten Son*: all which epithets are applied to Jesus Christ.

**John v. 18.** thets import somewhat of peculiar eminency in the kind  
**1 John v. 20.** Col. i. 15. and ground of this his relation unto God. The relation

**Heb. i. 6.** itself in a large sense, and equivocally, is attributed to

Pf. lxxiii. are usually entitled such; and princes are styled *the children*.

*dren of the Most High; and all men are said to be God's offspring, and good men are especially dignified with that*

**Matt. v. 45.** offspring, and good men are especially dignified with the appellation; God's people, as such, (the Israelites of old, and Christians now,) are the children of God, and God

and Christians now,) are the children of God ; yea, God is the Father of all things, as the maker and preserver of

~~and even~~ them: but all these, in comparison to Christ, are such in ~~exceeding~~ a manner very inferior, and in a very improper sense: for

*Naz. Orat.* he is the *only Son of God*: which denotes a relation in its  
37. high & peculiar character, which no other Son of God can bear.

kind singular and incomparable; from which all other things are excluded.

Now that we may discern the difference, let us consider the grounds and respects upon which this relation of our

the grounds and respects upon which this relation of our Saviour to God is built, or the reasons why he is called the Son of God, and the first-born of creation.

the Son of God: there are several expressed or implied in Scripture.

1. Christ is called the *Son of God* in regard to his *temporal generation*, as being in a manner extraordinary con-

*poral generation, as being in a manner extraordinary con-  
ceived in the Bleſſed Virgin by the Holy Ghost; so the  
whole of all the Tis. H. G. C. & C. are*

Luke i. 35. angel expressly calleth us: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow*

*thee; therefore also that holy thing which shall be born of thee shall be called the Son of God: so the Apostle also;*

**Gal. iv. 4.** *When the fulness of time was come, God sent forth his Son made of a woman* (or born of a woman), *confusing them*

Luke i. 32. *made of a woman*, (or born of a woman, γενόμενον ἐκ γυναικὸς—γεννώμενον in some copies:) a generation so peculiar

and wonderful, without intervention of any father but God himself, is one ground of this relation and title; he

Highest: therein excelling the common sort of men.  
and God 2. Christ also may be termed the Son of God in regard  
shall give him the throne of his father David. Dies iste quem tanquam extreum reformidas,

to his *resurrection* by divine efficacy; that being a kind SERM. of *generation*, or introduction into another state of life immortal. Others are upon this ground called the sons of God; *They, faith our Saviour, who shall be accounted wor-* Luke xx. <sup>XXI.</sup> *thy to obtain that world, and the resurrection from the dead—can die no more; for they are equal to the angels, and are the children of God,* (υἱοὶ τοῦ Θεοῦ,) *being sons of the resurrection.* How much more then may he be thence so named, who is *the first-fruits of them that sleep, and the firstborn from the dead?* especially since that of the Psalmist, *Thou art my son, this day have I begotten thee,* was (according to St. Paul's exposition) verified in the <sup>1 Cor. xv. 20, 22.</sup> <sup>Col. i. 18.</sup> <sup>Rev. i. 5.</sup> <sup>Acts xxvi. 13.</sup> <sup>xiii. 82, 83.</sup> raising him. In this respect Christ also did much excel all others, who upon the same ground are called the sons of God.

3. Christ is capable of this title by reason of that *high office*, in which by God's especial designation he was invested. If ordinary princes and judges (as being deputed by God to represent himself in the dispensation of justice, or as resembling God in the exercise of their power and authority) have been called *the children of the Most High,* Pf. lxxxii. in the language of holy Scripture; with how much greater truth and reason may he be called so, who was most signally consecrated and commissionated to the most eminent function that ever was or could be; who did whatever he did in God's name, who represented and resembled God so exactly? It is his own argumentation and inference; *If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?* That extraordinary *sanctification* and *mission* did render him worthy and capable of that appellation, far beyond all others, who have for the like reason obtained it.

4. Whereas also it is said, that God did appoint, or <sup>Heb. i. 2.</sup> *constitute our Saviour heir of all things; did give him Eph. i. 22.* <sup>John xvii.</sup> *head above all things to the Church, and did put all things under his feet; did give him power over all flesh; did com-* Matt. xxviii. 18. xi. 27.

SERM. *mit unto him all authority in heaven and earth; did exalt XXI. him to the highest place of dignity and authority next to*  
*himself, at the right hand of the Majesty in the highest;*  
Phil. ii. 9; Heb. i. 9; &c. *yea did place him upon his own throne and tribunal in*  
Acts ii. 33; 86. *his room, so that the Father judgeth no man, but hath*  
John v. 22. *committed all judgment to the Son; well may he in that*  
*respect be entitled the Son of God; as thereby holding*  
*the rank and privilege suitable to such a relation; he*  
*being the Chief of the family, and next in order to the*  
Eph. iii. 15. *great Paterfamilias of heaven and earth. Of him, faith St.*  
Heb. iii. 5. *Paul, all the family in heaven and earth is named: Moses*  
6. *verily, saith the Apostle to the Hebrews, was faithful in*  
*all his house as a servant, but Christ as a Son over his own*  
Heb. i. 6; 8, 7. *house: and, Being made so much better than the angels,*  
*saith the same Apostle, as he hath by inheritance obtained*  
*a more excellent name than they, (they being only called*  
*servants, or ministers; he being entitled a Son and heir.)*

In these respects is our Saviour properly, or may be fitly, denominated the *Son of God*, with some peculiarity and excellency beyond others: but his being with such emphasis called *God's only begotten Son*, (denoting an exclusion of all others from this relation upon the same kind of ground,) doth surely import a more excellent ground thereof, than any of these mentioned. For the *first Adam* did also immediately receive his being from the power and inspiration of God, (God formed his body and breathed a soul into it.) And Isaac, Samuel, and John the Baptist had also a generation extraordinary and miraculous, as being born of parents mortified by age and unapt for generation, by interposition of the divine power,  
'Αφ' οὐσία καὶ ταῦτα μη-  
πρωκτίουν. *Heb. xi. 11, (so it is expressly said of Sarah, δύναμιν ἔλαβεν εἰς καταβολὴν*  
12. *σπέρματος, She received power from God for conception of seed;) which productions do not so greatly differ from the production of Christ as man.*

And how can we conceive that the production of angels should be so much inferior to our Saviour's temporal generation, if there were no other but that?

And although our Saviour was the first and chief, yet *Heb. ii. 10.* was he not the only Son of the resurrection; *There were,*

as the Apostle to the Hebrews saith, *many sons* of this SERM. kind *brought to glory*; and Christ was *firstborn among many brethren*; this is also a ground not proper or per-spicuous enough for such a denomination; and indeed before it came to pass, he was called God's Son; he was so when he lived, he was so when *God so loved the world, that he gave him for its salvation.*

Neither doth the free collation of power and dignity, John iii. 16, how eminent soever, well suffice to ground this singularity<sup>18.</sup> of relation; for we see others also in regard to their de-signment and deputation to offices of power and dignity, although indeed subordinate and inferior to those he received, to be entitled the *sons of God*; and however this is rather the foundation of a metaphorical, than of a natural and proper *sonship*, which is too slender and insufficient for him, who in the most solemn and august strain is denominated such.

Likewise although our Saviour be the heir of all things, yet hath he co-heirs, whom *God hath*, as St. Paul speak-Rom. viii. eth, *together enlivened, and together raised, and together seated with him in thrones of glory and bliss*; beside that Eph. ii. 5, *privileges of this kind are rather consecutive and declarative* of this his relation to God, than formally *constitutive* thereof: *If a son, then an heir*, saith St. Paul; inheritance Rom. viii. follows *sonship*, and declares it, rather than properly<sup>17.</sup> makes it.

Moreover those prerogatives of singular affection and favour appropriated to Christ, together with all those glorious preferments consequent on them, do also argue some higher ground of this relation: for how could it be, that merely upon account of that temporal generation, (which did only make him a man, of *like passions and infirmities* Heb. iv. 15. *to us, sin only excepted*,) or in respect to any thing consequent thereupon, God should affect him with so special a dearness, and advance him to dignities so superlative, *ὑπεράνων ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ χριστηρος,* far above all *principality, and power, and might, and dominion, and every name that is named; angels and authorities and powers being*, as St. Peter says, made subject<sup>18.</sup>

SERM. unto him? Such proceedings (that generation only, or  
XXI. any thing resulting from it, being supposed) do not seem  
confisitent with that decent congruity and natural equity,  
which God is ever wont to observe in his regard to per-  
sons and in his ordering of things.

We must therefore search for a more excellent and  
more proper ground of this magnificent relation, or pecu-  
liar *sonship*; and such an one we shall find clearly deduc-  
ible from testimonies of holy Scripture, (and by several  
steps of discourse we shall deduce it.)

1. It is thence first evident, that our Saviour had in him  
somewhat more than human, according to which he is  
said to have existed before his temporal generation here  
among men. Even as men after death are in regard to a  
surviving part of them, their immortal soul, said to be  
Luke xx. 38. and live; for, even then, saith our Lord, *all men do live to  
God*. For, before his birth here, he is said to have been  
John iii. 13. in heaven, and to have descended thence; *No man*, saith  
he, *hath ascended up to heaven, but he that came down  
from heaven, even the Son of man, which is in heaven*: even  
when he visibly lived here, he was (as himself affirms) *se-  
cundum aliquid sui*, according to somewhat invisible in  
him, then actually in heaven; and according to that *som-  
ewhat* he was before in heaven; and by union of that invi-  
sible being to human visible nature, he is said to have de-  
scended from heaven. His ascension into heaven was but  
a translation of the human nature thither, where according  
to a more excellent nature he did abide before the incar-  
John vi. 62. nation; for, *What*, saith he again, *if ye shall see the Son of  
man ascend up where he was before?* from hence he is de-  
clared worthy and capable of so transcendent preferments;  
John iii. 31. for, *He that cometh from above, out of heaven, is above all  
things*; because, *The second man is the Lord from heaven*.  
viii. 23.  
1 Cor. xv. 47. He, as to his manifestation in the flesh, was junior to St.  
John the Baptist, but in truth was of more ancient stand-  
ing, and thence was to be preferred before him, as St.  
John i. 15. John himself perceived and professed; *He that*, said St.  
John, *comes after me is preferred before me, because he was  
before me*. He did subsist even before Abraham was born,

ence without absurdity he could affirm, that he and SERM. Abraham had interviews and intercourse together; so he XXI. coursed with the Jews; *Thou art not*, said they, *yet John viii. ty years old, and hast thou seen Abraham?* he replied; <sup>ss.</sup> *Verily, verily, I say unto you, Before Abraham was, I am:* is saying did seem very absurd to them, and so offended em, that they took up stones to cast at him; not apprehending the mystery couched in his words, and that he d another nature, different from that which appeared to em, according to which that saying of his was verified. ta farther he had a subsistence and a glory before the orld had a being; for thus he prays; *And now, Father, John xvii. vouchsafe me with thine own self with the glory which I had*<sup>5.</sup> *with thee before the world was;* glory (that is, a most mourable state of being, and excellent perfection) was; <sup>ix. 26.</sup> it only destinat to him, but he really had it, and en- "ed it with God, before the world was.

2. Necessary indeed it was, that he should exist before e world, for that, seconly, God by him made the orld, and for that he made the world himself; *God, faith Eph. iii. 9.* . Paul, *created all things by Jesus Christ;* and, *By him,* th the Apostle to the Hebrews, *God made the worlds;* r the ages, *τοὺς αἰώνας*, that is, all things which ever at y time did subst; those very ages, which the same postle faith *we believe to have been framed by the word of Heb. xi. 2.* *God.*) *By him*, saith St. John in the beginning of his Gof- John i. 3. l, *were all things made, and without him was nothing made that was made;* δι' αὐτοῦ, that is, *by him*, not δι' αὐτὸν, *him only:* to exclude that ungrammatical misinterpretation, St. Paul joineth both those notions together; *τὰ ἔντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισαι,* *All things, faith he, were Col. i. 16.* *made by him, and for him:* as also to prevent any restric- n or exception of matters created by him, he particu- ly reckoneth what things were made by him; *By him,* th St. Paul, *were all things created, that are in heaven d that are in earth; whether they be thrones, or domi- nes, or principalities, or powers, all things were created him, and for him:* he was not only (as some heterodox erpreters would expound it) to create a new moral and

**SER.M.** figurative world; he shew'd not only *before* and *when* mankind, but he of old did truly and properly give *being* to all things; and among those things, he even created angels, *all things in heaven*; beings unto which that metaphorical creation of men here doth not extend or otherwise appertain: he therefore consequently, as St. Basil subjoins, *εἰς τὸν παῦρον, doth exist before all things;* and cause must necessarily in nature precede the effect.

3. He did indeed (to ascend yet higher, even to the top) exist from all eternity: for he is called *the absolute* Col. i. 18. *ἀρχὴ, the beginning,* which excludes all time previous Rev. iii. 14. to his existence; he is styled *επειτας, πρῶτος, αὐτόν, the firstborn of every creature;* (or rather born before all the John i. 20. creation, as *επειτας πρῶτος* signifies, *he was before me,* in St. i. 1. John.) He is *the Word,* which was *in the beginning;* that is, before any time conceivable, and consequently from

1 John i. 2. *eternity.* He is called *the eternal life;* *The life* (saith St. John i. 4. John in his first Epistle; the life, that is, another name, xi. 25. xiv. 6. frequently attributed to Christ, especially by that Apostle; 1 John i. 2. v. 11, 12. *the life was manifested, and we did see it; and we bear witness, and shew that eternal life, which was with the Father,* (δο λόγος ἦν ὥρας τὸν Θεὸν, *the Word was with God;* and ἡ ζωὴ ἦν ὥρας τὸν πατέρα, *the life was with the Father,* are, as I conceive, the same thing:) and more explicitly

1 John v. 20. *in the same Epistle; We are, saith St. John, in him that is true, in his Son Jesus Christ; he is the true God, and the eternal life.* Hence is he frequently in the Apocalypse

Rev. i. 11. styled *the first and the last, the beginning and the end,* 17. ii. 8. 21. vi. 22. *Alpha and Omega; he that was, and is, and is to come;* 13. which phrases do commonly express the eternity and im-

Ita. xliv. 6. mortality proper to God; as in that of Isaiah; *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of*

xlii. 4. *hosts; I am the first, and I am the last, and beside me there is no God.* The same is signified by that elegy of the

Heb. xiii. 8. Apostle to the Hebrews; *Jesus Christ, the same yesterday, to day, and for ever, (that is, who is eternally immutable;)* that Apostle also implies the same, when he saith, that

Melchizedek represented and resembled the Son of God

Heb. vii. 3. as having μήτε ἀρχὴ τοῦ πατρὸς, μήτε γωνὶς τέλος, *neither begin-*

ming of days nor end of life ; Melchizedek in a typical or SERM. mystical way, our Lord in a real and proper sense was XXI. such ; beginningless and endless in his existence. And the Prophet Micah seems to have taught the same, saying of him, (of him that should come out of Bethlehem, to be ruler in Israel,) that *his goings forth have been from old, Mic. v. 2. even from everlasting* ; (or, from the days of eternity.) His eternity is however necessarily deducible from that, which is by St. John, St. Paul, and the Apostle to the Hebrews so plainly affirmed of him, that he made the world, that he made the ages, that he made *all things* ; for if he made the world, he was before the foundations of the world, which phrase denotes eternity ; if he made the ages, he must be before all ages ; if all things were made by him, and nothing can make itself, then necessarily he was unmade ; and being unmade, he necessarily must be eternal ; for what at any time did not exist, can never without being made come to exist. His eternity also may be strongly inferred from his being called the *word*, 1 Cor. i. 24. the *wisdom*, and the *power* of God ; for if he were not eternal, ἦν ἄπειρος, ὅτε χωρὶς τούτων ἦν ὁ Θεὸς, there was a In decr. time when God wanted these ; when he was without men- Conc. Nic. pag. 276. tal speech, or understanding ; when he was not wise, when he was not powerful ; as St. Athanasius argues. It therefore doth with sufficient evidence appear from Scripture, that our Saviour had a being before his temporal birth, and that before all creatures, yea even from eternity. Furthermore,

4. From what hath been said, it follows, that his being was absolutely divine. If he was no creature, if author of all creatures, if eternally subsistent, then assuredly he is God ; that state, that action, that property are incommunically peculiar unto God. Only God is *i* ἄν, *being of himself* originally and independently ; only God is *the creator of all things*, (*He that made all things is God*, Heb. iii. 4. saith the Apostle to the Hebrews;) *only God hath im-* 1 Tim. vi. 16. *mortality*, (or eternity,) saith St. Paul ; no epithet or at- tribute is more proper to God, than that, *αἰώνιος Θεὸς, God Rom. xvi. eternal*. Hence is our Lord said by St. Paul, before he<sup>26</sup>.

SER.M. did assume the form of a servant, and became like us men, to have *subsisted in the form of God, not deeming robbery\* to be equal to God,* (or to have a subsistence duration and perfection equal to God;) so that as he was after his incarnation truly man, partaker of human nature, affections, and properties; so before it he was truly God, partaking the divine essence and attributes. Thence it is often in the Scriptures absolutely and directly named God; God in the most proper and most high sense; *the beginning was the Word, and the Word was with God, and the Word was God,* saith St. John in the beginning of his Gospel, (the place where he is most likely to speak with the least ambiguity or darkness;) the same Word which was in time *made flesh, and dwelt among us,* before all time exist with God, and was God. God, saith St. Paul, *was manifested in the flesh, justified in the Spirit, seen of angels, preached among the Gentiles, believed upon in the world, assumed up into glory:* of which proposition it is evident that Christ is the subject, and by consequence he is there named God. God is also by St. Paul said to have *purchased the Church with his own blood;* who did that, but he that also was man, even *the man Christ Jesus?* St. Thomas upon his conviction of our Saviour's resurrection did express his faith upon him by crying out, *My Lord and my God;* which acknowledgment our Saviour accepted and approved as a proper testimony of that faith; (*He permits him to say it, or rather he accepts it, not hindering him,* saith St. Athanasius.) St. Paul calls the coming of our Lord at the resurrection, *the appearance of the great God and our Saviour Jesus Christ.* To the Son (as the Apostle to the Hebrews interpreteth it) it was said in the Psalm, (Psal. xlv. 7.) *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. We are,* saith St. John, *in the true one, in his son Jesus Christ; this he (ὁ τοῦ) is the true God, and life eternal; no false, no metaphorical, no temporary God, but the very true God,* the supreme eternal God. *Out of whom, (saith St. Paul, recounting the privileges of the Jewish nation,) as concerning the flesh, (or according to his humanity,) Christ came,*

\* *T. I. J. L.*  
• 14.

John i. 1.

1 Tim. iii.  
16.

Acts xx. 28.

John xx. 28.

Athan.

Orat. 3. con-

tra Ar. p.

394.

Tit. ii. 18.

Heb. ii. 8.

20.

Rom. xi. 5.

*who is over all, God blessed for ever; δὲπὶ πάντων Θεός, the S.E.R.M.*  
*God over all; the sovereign God and Lord of all things<sup>a</sup>; XXI.*  
*the Most High; God blessed for ever; the ἐύλογητὸς, which Mark xiv.*  
*is a characteristical title or special attribute of God in the*<sup>61.</sup>  
*style of the Scriptures, and according to the common use*<sup>Rom. i. 25.</sup>*2 Cor. xi.*  
*of the Jews. Yea even of old, Isaiah foretold of the child*<sup>31.</sup>*Isa. ix. 6.*  
*which should be born, of the son which should be given to us,*  
*that his name should be called (that is, according to the*  
*Hebrew manner of speaking, that he should really be, or*  
*however that he truly should be called) the Mighty God,*  
*the everlasting Father, the Prince of Peace.*

In these places more clearly and immediately, in many other places obliquely and according to fair consequence, in many more probably, our Saviour is called God, God absolutely without any interpretative restriction or diminution. And seeing the holy Scripture is so careful of yielding occasion to conceive more Gods than one; seeing it is so strict in exacting the belief, worship, and obedience of one only God, absolutely such; may we not well infer with St. Irenæus, *Now* (faith he, speaking indeed concerning the God of the Old Testament, whom the Gnosticks did not acknowledge to be the highest and best God, but in words applicable to the God of the New Testament, whom we adore; *Now*, faith he) *neither the Lord, nor the Holy Ghost, nor the Apostles would ever have called any one definitively, nor absolutely God, unless he were truly God:* and, *Never*, faith he again, *did the Prophets or the Apostles name any other God, or call Lord, beside the true and only God<sup>b</sup>.*

That he is truly God, we might also from other appellations peculiar to God; from divinest attributes and di-

<sup>a</sup> Utrosque Dei appellatione significavit Spiritus et eum qui ungitur Filium, et eum qui ungit, id est Patrem. *Iren. iii. 6.*

*Rev. v. 13. τὰς στόμα, (where by the way seeing all creatures worship him, he is excluded from being a creature.)*

<sup>b</sup> Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli cum, qui non esset Deus, definitive et absolute Deum nominassent, nisi esset verus Deus. *Iren. iii. 6.*

Nunquam prophetæ, neque apostoli alium Deum nominaverunt, vel Dominum appellaverunt, praeter verum, et solum Deum. *Idem, lib. iii. cap. 8.*

**S**H. R. M. vinest operations ascribed to him; from the worship of honour we are allowed and enjoined to yield him, further shew; but these things (in compliance with the time and your patience) I shall omit.

Other appellations also peculiar unto the supreme God are assigned to him, as that most appropriate and incomunicable name *Jehovah*; (of which in the Prop. Isa. xiv. 6. Isaiah God himself says thus; *I am the Lord, and there is none else*: and Moses; *Jehovah our God is one Jehovah*. Deut. vi. 4. even this is attributed to him; for, *This, saith Jeremiah xxxiii. 16. is his name, whereby he shall be called; Jehovah our righteousness*: and of St. John the Baptist it was by Mal. iii. 1. foretold, that he should *prepare the way of Jehovah*. Matt. iii. 2. The name *Lord* (answering to *Jehovah*) is both absolutely and 1 Cor. xv. with most excellent adjuncts commonly given him; *The second man, saith St. Paul, is the Lord from heaven*; *The Lord of all things* he is called by the same Apostle; Rom. x. 12. *the one, or only Lord*: *To us, saith he, there is one Lord, by whom are all things*: and, *the Lord of glory, or most glorious Lord*; (*If they had known, they would not have crucified the Lord of glory*:) and, *The Lord of lords, and King of kings*: we are also by precept enjoined, and by exemplary practice authorized, to render unto our Saviour that honour and worship, which are proper and due to the only supreme God; for, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, is the great law of true religion: \* It is only belonging to God, as St. Athanasius speaks, to be worshipped; a creature must not worship a creature, but a servant his Lord, and a creature its God. And, † They who call a creature *Lord*, and worship him as a creature, how, saith he, do they differ from the heathen? But of him Ar. Or. iii. it is said, *Let all the angels of God worship him*; of him p. 294. myriads of angels say, *Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing*: *yea all creatures in heaven and earth, and under the earth, resound the same* Ath. Or. i. in Ar. p. 296. Heb. i. 6. Rev. v. 12, 13. iv. 11.

Declamation, saying; *To him that sitteth upon the throne, SERM. And to the Lamb, be the blessing, and the honour, and the XXI. glory, and the worship, and the praise for ever. Unto him* Vide Rev. i. *that loved us, and washed us from our sins in his blood—to 5.*

*him be glory and dominion for ever and ever. Hence the* throne of God the Father and of his Son are one and the same; *The throne of God, and of the Lamb, are in it,* Rev. xxii.

*St. John, speaking of the heavenly city; For the Son,* <sup>τίς τοι γένεσις</sup> *saith that great Father, reigning with the same royalty of* <sup>τοῦ πατρὸς</sup> *his Father, is seated upon the same throne with his Father.* <sup>βασιλείας</sup>

*To invoke the name of our Lord Jesus Christ is a practice* <sup>νέστηται τὸν</sup> *characterizing and distinguishing Christians from infi-* <sup>πάτερνος</sup> *dels; as when St. Paul inscribes his Epistle to the Church* <sup>καθαρούς.</sup> *Athan. Or.* <sup>i. in Ar.</sup> *of Corinth, together with all that call upon the name of* <sup>1 Cor. i. 2.</sup> *our Lord Jesus Christ in every place; and when Saul is* <sup>Acts ix. 14.</sup> *said to have authority from the chief priests to bind all that* <sup>21.</sup> *called upon his name, so that we need not to allege the* <sup>Rom. x. 12.</sup> <sup>13, 14.</sup>

*fingle example of St. Stephen invoking our Lord. Indeed* <sup>2 Tim. ii.</sup> *himself informs us, that the Father had committed all* <sup>22.</sup> *John v. 23,* *judgment unto the Son, that all men should honour the Son* <sup>24.</sup> <sup>2 John iii.</sup>

*even as they honour the Father. To wish and pray for* <sup>Rom. i. 7.</sup> *grace and peace from our Lord Jesus Christ is the usual* <sup>1 Cor. xiii.</sup> *practice of the Apostles, and to dispense them is a prero-* <sup>2 Thess. ii.</sup> <sup>16.</sup>

*gative of his, common to him with God his Father. To* <sup>12.</sup> *have the same Holy Spirit as the Father unmeasurably,* <sup>Tit. iii. 6.</sup>

*and to send it from himself, with commissions and instruc-* <sup>11.</sup>

*tions, and to communicate it freely, are especial characters* <sup>12.</sup>

*of supreme divinity, and much transcending any creature,* <sup>13.</sup>

*as St. Athanasius observes; With authority, saith he, to* <sup>τὸ δι μετ' οὐ-</sup> *give the Spirit doth not suit a creature, or a thing made,* <sup>νείας δόμινος</sup> *but is an endowment of God. Whereas also we are often* <sup>τὸ πνῦμα,</sup> *severely prohibited from relying or confiding upon any* <sup>οὐδὲ πνῦμα-</sup> *man, or any creature, (as in that of the Prophet; Cursed* <sup>ἀλλὰ Θεῖον</sup> *be the man, that trusteth in man, and maketh flesh his arm;) Orat. iii. in* <sup>δόμινον.</sup> *we are yet allowed, yea we are obliged, to repose our trust* <sup>Ar. p. 388.</sup> *Jer. xvii. 5.*

*and confidence in Christ; Ye trust in God, saith he himself* <sup>John xiv. 1</sup>

*to his disciples, trust also in me; whence St. Paul calleth* <sup>Jer. xvii. 5.</sup>

*him emphatically our hope, in his compellation to Timo-*

SERM. thy; *Paul an Apostle of Jesus Christ, by the command-  
ment of God our Saviour, and the Lord Jesus Christ, our*

XXI. *hope;* which is the same title that Jeremiah attributes  
 Col. i. 27. *unto God;* *O the hope of Israel, the saviour thereof in*  
 1 Tim. i. 1. *time of trouble.* Hence to him, jointly with God the  
 Jer. xiv. 8. *Father, and the divine Spirit, that solemn benediction or*  
 2 Cor. xiii. *prayer is directed;* *The grace of our Lord Jesus Christ, and*  
 10. *the love of God, and the fellowship of the Holy Ghost, be*  
*with you all;* as also a parity of highest adoration is then  
 together with the same divine persons yielded to him, when  
 we are baptized in his name, and consecrated to his service.

The divinest attributes of God are also in the most abso-  
 lute manner and perfect degree affigned to him: eternity,  
 John iii. 12. as we discoursed before. Immensity of presence and power,  
 then implied, when speaking with the Jews he told them  
 that he was then in heaven; and when he promises his  
 Matt. xxviii. disciples, that *he will be with them, whenever they meet*  
 20. *in his name;* and also, that *he will be with them, to the*  
 Col. ii. 3. *end of the world.* Infinite wisdom and knowledge; for  
 in him are hidden all the treasures of wisdom and know-  
 John xvi. ledge; and, Now are we sure, say the disciples to him in  
 30. xxi. 17. St. John, that thou knowest all things: and, Lord, saith  
 St. Peter, thou knowest all things, thou knowest that I love  
 1 Cor. i. 24. thee: and St. Paul calls him the wisdom of God, and the  
 power of God: wherefore since God's wisdom is omniscient,  
 and his power omnipotent, so consequently is he. In  
 short, whatever attribute or perfection God hath, the same  
 John xvi. hath he; for, All things, saith he, that the Father hath,  
 15. are mine. What creature without high presumption could  
 John xvi. say those words concerning the divine Spirit; He shall  
 14. glorify me, for he shall receive of mine, and shall shew it  
 unto you.

The divine attributes he expresseth by divine operations  
 and works, which are ascribed to him. It is a most  
 divine work to create; this we shewed before to have been  
 performed by him: to sustain, and conserve things in  
 being, is another like work; this he doth; For he, saith the  
 Heb. i. 3. Apostle to the Hebrews, upholdeth all things by the word

*of his power; and, By him, faith St. Paul, all things con-* SERM.  
*sist. To perform miracles, or do things surmounting the* XXI.  
*laws and thwarting the course of nature; such as by Col. i. 17.*  
*mere word and will rebuking winds and seas, curing dis-*  
*eases, ejecting devils, is the property of him, who, as the*  
*Psalmist says, alone doeth great wonders. Particularly to raise* Pf. lxxii. 18.  
*the dead is a prerogative reserved by God in his own* lxxxvi. 8.  
*hand; (for, The Lord killeth, and the Lord maketh alive;* 10. cxxxvi.  
*he bringeth down to the grave, and bringeth up.) This our* 4.  
*Lord often did at his pleasure; for, As the Father raiseth* 1 Sam. ii. 6.  
*up the dead, and quickeneth them; even so the Son quick-* Deut. xxxii.  
*eneth whom he will: and of himself he faith in the Apoca-*  
*lypse; I have the keys of hell and of death. Especially to Rev. i. 18.*  
*raise himself, which he assumeth to himself; (I, faith he, John x. 17,*  
*lay down my life, that I may take it up again; I have* 18.  
*power to lay it down, and I have power to take it up again:*  
*and, Demolish this temple, faith he again, and in three* John ii. 19.  
*days I will rear it; which it was impossible for him to do,*  
*and unintelligible how it should be done, otherwise than*  
*by the divinity resident in him. To be* χαρδογνώστης, search-  
*ing men's hearts and discerning their secret thoughts, is a*  
*peculiar work of him that faith, I the Lord try the heart,* Jer. vii. 10.  
*I search the reins; and of our Lord it is said, He needed* John ii. 23.  
*not that any should witness about a man, for he knew*  
*what was in man; and by many experiments he declared*  
*this power. To foresee and foretell future contingencies*  
*to be peculiar to himself God signified, when in the Pro-*  
*phet he thus challenged the objects of heathen worship;*  
*Show the things to come, that we may know ye are gods;* Isa. xli. 23.  
*this our Lord did upon several occasions, particularly in*  
*the case of Judas's treason; He knew, faith St. John, John vi. 64.*  
*from the beginning, who they were who did not believe, and*  
*who it was that should betray him. This, I say, he did,*  
*not as the prophets, by particular arbitrary revelation, but*  
*immediately by his own Spirit; whereby even the Pro-*  
*phets themselves were illustrated and inspired; for it was,*  
*as St. Peter says, The Spirit of Christ in them which testi-* 1 Pet. i. 11.  
*fied beforehand the sufferings of Christ, and the glories that*  
*should follow. To see and know God, (who inhabits inac-* 1 Tim. vi.  
*16.*

**SERM.** *ceſſible light*) is beyond a creature's capacity and state, and **XXI.** yet belongs to him; *None*, faith he, *hath ſeen the Father*, **John vi. 46.** *ſave he which is of God*; *he hath ſeen the Father*: and, **Matt. xi. 27.** *None knoweth the Father, but the Son, and he to whom-fover the Son will reveal him*. To remit sins absolutely he denied not to be the property of God, when his adver-**Mark ii. 7.** faries thus objected it; *Who can forgive sins, except God* **Matt. xliii. 25.** *only?* yet he assumed it to himself, and asserted it by a miracle. To ſave also God declared to be a peculiar work of his, when he ſaid it, and reiterated it in *Isaiah* and in **Isa. xlili. 11.** *Hofea: I am the Lord, and beside me there is no Saviour;* **xlv. 21.** which act yet, and which title, are no leſs proper to our **Hof. xliii. 4.** Lord. In fine, briefly, he claims to himself at once the **John v. 19.** performance of every divine work, when he faith, *What-fover the Father doeth, that also doeth the Son likewife*.

Now all this state and majesty, all these glorious titles, **Deut. vi. 15.** attributes, and works, can we imagine that he *whose name is jealous*, as it is in *Exodus xxxiv. 14.* and *who is jealous of his name*, as it is in *Ezekiel xxxix. 25.* who ſaid it once **Isa. xlili. 6.** and again in the prophet *Isaiah*, that *he will not give his glory to another*; can we conceive, I ſay, that he ſhould communicate them, or ſhould ſuffer them to be ascribed to any mere creature, how eminent foever in nature or worth, how dear foever upon any regard? for indeed the highest creature producible muſt be infinitely diſtant from him, infinitely inferior to him, infinitely base and mean in comparison to him, as to any true perfection or dignity; **Oὐδὲ ἂν ἔτελος μητὸς δύλως οὐτε ταῖς σολλῶν, τοῖς ἐν τῷ καὶ πατρὶ τεῖχοις θεοῦ τοῖς διεστάτους.** nor therefore can any creature be in nature capable of such names, such characters, such prerogatives; nor can in any reaſon or justice accept or bear them. Our Saviour **Chrys. in Joh. i. 18.** therefore, unto whom by divine allowance and injunction they are attributed, who willingly admits them, who clearly assumes them to himself, is truly God.

5. Now the whole tenor of our religion (according to dictates of Scripture moſt frequent and obvious) asserting the unity of God; our Saviour therefore, being God, muſt of neceſſity partake the ſame individual eſſence with God his Father; and it muſt be certainly true, which he affirms **John x. 30.** eth concerning himſelf; *I and the Father are one,* (*ἢ ἕμεν*, **1 John v. 7.**

are the same thing, or one in nature; not *εἰς ἴσην*, the SERM. fame in person, or manner of subsistence;) and what he XXI.  
again saith; *He that hath seen me, hath seen the Father*; John xiv.  
*and, I am in the Father, and the Father in me*; by the di-<sup>9.</sup>  
vine essence common to both. Rev. xxi.  
22. The  
Lord God  
Almighty is  
its temple  
and the  
Lamb.

Yet hath he not this essence from himself, but by communication; for, *As the Father hath life in himself, so he hath given the Son to have life in himself*. And διὰ ταπεῖλον, he that is, or hath his essence, *from God*, is the peri-  
phrasis he gives of himself. He is not first in order, as an <sup>John v. 26.</sup> original, but is the *image of the invisible God*, (an image <sup>Col. i. 15.</sup> indeed most adequate and perfectly like, as having the <sup>a Cor. iv. 4.</sup> <sup>John xiv. 9.</sup> <sup>Heb. i. 3.</sup> very same nature and essence.) He is ἀπαύγασμα τῆς δόξης, (*the effulgency of his Father's glory*,) and χαρακτήρ τῆς ὑπο-  
σύνης, *the character, or exact impression, of his substance*. He is the internal word, or mind of God, which resembles him, and yet is not different from him: he is the *life, the wisdom, the power of God*; which terms denote the most intrinsic and perfect unity. So the Apostles, by the most apposite comparisons that nature affords, strive to adumbrate the ineffable manner of that eternal communication of the divine nature from God the Father to our Saviour; the which is that generation, whereupon the relation, about which we speak, is founded; or, because of which our Lord is most truly and properly called, *The only begotten Son of God*. For, if to produce a like in any kind or degree, be to generate; then to give a being without any dissimilitude or disparity is the most proper generation: our Saviour therefore hence truly is the Son of God the Father. And that he is so only, that no other beside him hath been ever thus begotten, is evident; for that as no reason of ours could have informed us, that our Saviour himself was thus begotten, so no revelation hath shewed us that any other hath been; and we therefore cannot without extreme temerity suppose it. We are sufficiently instructed that all other divine productions, together with the relations grounded on them, are different from this; by creation things receive a being from God infinitely distant from, infinitely unequal and unlike to, the divine essence; and

SERM. that *filiation*, or sonship, which doth stand upon adoption  
XXI. and grace, is wholly in kind different from this. And the communication of the divine essence jointly from the Father and Son to the Holy Spirit, doth in manner (although the manner thereof be wholly incomprehensible to us) so differ from this, that in the Holy Scripture (the only guide of our conception, and of our speech in matters of this nature, far surpassing our reason) it is never called generation; and therefore we must not presume to think or call it so.

*Ωνταί μηδέποτε πατρὸς κατὰ χάριν τὴν δύναμιν τοῦ θεοῦ, τὴν δύναμιν τοῦ αὐτοῦ, μόνος τὸν τῆς οὐσίας ἀνθρώπου δοξαντίαν. Cyril. Al.* But let so much suffice for explication of the point; a point represented in Scripture so considerable, that the belief thereof (if it have that sincerity and that strength as to dispose our hearts to a due love and reverence of the Son of God, attended with, or attested to by, a faithful obedience to his laws) doth raise us also to the privilege of becoming the sons of God, and doth mystically unite us to him, and elevateth us above the world; so doth St.

John i. 12. John teach us; *To as many*, saith he, *as received him*, (received him as the Son of God, or believed him to be so,) *to them gave he the power* (or the privilege) *to become*

<sup>1</sup> John iv. *the sons of God*: and, *Whosoever*, saith he, *shall confess that Jesus is the Son of God*, *God dwelleth in him*, and he

<sup>1</sup> John v. 5. *in God*: and, *Who*, saith he again, *is he that overcometh the world, but he that believeth that Jesus is the Son of God?* of so great importance is the point. Of which I shall only now farther briefly propose some practical applications.

1. We may hence learn whence the performances and the sufferings of Christ become of so high worth and so great efficacy. *Wonder not*, saith St. Cyril the Catechist, *ὅτι οὐ πότερος ὁλοκληρῶντας τὸν κόσμον εἰναγένετο, εἰ μόνος ὁ γένος ἄνθρωπος εἰναγένετο, if the whole world was redeemed; for it was not a bare man, but the only Son of God that died for it.* It is not so strange, that God's only Son's mediation should be so acceptable and so effectual with God; that the blood of God's dearest Son should be so precious in God's sight, *μορφὴν τοῦ Θεοῦ, &c.* that the intercession of one so near him should be so prevalent with him. What could God refuse to the Son of his love earnestly soliciting and suing in our behalf? what debts might not so rich a price discharge? what

anger could not so noble a sacrifice appease? what justice SER M. could not so full a dispensation satisfy? *We were not, St. XXI.*  
 Peter telleth us, *redeemed with corruptible things, with* <sup>1 Pet. i. 18,</sup> *silver or gold,* (no; whole Indies of such stuff would not <sup>19.</sup> have been sufficient to ransom one soul;) *but with the precious blood of Christ, as of a lamb without blemish and without spot.* It was not, as the Apostle to the Hebrews remarkeith, by the *blood of goats and heifers,* that our sins <sup>Heb. ix. 12,</sup> were expiated, (no; whole hecatombs would have nothing <sup>13, 14. x.</sup> <sub>4, 8, 10.</sub> availed to that purpose;) but by the *blood of Christ, who by the eternal Spirit offered up himself spotless unto God,* (who as the eternal Son of God did offer himself a sacrifice not to be blamed or refused.) *It is,* as St. John saith, <sup>1 John i. 7.</sup> *the blood of Christ, the Son of God, which purgeth us from all sin.* And well indeed might a Person so infinitely noble, worthy, and excellent, be a sufficient ransom for whole worlds of miserable offenders and captives. Well might his voluntary undergoing such inconveniences and infirmities of life, his suffering so disgraceful and painful a death, countervail the deserved punishment of all mankind; well might his so humble, so free, so perfect submission to God's will infinitely please God, and render him propitious to us. Well might, as St. Athanasius speaks, *the very appearing of such a Saviour in the flesh be a general ransom of sin, and become salvation to every creature:* the which *νέρον λάτρους, και πείρων* St. Paul thus expresseth; *God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:* for if our displeasing, injuring, and dishonouring him, <sup>Athan. ad Adolph.</sup> <sub>Rom. viii. 3.</sub> who is so great and so good, doth aggravate our offence; the equal excellency and dignity of the Person, submitting in our behalf to the performance of all due obedience and all proper satisfaction, may proportionably advance the reparation offered, and compensate the wrong done to God. Well therefore may we believe, and say with comfort, after the Apostle; *Tis ἐγκαλέται κατὰ τῶν ἐκλεκτῶν;* <sup>Rom. viii. 33.</sup> *Who shall criminate against the elect of God? it is God that justifieth,* (it is the Son of God, it is God himself, who satisfies divine justice for us;) *who is there that condemns? it is Christ that died.*

SERM. 2. We may hence be informed, what reverence and adoration is due from us to our Saviour, and why we must honour the Son, even as we honour the Father; why even all the angels must worship him; why every thing in heaven, and earth, and beneath the earth must bend the knee (that is, must yield veneration and obseruance) to him; why by all creatures whatever the same preeminent is to be ascribed, and the same adoration paid jointly and equally to God the Father Almighty, who sits upon the throne, and to the Lamb, his blessed Son, who stands at his right hand. Such divine glory and worship, we are obliged to yield him, because he is the Son of God, one in essence, and therefore equal in majesty, with his Father: were it not so, it would be injury to God, and sacrilege to do it; God would not impart his glory, we should not attribute it unto another. So this consideration grounds our duty and justifies our practice of worshipping our Lord; it also encourages us to perform it with faith and hope; for thence we may be assured, that he, being the Son of God omniscient, doth hear and mind us; being the Son of God omnipotent, he can thoroughly help and save us; being also, as such, absolutely and immensely good, he will be always disposed to afford what is good and convenient for us in our need.

TIT. iii. 4. 3. We hence may perceive the infinite goodness of  
 EPH. ii. 4. God toward us, and our correspondent obligation to love  
 1 JOHN iv. and thankfulness toward him. In this, faith St. John,  
 9, 10. was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. In this, adds he, is love, (love indeed, love admirable and inconceivable,) not that we loved God, but that he loved us, and sent his only begotten Son to be a propitiation for our sins. Can there be imagined any equal, any like expression of kindness, of mercy, of condescension, as for a prince, himself glorious and happy, most freely to deliver up, out from his own bosom, his own only most dearly beloved Son, to the suffering most base contumelies and most grievous pains for the welfare of his enemies, of rebels and traitors to him? even such

ath been God's goodness to us: the Son of God, the SERM.  
air of eternal majesty, was by his Father sent down from heaven, (from the bosom of his glory and bliss,) to put on the form of a servant, to endure the inconveniences of this mortal state, to undergo the greatest indignities and sorrows; that we, *who were alienated, and enemies in Col. i. 21.* <sup>1 John iv.</sup> *or mind by wicked works, might be reconciled to God;* <sup>9.</sup> might be freed from wrath and misery; might be capable of everlasting life and salvation: suitable to such unexpressible goodness ought our gratitude to be toward God: what affectionate sense in our hearts, what thankful acknowledgments with our mouths, what dutiful observance of all our actions, doth so wonderful an instance of mercy and goodness deserve and require from us?

4. This consideration may fitly serve to beget in us hope and confidence in God upon any occasions of need & distress; to support and comfort us in all our afflictions; or, *He that so loved us, that he gave his only begotten Son John iii. 16.* *or our salvation and happiness,* how can we ever suspect him as unwilling to bestow on us whatever else shall to his wisdom appear needful or convenient for us? He that out of pure charity and pity toward us did part with a jewel so inestimable, how can any thing seem much for him to give us? it is the consolatory discourse of St. Paul; *He, saith the Apostle, that did not spare his own Son, but Rom. viii. delivered him up for us all, how shall he not with him* <sup>33.</sup> *freely give us all things?* all things that we truly need, all things that we can reasonably desire, all things which are good and fit for us.

5. St. John applieth this consideration to the begetting of charity in us toward our brethren. *Beloved, saith he, if 1 John iv.* *God so loved us, (as to send his only begotten Son into* <sup>12.</sup> *the world, that we might live by him,) we ought also to love one another.* If God so lovingly gave up his only Son for our sakes, what, (in grateful regard to him, in observant imitation of him,) what expressions, I say, of charity and good-will ought we to yield toward our brethren? what endeavours, what goods, what life of ours should seem too dear unto us for to expend or impart for

SER.M. their good? shall we be unwilling to take any pains or  
 XXI. suffer any loss for them, for whom (together with ourselves) the Son of God hath undergone so much trouble; so much disgrace, so much hardship? shall we, I say, be uncharitable, when the Son of God hath laid upon us such an obligation, hath set before us such an example?

6. This consideration also may inform us, and should mind us, concerning the dignity of our nature and of our condition; and consequently how in respect to them we should behave ourselves. If God did so much consider and value man, as for his benefit to degrade his only Son; if the Son of God himself hath deigned to assume our nature, and to advance it into a conjunction with the divine nature, then is man surely no inconsiderable or contemptible thing; then should we despise no man, whom God hath so regarded and so honoured; then ought we not to neglect or slight ourselves: if we were worthy of God's so great care, we ought not to seem unworthy of our own. We ought to value ourselves, not so indeed as to be proud of so undeserved honour, but so as to be sensible thereof, and to suit our demeanour thereto. Reflecting upon these things should make us to disdain to do any thing unworthy that high regard of God, and that honourable alliance unto him. It should breed in us noble thoughts, worthy desires, and all excellent dispositions of

Heb. ii. 14. soul conformable to such relations; it should engage us unto a constant practice, befitting them whom God hath so dignified, whom the Son of God hath vouchsafed to make his brethren: by affecting any thing mean or sordid, by doing any thing base or wicked, we greatly undervalue ourselves, we much disparage that glorious family, into which, by the Son of God's incarnation, we are inserted. Ταύτης οὖν τῆς τιμῆς ἀξίαν τὴν φιλοσοφίαν ἐπιδειξάμεθα, καὶ μηδὲν ἔχωμεν κοινὸν τρέψει τὴν γῆν. *Let us therefore, saith St. Chrysostom, shew a philosophy worthy of this honour; having nothing common with this earth.* (In Joh. i. Hom. 18.)

7. This consideration doth much aggravate all impiety and sin. Wilful sin upon this account appeareth not only disobedience to our Creator and natural Lord, but enor-

is offence against the infinite bounty and mercy and SERM.  
descension of our Saviour; a most heinous abusing the XXI.  
of God, who came down into this homely and hum-  
state on purpose *to bless us, in turning every one of us* <sup>Acts iii. 26.</sup>  
*in our iniquities;* to free us from the grievous dominion <sup>Rom. vi. 22.</sup>  
from the woful effects of sin; we thereby frustrate the  
gracious intentions of God, and defeat the most ad-  
able project that could be for our benefit and salvation:  
*thereby trample upon the Son of God, crucify him, and Heb. vi. 6.*  
*him to an open shame:* so the Apostle to the Hebrews  
taketh us, implying the heinous guilt and sad consequence  
of going so; *He, saith the Apostle, that despised Moses's law* <sup>Heb. x. 28.</sup>  
*! without mercy ;—Of how much sorer punishment, sup-*  
*· ye, shall he be thought worthy, who hath trodden under*  
*the Son of God, and hath counted the blood of the cove-*  
*t, wherewith he was sanctified, an unholy thing?*

Lastly, This consideration may serve to beget in us  
high esteem of the dispensation evangelical, and hearty  
mission thereto. Almighty God, (as is signified in the  
able,) after several provisions for the good of mankind, <sup>Luke xx.</sup>  
several messages from heaven to the world here, did  
last send his Son, with this expectation; *Surely they*  
*! reverence my Son:* and surely much reason he had to  
exact the greatest reverence to be yielded to his person;  
readiest credence and obedience to his word. For if  
declaration of God concerning his will, or our duty,  
never proceeding from him, (either by dictate of natu-  
reason, or by the instruction of prophets, or by the  
ministry of angels,) ought to be entertained with great re-  
& and observance; much more should the overtures of  
greatest mercy and favour exhibited by his own Son (on  
purpose sent unto us to discover them) be embraced with  
greatest regard, and humblest reverence, and most hearty  
compliance. It is the Apostle to the Hebrews his dis-  
course and inference; *Therefore, (saith he, therefore,* <sup>Heb. i. 2.</sup>  
*cause God hath in these last times spoken unto us by his* <sup>ii. 1, 3.</sup>  
*i.,) we ought περισσότερως προσέχειν, to give more (abun-*  
*nt, or more) earnest heed to the things which we have*  
*said; for, subjoins he, how shall we escape, if we neglect*

SERM. so great salvation; which at first began to be spoken by (xxx.)  
**XXI. Lord, and was confirmed unto us by them that heard him.**

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Taῦτ' ἐν διηγεῖσι σπέρνοτες, καὶ ἀκαλογιζόμενοι ἕχαδάγαμες ἡμῶν τὸν βίον, καὶ λαμπρὸν παιώντωμεν. Continually therefore revolving and recounting these things, let us cleanse our life, and make it bright: so we conclude with good St.

Vide Chrys. Chrysostom.

tom. vi. p.  
628, &c. Almighty God, who hast given us thy only begotten Son to take our nature upon him; grant that we being regenerated, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.



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## Our Lord.

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### SERMON XXII.

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EPH. iv. 5.

*One Lord.*

3 the name of *God* (truly common to all three Persons SERM.  
he Blessed Trinity) is (not in way of exclusion, but) ac- XXII.  
ding to a mysterious peculiarity (*κατ' οικονομίαν*, in way Luke ii. 11.  
dispensation, accommodated to our instruction, as the "Ο, Ιη. Χρι-  
στεκ Fathers express it) attributed to God the Father,  
ο is the Fountain of the Deity, and first in order among  
divine Persons; so likewise is the name *Lord*, truly  
common to the other Persons, peculiarly (though also not  
luminously) ascribed and appropriated unto God the Son;  
so therefore in the style of the New Testament, which  
ne fully hath revealed him, is called sometimes abso-  
lutely *Lord*, sometimes *the Lord Jesus*, sometimes *our  
d*; to acknowledge and call him so, being the especial  
y, and the distinctive mark or character of a Christian:  
*to us, as there is one God and Father of all, and one  
y Spirit, so there is, as St. Paul here in my text doth  
one Lord.* And otherwhere; *There be* (saith he, there <sup>1 Cor. viii.</sup>  
according to popular estimation and worldly use) *gods* <sup>5, 6.</sup>  
*ny, and lords many; but to us there is one God the Fa-  
, and one Lord Jesus Christ.* Hence to call upon the  
ne of the Lord Jesus Christ (that is, by confession and  
stic to acknowledge him *our Lord*) gives a periphrasis,  
description of a Christian, (*To the church of God that is* <sup>1 Cor. i. 2.</sup>  
*Acta ix. 16.*

**SERM.** in Corinth, sanctified in Christ Jesus, called to be saints, to  
**XXII.** gether with all that call upon the name of the Lord Jesus  
 Christ in every place; that is, together with all Christians  
 everywhere; so doth St. Paul inscribe his first Epistle to the  
1 Cor. xii. 3. Corinthians;) whence, No man, saith he in the same Epistle,  
 can call Jesus Lord, but by the Holy Ghost; that is, no  
 man can heartily embrace Christianity without the graci-  
 ous assistance of God's Holy Spirit. The reason of which  
 appellation being so peculiarly attributed unto Christ,  
 may be, for that, beside the natural right unto dominion  
 over us, necessarily appertaining to him as our God, who  
 hath made us, and doth preserve us, there are divers other  
 respects and grounds supervenient, and accruing to him  
 from what he hath undertaken, performed, and undergone  
 for us, in spontaneous obedience to the will of God his  
 Father, upon which also the title of *Lord* is due unto  
 him: the which to declare first, then to apply them unto  
 our practice, shall be the subject and scope of our present  
 discourse.

In whatsoever notion we take the word *Lord*, either  
 as a prince over subjects, or as a master over servants, or  
 as an owner of goods, or as a preceptor and president  
 over disciples, or as a leader and captain to followers, or  
 as a person singularly eminent above inferiors, he is acc-  
 cording to all such notions truly *our Lord*.

According to whatever capacity we distinctly or ab-  
 stractively consider him, either as the *Son of God*, or as  
 the *Son of man*, or as θεανθρώπος, (jointly *God and man*,  
 united in one person,) as *Jesus* our Saviour, as the *Christ of*  
*God*, he is *our Lord*.

If we examine all imaginable foundations of just domi-  
 nation, eminence in nature and power, the collation of  
 being or preservation thereof, donation, conquest, pur-  
 chase, merit, voluntary compact; upon all these he hath a  
 right of lordship over us duly grounded.

I. He is, I say, first, *our Lord* according to every notion  
 and acceptation of the word *Lord*.

He is our Prince and Governor, we are his subjects and  
Heb. i. 8. vassals; for to him it was said, *Thy throne, O God, is for*

*ever and ever; the sceptre of thy kingdom is a right sceptre.* SERM. Of him it was prophesied, that *the government should be upon his shoulder*, and that *of the increase of his government and peace there should be no end*; he is *the King of Israel*, or of the Church, who, as the angel told the blessed Virgin, *shall reign over the house of Jacob for ever and ever. God hath given him head over all things to the Church.* So is he a Prince most absolute, endued with sovereign right and power, crowned with glorious majesty, enjoying all preeminentes, and exercising all acts suitable to regal dignity, in respect to all things, and particularly in regard to us.

He also is our Master, and we are his servants; the Church is a house and family, whereof he is the *oikodester*-<sup>15.</sup> *τέκης*, or householder; *If*, saith he, *they have called the Master of the house Beelzebub how much more those of his household?* (*τὰς οικιακὰς αὐτοὺς, famulos ejus*, his domestics, or menial servants.) *All the family in heaven and earth are named of him*, saith St. Paul; that is, the whole Church (both triumphant above in heaven, and militant here on earth) is his family, or called the family of him, as of its Lord. *Christ*, saith the Apostle to the Hebrews, *is as a son over his house, whose house are we: He that is called free is a servant of Christ:* and, *We serve the Lord Christ*: <sup>22.</sup> *and, We have a Master in heaven*, saith St. Paul: *Blessed*, <sup>Col. iii. 24.</sup> *faith our Lord himself, is that servant, whom his Lord coming shall find so doing;* that is, whom *Christ, our Lord,* <sup>46.</sup> coming to judgment, shall find discharging his duty faithfully. He indeed as a good Master governeth, ordereth, and maintaineth his family well; furnisheth and feedeth it with all necessary provisions; protecteth it from all want and all mischief; appointeth to every one therein his due work and service, and payeth to each his due wages and recompence.

He is also our Owner, or the Possessor and Proprietary of us; *The Lord that bought us*, as St. Peter calls him; <sup>2 Pet. ii. 1.</sup> and consequently, who possesseth and enjoyeth us. *We are not our own*, saith St. Paul; *for we were bought with a price:* <sup>19, 20. vii. 23.</sup> whence we are become entirely subject to his disposal.

**SERMON.** He likewise is our Preceptor, or Teacher; that is, the **XXII.** Lord of our understanding, which is subject to the boldness of his dictates; and the Lord of our practice, which is to be directed by his precepts. Ye, saith he, *call me Master, John xiii. 18. and Lord, (διδάσκαλον, καὶ κύριον, Doctor and Lord,) and ye Matt. xxiii. say well, for so I am: and, Be ye not called masters, (μαθηταὶ διδυγματαὶ, guides in doctrine,) for one is your Master, even Christ. v. 5. Christ: and, Every thought of ours, saith St. Paul, is to be captivated to the obedience of Christ. Such, as infallibly wise, and perfectly veracious, he necessarily is unto us, John i. such he is, as sent on purpose by God to enlighten our Luke i. 79. minds with the knowledge of heavenly truth, and to guide our feet into the ways of peace; whence we cannot but be obliged to embrace his doctrine, and to observe the rules which he prescribeth us.*

He is therefore also our Captain and Leader; whose orders we must observe, whose conduct we should follow, what pattern we are to regard and imitate in all things: he is

<sup>1 Pet. ii. 21.</sup> styled ἀρχηγὸς τισσῶς, the Captain of our faith; <sup>Heb. xii. 2.</sup> ἀρχηγὸς ζωῆς, the Captain of our life; <sup>iii. 10.</sup> ἀρχηγὸς σωτηρίας, the Captain of our salvation; <sup>v. 21.</sup> ἀρχιπολίτην, our chief Shepherd, the Apostle,

<sup>1 Pet. ii. 25.</sup> and High Priest of our profession; the Bishop of our souls.

<sup>v. 4.</sup> In fine, he, according to what St. Paul says, *in tāsi ἐπει-*  
<sup>Heb. iii. 1.</sup> *τέσσαρα, hath in all things the primacy and preeminence;* so that according to all notions and senses of lordship he is our Lord; but chiefly he is meant such in the principal sense, as having an absolute right and power to command and govern us.

II. *Christ* is also *our Lord* according to every capacity or respect of *nature* or *office*, that we can consider appertaining to him.

1. He is *our Lord* as by *nature* the Son of God, partaking of the divine essence and perfections: he as such being endued with eminence superlative and with power irresistible; as such having created all things, and upholding all things; whence all things necessarily and justly are subject to his order and disposal; all things according to all right and reason are to be governed, possessed, and used according to his pleasure. Hence is that most august and most peculiar

name, **JEHOVAH**, (denoting either independency and in- **SERM.**  
**defectibility** of subsistence, or uncontrollable and infallible **XXII.**  
**efficacy** in operation, or both of them together; which  
therefore is by the Greek interpreters fitly rendered *Kύπιος*,  
and after them *Lord* by our translators; for the word *xύπαν*  
doth signify to subsist, and *xύπος* is used to denote efficacy,  
ratification, stedfast power or authority) assigned to him;  
*This is his name whereby he shall be called, JEHOVAH*<sup>Jer. xxiii. 6.</sup>  
**OUR RIGHTEOUSNESS**, saith Jeremiah of him: and,  
*I will have mercy upon the house of Judah, and will save*<sup>Hos. i. 7.</sup>  
*them by Jehovah their God*, saith God in Hosea concerning  
the salvation accomplished by him: and in the Prophet  
Zechariah he thus speaks of himself; *Sing and rejoice, O*<sup>Zech. x. 12.</sup>  
*daughter of Zion; for, lo, I come, and I will dwell in the midst*<sup>Jehovah &</sup>  
*of thee, and thou shalt know that the Lord of hosts hath*<sup>Gen. xix. 24.</sup>  
*sent me unto thee*: where it is said, that Jehovah, being <sup>apud Iren.</sup>  
sent by Jehovah, should come and dwell in the Church,<sup>iii. 6.</sup>  
enlarged by accession of the Gentiles: who can that be,  
but our *Lord Christ*, who dwelt among us, and was by  
God his Father sent unto us? And what in the Old Testa-  
ment is spoken of Jehovah is by infallible expositors in the  
New attributed to our Lord; *Sanctify Jehovah Sabaoth*,<sup>Isa. viii. 13,</sup>  
*and he shall be for a stone of stumbling, and for a rock of*<sup>1 Pet. ii. 7.</sup>  
*offence*; so did Isaiah speak; and his words are by St. Rom. ix. 26.  
Peter and by St. Paul applied to Christ. *Whoever shall*<sup>Joel ii. 32.</sup>  
*call upon the name of Jehovah shall be delivered*; so did <sup>Rom. x. 9.</sup>  
the Prophet Joel foretell concerning the latter days; and  
St. Paul accommodates it to the salvation obtained by <sup>10, 13.</sup>  
confessing the name of Christ. In Malachi, Jehovah saith,<sup>Mal. iii. 1.</sup>  
that *he would send his messenger to prepare his way before*<sup>Matt. iii. 3.</sup>  
*him*; this, according to the Evangelists' interpretation, was  
verified in St. John the Baptist's *preparing the way before*<sup>Mark i. 9.</sup>  
our Saviour. Likewise, what Isaiah said, *The voice of*  
*him that cried in the wilderness, Prepare the way of Jehovah*, is by all the Evangelists applied to the Baptist, as the  
*voice crying*, and to our Saviour, as the *Lord coming*:  
*Christ* therefore is the *Lord Jehovah*, independent and im-  
mutable in essence and in power.

The word *Adon* also, which more immediately and

SERM. properly doth signify *dominion*, (and which put absolutely  
**XXII.** doth belong to God,) is plainly attributed to our Saviour.

*Pf. cx. 1.* *The Lord (Jehovah) said to my Lord (le Adonai;)* that is,

*Matt. xxii. God the Father to Christ the Son, yet Lord of David, as  
 43.*

*Mal. iii. 1.* our Saviour himself expounds it. And, *The Lord (he  
 Adon) shall come to his temple;* so in Malachi it is prophesied concerning the coming of Christ. According to this

*John xx. 28.* notion was it, that St. Thomas, being by our Saviour's resurrection convinced of his divinity, cried out, *My God,  
 and my Lord:* in this sense it was, that St. Peter called our Saviour *Lord*, when he ascribed omniscience to him,

*John xxi. 17.* saying, *Lord, thou knowest all things, thou knowest that I  
 love thee.* Upon this account, St. John the Baptist said,

*John iii. 81.* *He that cometh from above is above all things*, which St.

*1 Cor. xv. 47.* Paul expresseth thus; *The second man is the Lord from  
 heaven.* So is *Christ*, as he is God, *our Lord.*

2. He is also our Lord, as *man*, by the voluntary appointment and free donation of God his Father; in regard to the excellency of his Person, and to the merit of his performances. God did by gift and delegation confer upon him a supereminent degree of dignity and authority, with power to execute the most lordly acts of enacting, of dispensing with, and of abrogating laws; of judging, of remitting offences; of dispensing rewards, and of punishing transgressors. The Scripture is copious and emphatical in declaring this point both in general terms and with respect

*Acts ii. 36.* to particulars. *Let all the house of Israel, saith St. Peter,  
 know assuredly, that God hath made him Lord and Christ,*

*John xvii. 2.* *even this Jesus, whom ye did crucify: and, Thou hast*

*Luke x. 22.* *given him power over all flesh: All things are delivered*

*Mat. xi. 27.* *unto me by my Father: All power is given me in heaven,*

*xxviii. 18.* *and upon earth: The Father hath loved the Son, and hath*

*xliii. 3.* *given all things into his hand;* saith he concerning himself:

*Phil. ii. 6-11.* *and, Being found in fashion as a man, he humbled*

*himself, and became obedient unto death, even the death*

*of the cross: wherefore God also hath highly exalted*

*him, and given him a name which is above every name,*

*that at the name of Jesus every knee should bow—and*

*that every tongue should confess that Jesus is the Lord:*

and, God raised him from the dead, and set him at his SERM.  
right hand in the heavenly places, far above all principality, XXII.  
and power, and might, and dominion, and every name that Eph. i. 20.  
is named, not only in this world, but also in that which is to <sup>3</sup>Pet. iii. 22.  
come; and hath put all things under his feet, and gave him  
to be head over all things to the Church: and, We see Jesus, Heb. ii. 9.  
who was made a little lower than the angels for the suffer-  
ing of death, crowned with glory and honour: and, The Rev. v. 12.  
Lamb which was slain is worthy to receive power, and  
riches, and wisdom, and strength, and honour, and blessing:  
and, When the Son of man sits upon the throne of his glory, Matt. xix.  
ye shall sit upon twelve thrones, judging the twelve tribes of <sup>28. xxv. 31.</sup>  
Israel. In which places, as in others of the same impor-  
tance, it is signified generally, that beside the dominion,  
naturally belonging to our Saviour as God, there hath  
been conferred on him, as man, an universal dominion over  
all things in regard to what, as man, he did and suffered;  
and that in him, as the Apostle to the Hebrews observeth  
and discourses, that hath been signally fulfilled, which the  
Psalmanit acknowledgeth, and praiseth God for, in respect  
to man; Thou crownedst him with glory and honour, and <sup>Heb. ii. 7, 8.</sup>  
didst set him over the works of thy hand, and didst put all <sup>Pt. viii. 7.</sup>  
things in subjection under his feet. In him also was ac-  
complished the prophetical vision of Daniel; I saw in the Dan. vii.  
night visions, and, behold, one like the Son of man—And there <sup>13, 14.</sup>  
was given him dominion, and glory, and a kingdom, that  
all people, nations, and languages, should serve him: his do-  
minion is an everlasting dominion, which shall not pass away,  
and his kingdom that which shall not be destroyed. It is  
also particularly expressed of him, that to him, as man, is  
committed a power legislative; I say unto you, I command  
you, is the style he commonly used: and, The Son of man, John xv.  
said he, is Lord of the sabbath; (that is, hath a power to <sup>10, 12, 14.</sup>  
dispense with the observation thereof, or to abrogate the  
positive law concerning it; which by parity of reason in-  
fers a general power of constituting and rescinding laws of  
the like nature.) The prerogative also of remitting sins  
was given him; That ye may, saith he, know that the Son <sup>Matt. ix. 6.</sup>  
of man hath power on earth to forgive sins, (then saith he <sup>Luke v. 24.</sup>

SERM. to the sick of the palsy,) *Arise, take up thy bed, and walk:*

XXII. and, *The God of our fathers, saith St. Peter, hath raised*  
Acts v. 30. *Jesus, whom ye slew, and hanged on a tree; him hath God*  
31. *exalted with his right hand to be a Prince and a Saviour, to*

*give repentance unto Israel, and remission of sins.* The adminis-

Acts x. 42. *for he is, ὁ πατριμόνιος ὑπὸ τοῦ Θεοῦ χριστῆς, ordained by God the*  
xvii. 31. *judge of quick and dead;* God hath appointed to judge the

*world, ἐν ἀνθρώπῳ ὡς ὁ πατέρας, by the man whom he hath ordained:*

John v. 22, *The Father judgeth no man, but hath committed all judg-*  
27. *ment to the Son—and hath given him authority to execute*

*judgment also, ὅτι νικὸς ἀνθρώπων εἰσι· because, or whereas, he*

*is the Son of man: so also for the prerogative of distri-*

Matt. xvi. *buting rewards and inflicting punishments;* *The Son of*  
27. *man, saith he, shall come in the glory of his Father with*

*his angels, and reward every man according to his work.*

Thus by emphatical expression it is signified, that Christ,  
*as man, is our Lord, by God's appointment and donation.*

We may also consider, that our Saviour, *as the Son of*  
*David, and consequently by a right of succession, accord-*

*ing to divine ordination, as King of Israel, (to the which*

Heb. xii. *all Christians are become proselytes; for, ἀποστελλόμενοι*  
22. *Σιὼν ὄγκοι, Ye are proselytes to Mount Sion, and to the city*

*of the living God, the heavenly Jerusalem, saith the Apostle*

*to the Hebrews,) is our Lord; according to that of the*

Luke i. 32. *angel to the blessed Virgin; He shall be great, and shall be*

*called the Son of the Highest; and the Lord God shall give*

*him the throne of David his Father; and he shall reign over*

Isa. ix. 7. *the house of Israel for ever and ever: Of the increase of his*  
Acts ii. 30. *government there shall be no end, upon the throne of David,*

*and upon his kingdom to order it, and to establish it with*

*judgment and with justice from henceforth even for ever: so*

*Isaiah foretold of him; and many like passages occur in*

*other prophets.*

3. He also considered as *Θεάνθρωπος* (*as God and man,*  
*united in one Person*) is plainly our Lord. For whatever  
 naturally did appertain to God, whatever freely was (in  
 way of gift or reward) communicated to man, doth accrue  
 to the Person, and is attributed thereto, in consequence of

the union hypostatical, or personal. It was indeed by virtue thereof, that *the man Christ Jesus* became capable of **SERM. XXII.** so high preferments; wherefore most properly upon this consideration is Christ *the Lord of all*, as St. Peter styles **Acts x. 36.** him; *having all things (him only excepted, who did subject<sup>1</sup> 1 Cor. xv. 27. all things to him) put under his feet.*

4. If we also consider him as *Jesus*, our Saviour, that notion doth involve acts of dominion, and thence resulteth a title thereto: nothing more becomes a *Lord*, than to protect and save; none better deserves the right and the name of a *Lord*, than a Saviour; wherefore those titles are well conjoined; *I am the Lord, and beside me there is Isa. xlvi. 11. no Saviour*, saith God in Isaiah of himself; and, *Him hath Acts v. 31. God exalted to be a Prince and a Saviour to his right hand,* saith St. Peter concerning Jesus.

5. Likewise if he be considered as *the Christ*, that especially implieth him anointed, and consecrated to sovereign dominion, as king of the Church: well therefore did the angel express his joyful message when he told the shepherds; *I bring you good tidings of great joy, which shall Luke ii. 11. be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord:* and St. Peter well joined them, saying, *Let all the house of Israel Acts ii. 36. know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Thus in all respects is *Christ our Lord.*

III. Let us also farther briefly survey the several grounds upon which dominion may be built, and we shall see that upon all accounts he is our *Lord*.

1. <sup>a</sup> An uncontrollable power and ability to govern is one certain ground of dominion; he that is endued therewith, it is necessary that we should submit to him, it is reasonable willingly to admit him for our *Lord*: per-

<sup>a</sup> Ο τρόπος (άς ἵνα) μᾶς περιέταστος νόμος, τῷ σύζευξαι δικαίων, τὸν εἴδει δι-  
καίων, δεχόμενα πατὴ φίουν ἀποδίδων. *Plut. in Pelop.*

Προστάτης γάρ διὰ τῷ πρώτου πατὴ φίουν ἀγνοῶν τοῦ χριστοῦ. *Clem. Alex.  
 Strom. vii. (p. 506.)*

Τὸ δικαίωμα φίουν προσερχόμενος φίουν, μᾶς δικαίων φίουν. *Arist. Pol. i. 1,  
3, 4.*

SERM. sons so qualified, Aristotle telleth us, have a natural title  
XXII. to dominion; as, on the contrary, persons weak, (in

power or in wisdom,) unable to protect themselves, and unfit to manage things, are naturally subjects and servants.

This ground eminently agrees to him, as being by nature  
John xiii. 3. the Almighty God, who can do all things, whom nothing  
can resist; and also for that *all things are given into his hand*, all things are put under his feet. Hence he is not

Matt. xvi. able to protect us; *the gates of hell cannot prevail against him*.

John x. 26. *his Church; none can snatch us out of his hand; he is*

Heb. vii. 25. *able to save to the uttermost them that come to God through him.*

2. To make, to preserve, to provide and dispense maintenance, are also clear grounds of dominion; for what can we more justly claim dominion over, than over our own inventions and works; over that which we continually keep and nourish; over that which wholly depends upon us, and subsists merely by our pleasure? Since then in

Acts xvii. 28. *him we live, and move, and have our being;* since we have derived all our being from him, (our being natural as

Heb. i. 5. men, and spiritual as Christians,) and are by him, *who up-*

Col. i. 17. *holdeth all things, sustained therein;* since, as to all our

John xv. 5. *powers and in all our actions, we depend upon him;* for

2 Cor. iii. 5. *without him we can do nothing, and all our sufficiency is of him;* he surely is our Lord, having an absolute right

Rev. iv. 11. to dispose of us, to order us, and to use us, according to his discretion and pleasure. We thence have reason to

render that acknowledgment of the elders in the Reve-

lation to him; *Worthy art thou, O Lord, to receive the glory, and the honour, and the power; for thou hast created all things, and for thy will they are, and they were created;*

Psal. c. 3. *to confess and celebrate him as our Lord, for that,*

*as it is in the Psalm, It is he that made us, and not we ourselves; we are his people, and the sheep of his pasture.*

b Thus by birth, and privilege of nature, as the Son of

τὸν Χριστὸν φίουν Κύριος, καὶ βασιλεὺς ἀδειος ὁν εἰχεῖ την διανοίαν την μὲν γένεται Κύριος· ὅδι τότε ἀρχὴν λαμβάνει τοῦτον Κύριος, καὶ βασιλεὺς, ἀλλ' ἔτι λογίᾳ ἀπί, τοῦτο καὶ τότε κατὰ σάρκα πιστεῖσθαι· καὶ λαυρωτήματος πάντας γίνεται ὁ ίδιος ζόρρων καὶ πικρῶν Κύριος. Ath. Orat. iii. in Ar. pag. 385.

the union hypostatical, or personal. It was indeed by virtue thereof, that *the man Christ Jesus* became capable of **SERM. XXII.** so high preferments; wherefore most properly upon this consideration is Christ the *Lord of all*, as St. Peter styles **Acts x. 36.** him; having all things (him only excepted, who did subject **1 Cor. xv. 27.** all things to him) put under his feet.

4. If we also consider him as *Jesus*, our Saviour, that notion doth involve acts of dominion, and thence resulteth a title thereto: nothing more becomes a *Lord*, than to protect and save; none better deserves the right and the name of a *Lord*, than a Saviour; wherefore those titles are well conjoined; *I am the Lord, and beside me there is Isa. xlvi. 11.* no Saviour, faith God in Isaiah of himself; and, *Him hath Acts v. 31.* God exalted to be a Prince and a Saviour to his right hand, faith St. Peter concerning Jesus.

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1. A uncontrollable power and ability to govern is one certain ground of dominion; he that is endued therewith, it is necessary that we should submit to him, it is reasonable willingly to admit him for our Lord: per-

<sup>a</sup> Ο πρῶτος (ός Ιησούς) καὶ πρωτότοτος νίμος, τῷ σεῖσθαι διορίᾳ, τὸν εἰδυτὸν διορίαν, δέχοντα κατὰ φύσιν ἀποδίδοντι. Plut. in Pelop.

Πλούτος γοῦν δεῖ τῷ πρώτου πατέρᾳ φύσιν ἀγοῦσθαι τὸν χιλίον. Clem. Alex. Strom. vii. (p. 506.)

Τὸ διορίαν φύσιν προεῖπεν δέχοντα φύσιν, καὶ διεπόντα φύσιν. Aris. Pol. i. 1, 8, 4.

SERM. *the law of sin ruling in our members; serving divers lusts and pleasures;* being in our actions guided by a carnal

XXII. *mind, opposite to God and goodness; swayed by sensual appetites, and hurried by violent passions to what is bad:*

Rom. viii. 7, 8. *this was the condition of mankind generally when Christ came, and would have so continued; but out of it he came to deliver us; by the merit of his blood, and power of his grace, to free us from the oppressions of all those usurping powers; to recover and restore us into the pro-*

Luke xix. 10. *prietary, possession, and protection of God. He came to seek and to save that which was lost; to save us from our*

Matt. x. 6. *enemies, and from the hand of all that hate us; to deliver us out of the power of darkness, and to translate us into his own kingdom, the kingdom of righteousness, peace, and*

Luke i. 71. *joy. So that he hath acquired us to himself; we being now ἀπειποίησις, an acquist made by him, as St. Paul call-*

Eph. i. 14. *Eph. i. 14. eth us, and λαὸς εἰς ἀπειποήσιν, as St. Peter speaks, a people by acquisition peculiarly appertaining to him: and*

1 Pet. ii. 9. *divers ways we have been acquired to him, as to our Lord.*

3. He hath acquired us by free donation from God his

John xvii. 2. xiii. 3. *Father; for God hath given him power over all flesh; God hath delivered all things into his hand; God hath subjected all things under his feet. Peculiarly God hath given unto*

Eph. i. 22. *him those who comply with his gracious invitations*

John x. 27. *and suggestions; his sheep, that hear his voice, and follow him; them hath God given him, to govern them with especial favour, and keep them with a particular care;*

John xvii. 12, 6. vi. 39. *Whom, faith he, thou hast given me, I have kept; and, This is the will of the Father that sent me, that of all which he hath given me, I should lose nothing.*

4. Again, he hath acquired us by just right of conquest, having subdued those enemies unto whom (partly by their fraud and violence, partly from our own will and consent) we did live enslaved and addicted: them he van-

Col. ii. 15. *quished, having spoiled principalities, and powers, and made a shew of them openly, triumphing over them.*

Whence we rightly fall under subjection to him, as ac-  
cessions to his victory; having formerly belonged to his

enemies, and having by his mercy been preserved: he SERM.  
 might justly have deprived us of liberty and of life; XXII.  
 might have utterly destroyed us, or have detained us in  
 woful misery, as dependents upon and partizans with his  
 foes; ourselves together with them being found in open  
 hostility against him: but according to his great mercy he Rom. v. 8.  
 saved us; and did put us into a capacity of a free, com-<sup>10.</sup> Col. i. 21.  
 fortable, and happy life under him, calling us to his king- Eph. i. 8.  
 dom and glory. We therefore being subacti potentia, Tit. iii. 8.  
 (subdued by his power,) become jure subditi, (in right <sup>12.</sup> 1 Theffl. ii.  
 subject to him,) [being servati, we are made servi ;] being  
 saved from death by him, we according to justice and rea-  
 son become vassals to him, so that all our life should be  
 devoted to his service; that (as it is in the hymn Bene-  
 dictus) being delivered out of the hands of our enemies, (his Luke i. 74.  
 enemies, and our enemies also, no less in truth and effect,) we  
 should serve him without fear.

5. He hath also farther acquired us to himself by purchase; having by a great price bought us, ransomed us out of sad captivity, and redeemed us from grievous punishment due to us. We, as heinous sinners and rebels, had forfeited our lives to God's law, and were sentenced unto a miserable death; we had lost our liberty, and were thrown into a grievous prison, fettered in guilt, lying Rom. xi.  
 under wrath, and reserved to punishment unavoidable; we <sup>32. iii. 22.</sup>  
 Gal. iii. 22.  
 were stripped of all goods, all comfort, all hope and remedy: such was the case of man, when he procured a redemption, a pardon, a deliverance and restitution for us; delivering up himself a ransom for us all; undergoing a Tim. ii. 6.  
 punishment for our sins, discharging our debts, propitiating divine justice, acquitting us from all claims and pre- Rom. viii.  
 tences upon us; yea meriting for us a better state than we <sup>34.</sup>  
 did ever before stand in: thus he purchased his Church Acts xx. 30.  
 with his own blood; whence, as St. Paul argues, we are <sup>1 Pet. i. 18.</sup>  
<sup>1 Cor. vi.</sup> not our own, for we are bought with a price. In requital <sup>20. vii. 23.</sup>  
 for such mercies and favours so unexpressibly great, we

<sup>c</sup> Οὐ γὰρ οἴραντο, παλὶ γὰρ, καὶ θάλασσας δύο, ἀλλὰ τὸ πάτρον τούτων τιμάτι-  
 γε, τὸ ιαντέ αἷμα λατρεύει, ὃτις ἡμῶν Κηρύγματος. Chrys. Λαζ. 21.

SERM. cannot, either in gratitude or justice, owe less than ourselves to be rendered up wholly to his dominion and disposal; it is our duty therefore to be his subjects and servants; and it was indeed the intent of his doing so much for us, that we should be so: he did all *gratis*, (most freely,) as to any precedent motive beside his own goodness; but Rom. xiv. 9. he would not do it fruitlessly, as to effect; *To this end*, saith St. Paul, *Christ both died, rose and revived, that he might be Lord both of the dead and living: He died for all, that they, which henceforth live, should not live to themselves, but unto him which died for them: and, He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.*

6. He likewise acquired a lordship over us by desert, and as a reward from God, suitable to his performances of obedience and patience, highly satisfactory and acceptable John x. 17. to God; *For this the Father loves me, because I lay down my life, that I may take it again: He humbled himself, becoming obedient to the death of the cross; therefore also did Heb. xii. 2. God exalt him, and gave him a name above every name: For the joy that was set before him, he endured the cross; and having despised the shame, sat down at the right hand of Heb. ii. 9. the glory of God: We see Jesus, for the suffering of death, Psal. cx. 7. crowned with glory and honour: He drank of the brook in Isa. liii. 12. the way, therefore he hath lifted up his head: Because he poured out his soul unto death; therefore did God divide him a portion with the great, and he did divide the spoil with the strong, as the Prophet expresseth it.*

7. We may add, that he hath acquired a good right and title to dominion over us, as our continual most munificent benefactor; by the great benefits he bestoweth on us, by the ample hire and large recompence he pays us. He affords us a sure protection under him, and a liberal maintenance; high privileges, and ample rewards for our service: it is no Egyptian bondage that he would detain us in, requiring hard labour, and yielding no comfort or recompence; but it is a most beneficial and fruitful service. Ps. lxxxiv. 11. Christ hath promised to withhold no good thing from his xxxiv. 9, 10.

servants; nothing requisite for the support or convenience SERM.  
even of this temporal life, (for to them *who seek the kingdom of God, and its righteousness, even all these things shall be added, or cast in;*) but especially most inestimable precious recompences he hath promised, and will certainly bestow in spiritual and eternal blessings; *He will render to every man according to his works; to them, who by patient continuance in well-doing seek glory, and honour, and immortality, eternal life;* saith St. Paul: and, *Being freed from sin, saith he again, and made servants to God, ye have your fruit unto sanctification, and in the end everlasting life:* a fruit to sanctification, that is, all benefits conducing to our spiritual welfare here, and hereafter a life in perpetual joy and happiness. To them who have been diligent in performing their tasks, and improving their talents committed to them now for his interest and honour, he will one day say, *Well done, good and faithful servants,* enter into your Master's joy: and, *Blessed, saith our good Master, are ye, when men shall revile you, and speak all manner of evil against you falsely, for my sake; Rejoice, and be exceeding glad, for great shall your reward be in heaven.* Now he that is at such care and charges for us, who feeds and furnishes us so plentifully, who rewards our small pains, our poor works, our unprofitable services, (such indeed we must confess all that we can do to be,) with so high and bountiful wages, him surely most justly we should esteem, and most willingly call, our good Lord and Master.

8. Yea farther yet, our Saviour Jesuſ is not only our Lord by nature, and by acquisition in so many ways, (by various performances, deserts, and obligations put on us,) but he is also so by our own deeds, by most free and voluntary, most formal and solemn, and therefore most obligatory, acts of ours. <sup>c</sup> He is our Lord and King by election; we finding ourselves oppressed by cruel tyrants and enemies, groaning under intolerable slaveries, loaded with

<sup>c</sup> Καὶ πάτερ ἡμῶν εἰπεῖται ἀγαθόντοις, αὐτοὺς τοὺς πωλυμίνους τρότεροι ἴσωταινει βέλοντας ἡμῖν δυλιόντας. Οὐτα καὶ ὁ Χριστὸς τοῦ· Ἰταδὲ, &c. ἐγὰρ κατημαχήσιμη ἡ διατονία αὐτῷ ἔτι, &c. Chrys. Λαζ. 21.

**S E R M.** heavy burdens, plunged into grievous distresses, tormented  
**XXII.** ed with anxious fears, regrets, and sorrows, had our re-  
 course unto him, upon his gracious invitation, offering us  
 deliverance, ease, and refreshment, under his most equal  
 and gentle government; *Come unto me, all ye that labour,  
 Matt. xi.  
 28. and are heavy laden, and I will give you rest—Take my  
 yoke upon you;—for my yoke is easy, and my burden  
 light:* so he was pleased to invite us; and so we did, or  
 have at least seemed and pretended to undergo his yoke,  
 freely submitting to his government: we have vowed per-  
 petual allegiance and fealty to him, as to our lawful  
 Prince; we have promised entire subjection to his will,  
 and sincere obedience to his laws; we have engaged, for-  
 saking all things, to follow him; to follow him as our Cap-

**9 Tim. ii. 8.** tain, and to fight resolutely under his banners, against the  
**iv. 8.**

**Matt. xx. 2.** common enemies of his glory and our salvation. We did,  
*συμφεροῦν, (as it is in the parable,) contract and agree with*  
 him upon certain conditions and considerations, most ad-  
 vantageous to ourselves, to be his faithful servants, and  
 diligently to perform his work: we renounced all other  
 masters; yea resigned up all claim to any liberty or power  
 over ourselves; becoming absolutely devoted to his will  
 and command: this we did at our baptism, in most ex-

**Chrys.  
 Ande. 31.** press and solemn manner, and in every religious perform-  
 ance we confirm our obligation; when we acknowledge  
 his right over us, and our duty toward him; when we  
 implore his protection, his succour, and his mercy; when  
 we promise our humble respect and obedience to him: if  
 our daily confessions do signify any thing; if our vows  
 and protestations have any truth or heart in them; if our  
 prayers are serious, our praises are hearty, our communi-  
 nions have in them any thing of good earnest and since-  
 rity; we do by them continually tie faster the band of this  
 relation and duty toward him; he by our renewed choices,  
 and consents, and promises, and acknowledgments, doth  
 appear to be our Lord. But let thus much suffice for ex-  
 ploration of this point; or for considering upon what  
 grounds Jesus Christ, the only Son of God, is our Lord;  
 now for practical application of the point thereof.

1. The general influence which this doctrine may and SERM.  
should have upon our practice is very obvious and palpable. If we are truly persuaded, that Christ is our Lord and Master, we must then see ourselves obliged humbly to submit unto and carefully to observe his will; to attend unto, and to obey his law, with all readiness and diligence; for, *Why call ye me, Lord, Lord, and do not the things that I say?* is the expostulation of our Lord himself, implying it to be a vain and absurd profession, an irrational and illusive pretence we make, when we avow and invoke him as our Lord, but withal disclaim his authority in our practice, by slothfully neglecting or wilfully disobeying his commands: *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven;* that is, not he that makes loud and eager professions (crying Lord, over and over again) is in God's esteem a loyal subject, or faithful servant, or shall obtain the rewards assigned to such; but he that, although perhaps more sparing in words and pretences, doeth really his duty, and performs the will of God. *Many,* saith our Saviour again, *shall in that day (in that great day of final account and recompence) say unto me, Lord, Lord, have we not prophesied, and in thy name cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.* Not only bare professions and acknowledgments are insufficient, but even the fairest and most plausible actions done in the name of Christ will avail nothing, without real obedience to the law of Christ; even then, when such actions are performed, Christ doth not know them; that is, doth not esteem them his servants; the working of iniquity rendering them incapable of that same and privilege. Such persons do, as St. Paul speaks, *profess to know him, (or acknowledge him as their Lord,) but with their works they deny him; who are disobedient, and to every good work reprobate, (that is, upon trial found bad and false;) they, as St. Peter says, deny the Lord that brought them. Do ye not know, saith St. Paul, that to whom*

Luke vi. 46.  
Matt. vii.  
21.  
Luke xiii.  
22.  
Tit. i. 16.  
Rom. vi.  
16.  
2 Pet. i. 16.

SERM. ye yield yourselves servants to obey, his servants ye are  
 XXII. whom ye obey ? and, Every one, saith our Saviour, that do-  
 John viii. eth sin, is the servant of sin : and, By whom, saith St. Peter,  
 34. a man is overcome, to him he is made a servant, or enslaved,  
 a Pet. ii. 19. Πάντοις καὶ (θεδύλωνται.) It is not what we say, but what we do ; not  
 θέλετε, καὶ what we would seem, but what we indeed are, doth really  
 ζωντείς constitute, and truly denominate us servants : we not only  
 πραγμάτεις. Mar. Lord. shall lose the rewards and privileges granted to the ser-  
 vants of Christ, but we do even forfeit all claim to the  
 very name, if we disobey his commands, being indeed pro-  
 perly servants to those lusts which sway us ; to that devil,  
 whose pleasure we fulfil ; to that world, whose bad man-  
 ners we follow : we do but invade and usurp the name of  
 Christians, if our practice is not conformed to the precepts  
 of our Lord c.

2. Indeed the consideration of this point doth clearly demonstrate to us the great heinousness of sin ; how many follies, iniquities, basenesses, and ingratitudes lie complicated therein : the madness of opposing irresistible power, and dissenting from infallible wisdom : the unworthiness of offending and abusing immense goodness ; the injustice and disloyalty which are couched in the disobedience of him, who by so many titles, and upon so many obligations, is our Lord ; the abusiveness of evacuating all his laborious and expensive designs in acquiring us ; the levity and giddiness of disavowing him by our practice, whom we so often have acknowledged our Lord, and vowed entire subjection unto.

3. Again, if Christ be our Lord, then are we not our own lords, or our own men ; we are not at liberty, or at our own disposal, as to our persons or our actions : those rules of the civil law, that a servant can possess nothing of his own, that no profit can simply accrue to him, but all in result must go to his lord ; that he is reckoned nobody <sup>Ο δὲ λατ. & πάντοις διεργάταις τελεῖται, αλλ' οὐκ εἰσίν. Αριστ.</sup>  
*Pol. i. 3.*

c Mendacium est Christianum se dicere, et opera Christi non facere. Ambr. It is a lie, to call one's self a Christian, and not to do the works of Christ, as St. Ambrose faith. Omnino nihil prodest nomen sanctum habere sine moribus ; quia vita a professione discordans abrogat illustris tituli honorem per indignorum actuum vilitatem. Salv. de Gub. Dei, iii. sub fin.

in law, and the like, do most perfectly agree to us in regard to Christ, who is upon so many accounts absolutely our Lord, infinitely more than one man can be to another. We consequently must not think to have our own wills, we must not attend our own busines, we must not please <sup>to men by</sup> our own appetites, or gratify our own desires, or enjoy <sup>to men and the</sup> our own pleasures, or follow our own fancies, or regard <sup>Arif. Pek.</sup> our own profits, or seek our own honour; we must not undertake or prosecute any thing merely our own, or farther than doing so is subordinate unto or consistent with the service, interest, and glory of our Lord: otherwise we do constitute ourselves the lords and masters, in effect renouncing and casting off him: if he be truly our Lord, it is his will and word that should be the rule of all our actions; which we should diligently attend unto, which we should readily observe: it is his busines, that we should with especial care mind, and most earnestly prosecute; it is his advantage and credit, that we should propound unto ourselves, as the main aims of all our endeavours. Whatever we design or undertake of moment, we should do it with this formal consideration and reference; doing it as the servants of Christ, from conscience of our duty to him, with intention therein to serve him, with expectation of reward only from him; according to those apostolical precepts; *Whether we eat, or drink, or whatever we do, we should do all to the glory of our Lord:* we must glorify him with our bodies and our spirits, which are his: <sup>1 Cor. vi.</sup> we must not live to ourselves, but to him that died, and <sup>20.</sup> <sup>2 Cor. v. 15.</sup> rose again for us: since whether we live or die, (that is, whatever action we set upon relating either to life or death,) we are the Lord's; we should direct all to his honour, profit, and service.

4. If Christ be our Lord, (absolutely and entirely such,) then can we have no other lords whatever, in opposition to him, or in competition with him; or otherwise any way than in subordination and subserviency to him; *No man,* <sup>Matt. vi.</sup> as he doth himself tell us, *can serve two lords;* that is, <sup>24.</sup> two lords having collateral or equal authority; their injunctions will interfere, oppose, or supplant one the other;

SERMON. our affections will incline to one more than to the other; at least we shall be detained in hovering suspense; our

XXII. leisure, our care, our endeavour being employed in the service or attendance of one, will force us to neglect and disappoint the other; *Ye cannot serve God and Mammon;*

serving wealth (that is, eagerly affecting it, and earnestly pursuing it) is inconsistent with our duty to Christ; the like may be said of honour, of pleasure, of curiosity, of any

James iv. 4. worldly thing; for, *He that will be a friend of the world,* ~~and~~ *is thereby, saith St. James, constituted an enemy of God;*

and if he thereby be made an enemy, he surely can be no good servant; a servant being (as the Philosopher calls him) *humilis amicus, a meaner sort of friend;* who performeth service out of good-will and affection; like St. Paul, who discharged that high and laborious service, of preaching the Gospel, incumbent on him, and of that

2 Cor. v. 14. kindly necessity which he expresses, saying, *The love of ix. 17.*

1 Pet. v. 2. *Christ constrains me;* or as St. Peter enjoins those particular servants of Christ (employed by him in teaching and guiding his people) to do their duty, *μὴ ἀναγκάσσεις, ἀλλ' ἐκεστῶς, not by constraint, but willingly; not for filthy lucre, but of a ready mind;* or as St. Paul chargeth all ser-

Eph. vi. 7. *vants, μετ' εὐολας δελεύειν, to serve with good-will, as to the Lord, and not to men.* It is indeed the proper nature and the necessary condition of this service, that we decline, forsake, renounce, detest all other obligations, all affections, all encumbrances, which may avert us from a close

Luke xiv. 33. adherence thereto. *Whoever, saith he, he be of you, that forsaketh not* (or, who renounceth not, who biddeth not

*farewell to, ὃς ἔχει ἀποτάσσεται) all that he hath, cannot be*

Luke xiv. 26. *my disciple, or my follower and servant: If any man com-*

*eth after me, and do not hate his father, and mother, and wife, and children, and brothers, and sisters, yea and his own life, he cannot be my disciple;* he cannot indeed truly and heartily be so, who in love and observance of Christ will not readily forsake and lose all.

5. Particularly therefore, if Christ be our Lord, we are thereby disengaged, yea we are indeed prohibited, from pleasing or humouring men, so as to obey any command,

to comply with any desire, or to follow any custom of **SERM.**  
 theirs, which is repugnant to the will or precept of Christ: **XXII.**  
*If, saith St. Paul, I did yet please men,* (that is, humour, **Gal. i. 10.**  
 foothe, or flatter them, so the word *ἀπέσχεται* doth import,) *I*  
*were not the servant of Christ;* that is, I were not such in  
 effect, I did in so doing not behave myself as a servant of  
 Christ; as it becomes such an one, and as such an one is  
 obliged to do. And, *Ye,* saith he again, *are bought with a* **1 Cor. vii.**  
*price, be not the servants of men,* (or, *ye are not the ser-*<sup>23.</sup>  
*vants of man,* so the words will bear rendering;) that is,  
*ye therefore do not, or ye therefore ought not, to perform*  
*service to men, absolutely as such, or with ultimate rela-*  
*tion unto them;* but when ye lawfully and allowably do  
*it, ye do it out of conscience, and regard to Christ, as his*  
*servants.* We may indeed, yea in duty we must, obey men  
 humbly and willingly, diligently and faithfully, in our sta-  
 tions, and according to our conditions, as we are placed  
 and called in this world, either as subjects or servants; but  
 we must do this in subordination to our principal and su-  
 preme Lord; in obedience to his command, and with re-  
 gard to his service; so we are taught by St. Paul; *Ser-* **Eph. vi. 5,**  
*vants, saith he, obey your masters according to the flesh with*<sup>6, 7.</sup>  
*fear and trembling,* (that is, very respectfully and care-  
 fully,) *in singleness of heart, as to Christ; not in eye-service,*  
*as men-pleasers, but as the servants of Christ; doing the*  
*will of God from the soul; serving with good-will, as to the*  
*Lord, and not unto men:* and, *Be subject,* saith St. Peter, **1 Pet. ii. 13,**  
*to every human constitution, διὰ τὸν Κύριον, for the Lord;*<sup>16.</sup>  
 (that is, out of conscientious regard or affection to the  
 Lord; because he is our Lord;) *as free, and not having*  
*your liberty for a cloak of malice, but as the servants*  
*of God:* yea, *Whatsoever* (saith that wise instructor, **St. Col. iii. 23,**  
 Paul, again) *ye do, do it heartily, as to the Lord, and not to*<sup>24.</sup>  
*men; knowing that of the Lord ye shall receive back the re-*  
*compence of inheritance; for ye serve the Lord Christ.*

6. It is, we see, (which may be another improvement of  
 this consideration) not only an engagement, but an en-  
 couragement to the performance of all duty; particularly  
 to the performance of those hard duties, (so contrary to

SERM. natural will and stomach,) cheerful obedience and sub-

XXII. mission to men; who often, as St. Peter intimates, are  
<sup>1 Pet. ii. 28.</sup> *σκολιοί*, crooked, or untoward, and harsh in their dealings

with their servants; to whom yet upon this consideration he enjoins us willingly to yield obeisance, no less than to *the good and gentle*; for that in this and all other performances of duty we do serve a most equal and kind Master, who will graciously accept our service, and abundantly re-  
 quite it; a Lord, that will not suffer his servants to want any needful sustenance, any fit encouragement, any just protection or assistance; who will not only faithfully pay them their promised allowance, but will advance them to the highest preferment imaginable. No man ever had re-

<sup>Mal. iii. 14.</sup> son to complain with them in the Prophet; *It is vain to serve God, and what profit is it that we have kept his ordinances?* No; the Devil himself, with envy and regret ob-  
 serving the benefits and blessings which the pious man en-  
 joyed in regard to his faithful service, could not but say;

<sup>Job i. 9, 10.</sup> *Doth Job serve God for nought? hast thou not made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.* No wonder, ar-  
 gued the detracting spirit, and little thank or praise is due to a servant, whose service is so bountifully rewarded. In-  
 deed our Lord is not only just and faithful, so as to render

<sup>1 Cor. iii. 8.</sup> unto every man *ἰδίον μισθὸν κατὰ τὸν ἑριόν κόπον*, a proper re-  
 ward answerable to his proper pains; but he is exceedingly, beyond expression, liberal in bestowing on his servants re-  
 tributions infinitely surpassing the desert and worth of all  
 their labours: for their small, weak, faint, imperfect, and  
 transitory endeavours, (by all which he is indeed really  
 nothing the richer, or the greater,) he returneth blessings  
 in nature, in degree, in duration, immensely great, precious,  
 and glorious. He fails not here to feed them with food  
 convenient, to clothe them decently, to supply all their  
 needs, to comfort them in all distresses, to keep them in  
 all safety, to deliver them from all evil; he afterwards  
 conferreth on them a kingdom, an incorruptible and un-  
 fading crown; a state of perfect joy and endless glory.

7. It is a great comfort also for a Christian (how mean SERM.  
and low soever in his worldly condition) to consider the XXII.  
dignity and excellency of this his relation; how great  
and how good a Lord he serveth; that the greatest  
princes are his fellow subjects; (for, *He is the King of Rev. xix.  
kings, and Lord of lords: All kings shall fall down before<sup>16.</sup> Psal. lxxii.  
him; all nations shall serve him.*) Yea, that the highest <sup>11.</sup>  
angels are his fellow servants; (as the angel in the Reve-<sup>Rev. xxii. 9.</sup>  
lation told St. John.) That although his Lord be so  
high in power and glory above all, yet he is so gracious, Eph. i. 20.  
as not to neglect or despise him; but condescendeth to Luke i. 48.  
regard the lowest of his servants with equal care and fa-  
vour as the highest; *He accepteth not the persons of Job xxxiv.  
princes, nor regardeth the rich more than the poor; for<sup>19.</sup>  
they all are the work of his hands,* said good Elihu; and  
they all, we might add, are the price of his blood.

8. And as it is a comfort to the meanest, so it is no  
shame or disparagement for the greatest of men to serve  
such a Lord; it is a relation in itself more worthy and ho-  
nourable than the highest dignity or preferment in the  
world: to wear a crown, how rich soever; to command  
the whole earth; to possess all the land, and all the gold  
under heaven, are beggarly, trivial, and sordid things in  
comparison thereto; a servant of Christ (the apostolical  
style) is a style far more glorious than all those windy ti-  
tles, which the greatest monarchs assume to themselves;  
having such a place in God's peculiar regard and care  
doth exceed all privileges and advantages, all glories and  
dignities, which any person is capable of: well therefore  
did St. Paul, in respect to *the excellency of the knowledge* Phil. iii. 8.  
*of Jesus Christ his Lord,* esteem all such things (all worldly  
privileges and benefits) *as loss and as dung*, as things  
detrimental and despicable; wisely did the holy Apostles  
forsake all things, (all their dearest relations, all their  
sweetest enjoyments, all their secular occupations,) to fol-  
low such a Lord. (*Behold, saith St. Peter, we have let* Luke xviii.  
*go all things, and have followed thee.*) Most just and <sup>28.</sup>  
reasonable are those sentences pronounced against those

**S**ER.M. vainly proud, or pervertely contumacious people, who are  
**XXII.** ashamed to obey him, or do reject his government; *Who-*

**Luke ix. 26.** *soever shall be ashamed of me, or of my words, him shall the Son of man be ashamed of, when he comes in the glory of himself, and of his Father, and the holy angels.* Them who proudly disdain to serve him here, will he with just and sad disdain reject hereafter from his face and favour; *yea with dreadful vengeance will he punish their p-*  
**Luke xii. 27.** *erverseness; Those mine enemies, will be say, that would not have me reign over them, bring them hither, and flog them before me.*

9. St. Paul also maketh use of this consideration, to press upon superiors their duties toward their inferiors; their duties of equity, meekness, kindness, mercy, pity, Col. iv. 1. and all humanity; *Masters, saith he, yield unto your ser-*  
**Eph. vi. 9.** *vants that which is just and equal; knowing that ye also have a Master in heaven:* and, *Ye masters, saith he again,* do the same things to them, (perform the like good offices, shew the same good-will to your servants,) forbearing mo-  
*nacess;* knowing that your Master also is in heaven, and there is no respect of persons with him. Thus in Leviticus

**Lev. xxv. 42, 43, 55.** God commandeth his people not to rule over their servants with rigour, assigning this reason, *For they are my servants, &c.* And we know how our Saviour, as he doth command and bleſſ those wise and honest servants, who, being appointed over his household, (that is, being placed in any superior rank or charge,) do behave themselves justly

**Matt. xxiv. 45, 49. xviii. 28, &c.** and kindly to their fellow-servants, dispensing to them their food in due season; so upon those who injuriously or rudely do beat or abuse their fellow-servants; who are harsh, rigorous, or unmerciful in exactions of debt, or in any other dealings toward them, he denounceth severe

**2 Tim. ii. 24.** chastisement. *A servant of the Lord* (that is, one employed by Christ in any office or charge) *must not fight, but must be gentle unto all,* saith St. Paul; such indeed should be the humility and goodness of Christians one toward another, that the greatest of them should stoop to the meanest offices and expressions of good-will to their

brothers; He, saith our Lord, that will be great among you, let him be your minister; and he that will be first of you, let him be your servant.

Matt. x. 44.

10. The consideration indeed of Christ being our Lord, is in general an inducement to charity, to all sorts of charity. We must, saith St. Paul, walk worthy of our Eph. iv. 2, calling, with all lowliness of mind, and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity of spirit in the bond of peace; because we are members of the same body, whereof Christ is the head, and fellow-servants of the same Lord. It is an endearing and obliging relation; it becometh us and constrainth us, being so of one family, to be courteous and gentle, kind and helpful one to another; to maintain <sup>2 Cor. xiii.</sup> peace, quiet, and love one with another; it is a just duty and respect to our common Master, who loveth order and peace, who hateth confusion and dissension in his house; who is himself full of charity toward every one of his, and therefore hath enjoined it as the especial duty, hath declared it to be the most distinctive character of his servants and followers; Hereby, saith he, shall all men <sup>John xiii.</sup> know that ye are my disciples, if ye have love one to another.

11. Particularly this consideration doth oblige us to exercise that piece of charity and of justice which consists in forbearing rash and harsh censure; which practice is not only very uncharitable and unjust toward our brethren, but it is also a wrongful and arrogant encroachment upon our Lord himself, unto whom only the right of decision in such cases doth appertain; unto whose infallible and impartial judgment both they and we are obnoxious; Who art thou, saith St. Paul, that judgest another's servant? (or domestic; ἀλλότρους οἰκέτην;) to his own master he standeth or falleth: and, Why dost thou judge thy brother? or why dost thou set at nought thy brother? And, We shall all be presented before the judgment-seat of Christ: There is, saith St. James, one Lawgiver, who is able to save and to destroy; who art thou that judgest another? It is, we see, an invading our Lord's right and

SERM. authority, without most evident and reasonable cause, to  
XXII. censure or condemn our fellow-servants.

12. The consideration of this point our Saviour doth also improve, as an engagement to imitate himself in the practice of all virtue and piety; especially in the practice of charity, humility, and patience. It is proper for a servant to follow and attend upon his master in all places and in all performances; to compose himself in behaviour to the manners and example, to conform himself to the garb and condition of his Lord: is it not absurd and unseemly, that the servant should be more stately, or more delicate than his master; that he shold slight those whom his master vouchsafes to respect; that he shold refuse to undertake those employments, should scorn to undergo those hardships, which his master doth willingly condescend unto? To such purpose our Saviour discourseth; impressing by this argument on his disciples the duties of humility, charity, and patience, by him exemplified for that very end; *Ye call me, saith he, Master, and Lord;*  
 John xiii. *and ye say well, for so I am: if I then, your Lord and*  
 18, 14, 15. *Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you.* And having directed his disciples to the patient enduring of reproaches, affronts, and injuries put upon them, he enforces his precept by  
 Matt. x. 24. subjoining, *The disciple is not above his master, nor the*  
 Luke vi. 40. *servant above his lord: it is enough for the disciple to be*  
 John xv. 20. *as his master, and the servant as his lord;* that is, the servant in all reason ought to be very well content, if he find such usage as his lord hath willingly and patiently undergone. And he thus again impresses these duties on them;  
 Luke xxii. *He that is greatest among you, let him be as the younger;*  
 26. *Matt. xx.* *and he that is chief, as he that doth serve: for whether is*  
 25. *greater, he that fitteth at meat, or he that serveth? but I*  
*am among you as he that serveth.* Yea, St. John raiseth  
 2ns. 1 John iii. 16. this consideration so high, that he saith thus; *Because he laid down his life for us, we also ought to lay down our lives for the brethren.*

13. Finally, for our satisfaction and encouragement, we

may consider, that the service of Christ is rather indeed a SERM. great freedom than a service; it is a reducement into a most desirable estate, wherein we fully enjoy that wherein liberty is defined to consist, *ἰκανοτάτης αὐτοκρατηρίας, power of doing whatever* (as reasonable and wise men) *we please* ourselves to do; wherein all things are lawful to us, excepting only such things as are unprofitable to us, or hurt-  
*Ques est  
vera liber-*  
*(whose government doth nowise prejudice true liberty,) tas? innov-*  
*that he doth not in his government chiefly aim at his own  
Epis.  
profit, but his subjects' good, is perfectly true of our Lord:  
be is indeed capable to receive no private benefit to him-  
self, beside satisfaction in our welfare; all his laws and  
commands, all his administrations and proceedings, are  
purely directed to our advantage. Even the statutes Deut. x. 13.  
*which God gave to Israel by Moses are said to have been vi. 24.  
Neh. ix. 13.*  
*commanded for their good,* not for any good that could accrue to God from their observance: much more are the laws of Christ purely such; conducing to the health, the safety, the peace, the comfort, the joy, the happiness both of our bodies and souls; of the present temporal life here, and of our immortal state hereafter; *His religion* 1 Tim. iv. 8.  
*is profitable unto all things, having promise of the life that now is, and of that which is to come.* Well therefore might St. James call the law of Christ *a perfect law of liberty*; James i. 25.  
*well might our Saviour say, If the Son set you free, then are ye free indeed.* John viii.  
*What the Stoicks vaunted*<sup>36.</sup> of themselves, the Christian modestly and truly may say, that he is the only free man; it is this philosophy only, to which those words of Seneca may truly be applied;  
*You must serve philosophy, that you may attain true liberty:* for, if to be above the reach of all considerable evil or mischief; if to be safe from all enemies, and secure from all impressions of fortune; if to have no reason much to fear, or much to grieve for any thing; if not to*

<sup>f</sup> Philosophiae servias oportet, ut tibi contingat vera libertas. Sen. Ep. 8. et 88.

Non homines timere, non fortunam; nec turpia velle, nec immodica; in se ipsum habere maximam potestatem, &c. Sen. Ep. 79.

SIR M. desire things base, or things immoderate; if to have an especial command over one's self, is (as those philosophers define it) properly liberty; then is he most free that serves our Lord. If to be rescued from the servitude of disorderly passions and base vices is the greatest freedom, then the good Christian chieflly doth enjoy it. *A good man, saith St. Austin, although he serve, is free; a bad man, although he reign, is a slave; not of one man, but, which is more grievous, of so many lords, as of vices.* Such indeed is the benignity of our Lord, that he treats his John xv. 14. faithful servants rather as friends, than as servants; *Ye are, saith he, my friends, if ye do whatever I command you; I call you no more servants.* Yea he bears to them the affection of a brother, and affords them the honour to John xx. 17. be so styled; *Go, saith he, after his resurrection, to Mary Magdalene, to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and to your 1 John iii. 1. God: and, Idcirce veteris scriptura, See ye what love the Father hath given us, that we should be called the sons of God.*

Full of so many practical uses is this excellent point; the which I leave to be farther deduced by your meditation.

<sup>1</sup> Theff. v. Now, *The God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ; to whom be glory and praise for ever. Amen.*

<sup>23.</sup> *Bonus etiam si servat, liber est; malus etiam si regnet, servus est; sic unius hominis, sed quod gravius est tot dominorum, quot vitiorum. Ag. & Cis. Dei, iv. 112.*

Who was conceived by the Holy Ghost.

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## SERMON XXIII.

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### THE INCARNATION OF OUR LORD.

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MATT. i. 20.

*For that which is conceived in her is of the Holy Ghost.* Τὸν γεννηθέντα  
τὴν γυναῖκα  
is ὁ ιακώπος  
we ten dayes.

WITHOUT any preface, or circumstance of speech, we <sup>shall</sup> observe three particulars couched in these words. 1. The incarnation of Jesus our Lord, implied by the word τὸ γεννηθέντα, *that which is conceived*, or generated. 2. The principal efficient cause of this incarnation; the Holy Ghost; by whose immediate operation, without any active influence of man, he was generated, *is of the Holy Ghost*. 3. The concurrence of the blessed Virgin Mary, as the subject of that divine virtue and operation; he was *conceived in her*. Upon each of these particulars, being all of them considerable points of that faith which we daily profess, (and especially proper subjects of our meditation at this time,) I shall reflect, observing somewhat profitable for our edification both in way of right knowledge, and in tendency to practice.

I. Our Saviour Jesus was conceived and born; that is, the only Son of God, our Lord and Redeemer, the same who was from the beginning, and did, as St. John in the entrance of his Gospel teacheth us, from all eternity exist <sup>&c.</sup> John i. 1. with God, the eternal Word of God, by whom all things were made, was in the fulness of time conceived and born; that is, had a production agreeable to the nature of man,

**SERM.** becoming thereby truly and really a man; which wonderful mystery is in Scripture by various phrases expressed and implied; by the Word being incarnated, that is, *being John. i. 14. made, or becoming, flesh; God being manifested in the flesh;*  
**XXIII.** *1 Tim. iii. 16. The Son of God being sent in the likeness of sinful flesh;*  
*Rom. viii. 4. partaking of flesh and blood; his taking the form of a servant;*  
*Heb. ii. 14, 16. vane, being made in the likeness of men, being found in fashion as a man, assuming the seed of Abraham; his descending from heaven, coming forth from the Father, being John. iii. 13. sent, and coming into the world; The day-spring from on high visiting us, eternal life being manifested;* the result of what is signified by these and the like expressions, that, *1 John iv. 18. The blessed and glorious person, who before from all eternity did subsist in the form or nature of God, being the Son of God, one in nature with his Father, (the express image, or exact character of his substance,) did by a temporal generation truly become man, assuming human nature into 1 John i. 2. Luke i. 76. 1 John i. 2. Phil. ii. 7, the unity of his Person; by a real conjunction and union of John x. 30. thereof to the divine nature, in a manner incomprehensible XIV. 9. and ineffable. He did, I say, truly become man, like unto 1 John v. 7. Col. i. 15. us in all things, as the Apostle faith, *sin only excepted;* 2 Cor. iv. 4. Heb. i. 3. consisting, as such, of all the essential ingredients of our iii. 17. iv. 15. nature; endued with all our properties and faculties, subject to all passions, all infirmities, all needs, adherent or incident to our nature and condition here.*

**Vid. Athan.** He was not only (as the Gnosticks and some other heretics have conceited) in shape and outward appearance, (as a spectre, deluding men's sight and fancy,) but in most real truth, a very perfect man; having a real body, figured and circumscribed as ours, compacted of flesh and blood, visible and tangible; which was nourished and did grow, which needed and received sustenance, which was tender and sensible, frail and paffible; which was bruised with stripes, torn with scourges, prickled with thorns, pierced with nails, transfixed with a spear; which was mortal, and underwent death by expiring its breath, and being disjoined from the soul that enlivened it. He had also a soul, endued with the same faculties as ours; with an understanding, capable of learning

and improvement; (for he was, as man, ignorant of some **S E R M.**  
things which he might know; and *he grew*, it is said, in XXIII.  
*wisdom and in stature:*) with a will, subject and submissive <sup>Mark xiii.</sup>  
to the divine will; (for, *Let this cup*, said he, *if it be* <sup>32.</sup> *possible, pass from me: but however let not my will, but thy* <sup>Luke ii. 32.</sup> *will be done: and, I seek not my own will, but the will of* <sup>Matt. xxvi.</sup> *Luke xxii. the Father which hath sent me:*) with several appetites, of <sup>33.</sup>  
meat, of drink, of sleep and rest; (for we read that he was <sup>John v. 30.</sup> Matt. xxi.  
hungry, that he thirsted, that he was weary:) yea with <sup>18.</sup> <sup>John iv. 6.</sup>  
various passions and affections, (*φυσικὰ καὶ ἀδιάθλητα τάδη,* 7.)  
I mean, that is, natural and irreprehensible passions;) and <sup>23.</sup> <sup>Matt. xvi.</sup>  
these of the most troublesome and afflictive sort, such as <sup>John ii. 17.</sup> <sup>Mark iii. 5.</sup>  
zeal, pity, sorrow; the which were sometime declared by  
very pathetical significations, and are expressed in high  
terms; as upon occasion of his friend Lazarus's death it  
is said, *He groaned in spirit and was troubled;* he then, <sup>John xi. 33.</sup>  
and upon other occasions, out of pity and sorrow, did <sup>5.</sup>  
*weep;* and ye know what excesses of sorrow, what anx- <sup>Πιερίων.</sup>  
ieties and agonies, what tribulations, disturbances, and <sup>Matt. xxvi.</sup> <sup>38.</sup>  
amazements the Evangelists, using those very terms, de- <sup>Ἄθημοῦ.</sup>  
scribe him to have undergone at his passion; so that, as <sup>37.</sup> <sup>Matt. xxvi.</sup>  
the Apostle to the Hebrews speaketh, \* *We have not an* <sup>Aγωνία.</sup> <sup>Luke xxii.</sup>  
*high priest that could not compassionate* (or sympathize <sup>44.</sup> <sup>Τιράχαται.</sup>  
with) *our infirmities, but who was in all points tempted* <sup>John xii.</sup>  
(or exercised and proved) *as we are, yet without sin.* <sup>27.</sup> <sup>Ἐπειδαμβύς.</sup>

So it appeareth, that the Son of God (οὐ- eternal and  
co-essential with his Father) became the Son of man; <sup>9α. Mark</sup>  
truly and entirely partaking of the nature and substance <sup>xiv. 33.</sup>  
of man, deficient in no essential part, devoid of no property <sup>\* Heb. iv.</sup>  
belonging to us; exempt from no imperfection or incon- <sup>15.</sup>  
venience consequent upon our nature, except only sin; the  
which is not a natural so much as a moral evil; did not  
arise from man's original nature, but proceedeth from his  
abused will; doth rather corrupt than constitute a man.

Now concerning this great dispensation several inquiries  
and considerations may be made, concerning the manner  
of it, how therein God did assume our nature; or how  
therein God and man subsist united; concerning the reaon  
of it, whence it proceeded, and why it was designed; con-

**SER.M.** concerning the use and influence of it, which it should have  
**XXXII.** upon our practice.

1. As for the first point, the manner of this mystery, we may well, in discretion and modesty, answer with the ~~Opinion~~ Schoolman; It is not in man to *define what manner of* fit hoc *communication this is, whereby the human nature is com-*  
*missio, qua* *communicato to the Word;* we cannot indeed otherwise than by negation determine, not otherwise than by comparison explain it. No words perhaps, which we do use to signify our conceptions about these material and inferior things, will perfectly and adequately suit to a mystery so much remote from the common objects of our knowledge, so far transcending our capacity; to affirm positively, that this wonderful incarnation did come to pass, that this incomprehensible and ineffable union doth persist in this or that manner, may be rash and dangerous; it would cease to be admirable, if we could fully conceive or express it: but this justly and safely we may assert, that whatever manner of conception or expression about it doth plainly derogate from the divine perfections, or is irreconcileably repugnant to the nature of things, or disagreeth with the tenor of revealed truths evidently connected unto or depending on this mystery; or which (either directly and immediately, or obliquely and by manifest consequence) doth contradict the language and doctrine of the holy Scriptures, is to be rejected by us: whence we may for exclusion of errors and mistakes about this point, with the holy Fathers, and

*Syn. Chalc.* *A& v. (fin.)* *(pag. 346.)* particularly with the great council of Chalcedon, assert, that in the incarnation of our Lord the two natures, divine and human, were united *άνυγχώς, ἀπέρτως, ἀδιαιρέτως,* *ἀχωρίστως.*

2. The natures were, I say, united *άνυγχώς*, that is, without any confusion or commixtion; for such a way of blending would induce a third nature different from both, such as resulteth from the composition and contemperation of the elements into a mixed body; such a commixtion being supposed, our Lord would be neither God nor man, but another third kind of substance, such as must not without any ground or authority be supposed; that would destroy,

minish, or alter the properties of each; which is unsound SERM.  
I say, and impossible to be; for the divine nature is not XXIII.  
unable of any diminution or alteration: wherefore both  
natures in this mystery do subsist entire, distinct, and uncom-  
mixed, each retaining its essential and natural properties.

2. The incarnation was performed ἀργήτως, that is,  
without conversion or transmutation of one nature into an-  
other: the divinity could not be turned into humanity; for  
how could God, (the eternal, self-subsistent, most simple,  
and immutable Jehovah,) as such, be anywise changed  
& made, become infirm and passible, consist of body and  
oul, suffer and die? Nor could the humanity be turned  
nto divinity; for how could that which did not subsist at  
all before the incarnation be therein converted into an-  
other thing? why should our Saviour ever be called man,  
when his humanity was by translation into divinity de-  
stroyed? why is it said, *the Word was made flesh*, if the  
flesh was changed into the Word? to omit, how impossible  
it is, that one substance should be transmuted into another,  
specially a corporeal into a spiritual, a finite into an infinite;  
to omit likewise the many dangerous consequences  
of this position, and its inconsistency with many principal  
and plain doctrines of our religion, particularly the real  
passion and death of our Lord, which could not be inci-  
dent to him otherwise than as retaining the true nature  
of man.

3. The natures were also joined ἀδιαιρέτως, undividedly;  
that is, so as they have not distinct subsistences, or do not  
constitute two persons: for there is but one Christ, one  
Person, to whom, being God, and being man, are truly  
and properly attributed.

4. We must also understand the natures to be united  
ἀεισπλόν, inseparably; so that they never are severed, the  
union is never dissolved; the same person never ceasing to  
be both God and man; not even then, when our Lord, as  
man, did undergo death; for he raised himself from the  
dead, he reared the temple of his own body, being fallen:  
as being God, he was able to raise himself; as being man,  
he was capable to be raised by himself; the union be-

SERM. tween God and man persisting, when the union between  
XXIII. human body and soul was dissolved.

We might add, in farther exclusion of erroneous conceits, that this mysterious union was not made κατὰ παράστασιν, by assistance, or close presence only, nor κατ' ἐνοίκησιν, merely by inhabitation, nor κατὰ σχέσιν, by relation, nor κατ' ἀξίαν, by estimation, nor κατ' ἀρμονίαν, by conformity, in will and practice, nor κατὰ ταυτοβελλαν, by consent; as Nestorius and other heterodox dogmatists anciently, in opposition to the catholic exposition of this mystery, did imagine: but it doth not seem worth the while to discuss those antiquated conceits, or with more subtlety to intrigue the point.

Salmeron. apud Gerard. in loc. Exeget. p. 441. Bel. As for illustration of it by comparison, I shall only (passing over divers more wide and improper resemblances; such as those of Bellarmine, the union of a man's arm to his body, the incision of a bough into a tree, and the like) observe, that nature doth afford us one similitude very apposite for explication of this mysterious union; which is the union of a man's soul and body, whereby he becometh one person. The soul and body are two substances, very different in kind, in properties, in dignity: the one of itself material, extended, divisible, passive and corruptible, lifeless and senseless; the other immaterial, indivisible, incorruptible, self-moving, endued with life, knowledge, passion: both of them are also capable of separate existence, or of subsistence by themselves; yet are these two, although in a manner difficult for us to conceive or comprehend, closely united together, and do concur to the making up a man; and that so as to remain still in substance distinct, each retaining its natural properties, without any confusion, or any conversion of one into the other; so also that from them the same man receiveth the denominations of corporeal and spiritual, of mortal and immortal: in a like manner (although in a degree more admirable and incomprehensible) are the divine and human natures conjoined in our Lord; for, as we hear in the Athanasian Creed, *As the reasonable soul and flesh is one man, so God and man is one Christ.* So much for the manner.

2. As for the reason why the Son of God did assume SERM.  
our nature; the chiefest and clearest reason thereof was, XXIII.  
**God's** design thereby to exercise and demonstrate his im-  
mense goodness, mercy, and pity toward us; So **God** John iii. 16.  
*loved the world, that he gave his only begotten Son: In* <sup>1 John iv. 9.</sup>  
*this the love of God was manifested, that God sent his only* <sup>Rom. v. 8.</sup>  
*begotten Son into the world, that we might live by him:* <sup>viii. 32.</sup>  
*Through the tender mercy of our God, the day-spring from* <sup>Διὰ σελά-</sup>  
*on high did visit us: it was χροντόης καὶ φιλανθρωπία,* the <sup>χρόνος</sup> <sup>λιτής</sup>  
*benignity and philanthropy of God, which induced him to* <sup>Luke i. 78.</sup>  
*engage his Son upon such a debasement and exinanition* <sup>Tit. iii. 4.</sup>  
*of himself, that we thereby might be raised to a capacity*  
*of salvation.*

If we farther desire to contemplate the wisdom of God God's  
in this admirable proceeding, and to know why God, choice is  
among other means and methods alike (for all we can reason  
know) possible to him, did choose in this way to transact  
our redemption; it may be answered, that it becometh us  
rather to adore the depth of God's wisdom herein, than  
to found it, or to hope by searching to reach the bottom  
of it: yet some congruities of this method to the reason  
and exigency of things are in the Scripture intimated to  
us, and in some manner are discernible by us, sufficient  
to recommend the divine wisdom therein to our admira-  
tion; reasons may be assigned why our Redeemer should  
be θεῖός περ, why God, why man.<sup>f</sup> It well became God  
to stoop down thus, that, as his goodness toward us was  
infinite, so the demonstrations thereof, to his glory and  
our benefit, should be answerably such; which perhaps  
could not otherwise be, than by such a condescension: as a  
prince could not make any other so great attestation of  
favour to his vassal, as by descending from his throne, Eph. i. 6.  
laying aside his majesty, putting himself into a like condi- <sup>Eis Γεννησα-</sup>  
tion, conversing freely with him, subjecting himself to the <sup>δόξας τῆς</sup>  
same laws and duties, enduring the like hardships and in-  
conveniences with him.

It was expedient that our Redeemer should be God, <sup>Ἐπικέντησε δι-</sup>  
<sup>καιομένων.</sup>

<sup>f</sup> *Nisi enim esset verus Deus, non adferret remedium; nisi esset homo verus,*  
*non præberet exemplum.* *Leo M. de Nat. Serm. i.*

**SERM.** that he might be able by his power to save us; to remove those huge obstacles that crossed our salvation, to subdue those potent enemies which opposed it; to command and conquer nature, to vanquish the powers of hell, to abolish death in our behalf.

It was requisite that he should be the co-essential natural Son of God, that by the nearness of his relation to God, by the supereminent dignity of his person, by the immense value of his merit, he might conciliate God's favour to us, fully appease his wrath incensed against us, and satisfy his justice abused by our offences.

It was convenient, that his doctrine should carry with it the highest certainty and strongest efficacy; that his example should challenge the greatest regard and strictest imitation; that his laws should have supreme authority, and with greatest advantage oblige us: fit therefore it was, that he should be God, and have the character of divinity stamped upon what he said and performed.

The redemption and salvation of man did import an honour too august for any creature to be dignified with; it was a work too difficult and mighty for any but God to achieve; it was not proper that any creature should be principal in managing an affair of such height and importance: needful and expedient therefore it was, that our Saviour should be God.

It was also requisite, upon many accounts, that he should be man: that by perfectly obeying God's commands, and submitting patiently to God's will, as man, he might procure God's favour toward man; that as man had deeply wronged and offended God, so man also should highly content and please him; in St. Paul's language,

*Rom. v. 19, that as by one man's disobedience many were made sinners, &c.*

(that is, were condemned and exposed to death, upon God's just displeasure for that one man's transgression, backed with the like in his posterity,) *so by the obedience of one man many should be made righteous,* (that is, all who would imitate his obedience should be absolved from guilt, exempted from punishment, and received into grace; God being well pleased with and re-

conciled to mankind, especially to his followers, in regard SERM.  
to that man's dutiful observance of his will. §} Decent it **XXIII.**  
was, that as man did approve, so man also should condemn <sup>Rom. viii. 8.</sup>  
~~in in the flesh~~; that as man by wilful self-pleasing did in- That he  
~~misery~~, so by voluntary suffering he should recover <sup>might take</sup> death for  
happiness; \* *Empero, \* It did,* as the Apostle saith, become <sup>man. Heb.</sup>  
*Him, for whom are all things, and by whom are all things,* Col. i. 22. <sup>ii. 9.</sup>  
*is bringing many sons unto glory, to make the Captain of* <sup>\* Heb. ii.</sup>  
*their salvation perfect through suffering.* <sup>10.</sup>

It was also fit, that he who was designed to intercede <sup>As the De-</sup>  
for our welfare, to propitiate for our faults, to succour and <sup>wil did over-</sup>  
relieve our distresses, should be tender of our good, and <sup>bear man-</sup>  
fessible of our needs; that he therefore should by nature <sup>Even advo-</sup>  
and experience be disposed <sup>v. 2.</sup> *oupanagdov, to compassionate our*  
*infirmitias, and peripatadov, to be gently affected toward us,*  
in respect of our ignorances and errors; whence apostle, he,  
saith the divine Apostle again, according to the design ap-  
pointed to him, and undertaken by him, ought, or it did <sup>Heb. ii. 17.</sup>  
*before him to be in all things like unto his brethron, that he* <sup>A. Spesq.</sup>  
*might be a merciful and faithful high priest in things per-* <sup>Vnde curas</sup> <sup>in Ieron.</sup>  
*taining to God; that he might propitiate for the sins of* <sup>in Ieron.</sup>  
*the people; for in that he hath himself suffered being* <sup>Omnis genitudo</sup> <sup>Procl. in</sup>  
*tempted, he is also able to succour those that are tempted.* <sup>Pag. 5.</sup> *Conc. Ep. pag.*

He was to be man also, for that by appearing in human <sup>Pag. 5.</sup>  
shape, visible and audible, familiar and agreeable to us, he  
was qualified for that great design of declaring God's will  
and intentions toward us in a more easy, less amazing,  
and more obliging way, than otherwise could have been:  
for that hence likewise he could, with more advantage,  
describe an exact copy of righteousness for us to trans-  
fer; shewing us exemplarily how as men we should  
behave ourselves; how we should moderate our sensual  
appetites, how govern our passions, how order and employ  
all the powers of our soul and members of our body;  
how pass through all conditions, and entertain all events

§ He by his humanity did unite mankind in fraternity.

Τὸν Ἰησοῦν διὰ σαρκὸς αὐτὸν καταγόμενον. Eph. ii. 15.

\* Οὐτοὶ μὲν λόγοι τῷ σώματος αὐτῷ, οἷς τὴν σάρκα αὐτοῦ καὶ τὸν ὕδωρ αὐτοῦ.  
Eph. v. 30.

SERIM. befalling us; it not being indeed otherwise possible, that so lively and suitable a pattern of transcendent charity, meekness, humility, and patience, could have been exhibited to us.

*Acta xvii.  
81. x. 42.* Fit it also was, that he who was to be appointed our judge, substitute of the supreme Judge invisible, should be, as God, (of perfect wisdom, and so able to discern all matters of fact, to distinguish all points of right; of perfect rectitude, so as never willingly to disconsent from truth and equity,) so also man; visible and audible to us, without surprising astonishment and terror; apt to screen us from the insupportable presence of God; endued with a natural tenderness of good-will and compassion toward us, disposed to temper needful severity with competent mildness.

*Ἄνθεσθαι  
λαύσαντας  
Εφ. i. 10.  
καὶ διαστρε-  
πεῖσθαι.  
Col. i. 20.  
1 Tim. ii. 5.* In fine, it was most congruous, that he who was designed to *recapitulate and reconcile*, as St. Paul speaketh, *all things in heaven and earth*, to be the great *mediator and peacemaker* between God and man, for the repairing God's honour and dispensing his grace, for the *purchasing our peace* and procuring our salvation, that he should be most nearly allied unto both parties; that consequently, if possible, (and what is to God, the author of this economy, impossible?) he should be both God and man; Son to God, and brother to us; the same in nature with God, in kind with us. Such reason and wisdom is discernible in this dispensation.

III. Now for the practical use of this doctrine, (for it is not a doctrine merely speculative, and barren of fruit, or practical use;) it should, first, have a powerful influence upon our minds, causing us, with high degrees of love and gratitude, to adore the infinite goodness of that God, who hath been pleased himself to stoop so low, that he might advance us from the lowest depth of meanness and wretchedness, to the highest pitch of honour and happiness that we are capable of: what words can express, what thought can apprehend a favour so unconceivable and ineffable? Well might St. Paul call it ὑπερβάλλεσσαν τῆς γνῶσεως ἀγάπην, *love transcending all knowledge*: well may heaven admire, and earth be astonished, and hell tremble at the disclosure

of such a mystery, at the accomplishing such a miracle of SERM.  
grace and mercy; that the sovereign Majesty of heaven,  
the eternal Lord of glory, the world's great Maker, the  
only Son of God, and heir of all things, should become a  
poor, small, weak, and frail man; should dwell in a taber-  
nacle of flesh; should converse with silly, wretched, and  
frail mortals here; should be exposed to want, disgrace,  
and pain: ἦ βάθος, O depth of goodness and mercy un-  
searchable! if this will not, what consideration can raise  
us, what benefit can affect us? what prodigious ingrat-  
itude will it be, to be regardless or insensible of kindness  
so wonderful?

2. Another great use of this point is to engage us, as  
universally to all obedience, so particularly to the duties  
of humility, of patience, and of charity. Did the Son of  
God thus willingly submit, and so abase himself; and shall  
we then be refractory, shall we exalt ourselves; shall we re-  
fuse any appointment, or repine at any proceeding of God?  
Did he from the highest pitch of glory super-celestial vo-  
luntarily descend into this gloomy region and state of igno-  
ble obscurity; did he, abandoning immense wealth,  
freely embrace extreme poverty; did he gladly sequester  
himself from those ineffable joys above, to converse with  
sorrow and sadness here, in this valley of tears, for God's  
sake, and ours; and shall we be unwilling to do any thing  
for God's sake, or to part with any thing for him? To  
these purposes doth St. Paul apply the consideration of  
this point; *Let, faith he, the same mind* (the same hum- Phil. ii. 6,  
ble, patient, meek, charitable mind) *be in you, which was*<sup>7, 8.</sup>  
*in Christ Jesus; who being in the form of God—emptied him-*  
*self, taking upon him the form of a servant; being made in*  
*the likeness of men, and being found in fashion as a man,*  
*humbled himself, becoming obedient unto death:* it was the  
greatest argument and instance of humility, patience, and  
charity, that could be, for him, that did exist in the form  
of God, thus to debase himself, to partake of our nature,  
and submit to our state: and, *Know, faith that Apostle Vid. 1 John*  
*again, the grace (or graciousness) of our Lord Jesus Christ,*<sup>iv. 10, 11.</sup>  
*that being himself rich, for your sake he became poor,*<sup>2 Cor. viii. 9.</sup>

**SERM.** poor, (being rich as God, and Lord of all things, he  
**XXIII.** put himself into this mean and poor condition of man,) that ye, through his poverty, might be rich: it was a consideration surely most proper to his purpose of inciting unto charity <sup>h</sup>.

3. The consideration of this point should raise our minds to a sense of the dignity of our nature, accompanied with dispositions of heart and deportments of life answerable thereto: by our Lord's incarnation our nature is so advanced, that we become nearly allied to God, of the blood-royal of heaven, in this respect overtopping all the creation of God; so that hereby, as the Apostle to the Hebrews doth counseleth, that of the Psalmist was verified, concerning

Psal. viii. 5. man; *Thou hast crowned him with glory and honour, and Heb. ii. 7, hast set him over the works of thine hands; thou hast put 8. all things under his feet:* the angels themselves cannot

Heb. ii. 16. boast of such an honour; for *he took not the nature of angels, but he took the seed of Abraham:* being therefore so highly dignified, we should have a mind suitably great and noble, loving, delighting in, aiming at the most excellent things, void of base cares, of sordid desires, of unworthy

Phil. ii. 15. designs; we should, in all our conversation, demean ourselves worthily and decently, like the brethren of Jesus Matt. v. 48. and children of God<sup>i</sup>; that we may not disparage and 16. Vid. Leonem, P. de Nat. Serm. vi. disgrace this illustrious alliance. As our Lord did vouchsafe, in most condescensive grace, to resemble us, so should

we, with a generous and honest ambition, aspire to resemble him; as he stooped to humanity, so let us rear ourselves to a kind of divinity, in purity of mind and sanctity of life; so St. Gregory Nazianzen exhorteth; <sup>k</sup> *Let us, saith he, be as Christ, since Christ is become like us: let us, for his sake, be gods, seeing he is become man for us.*

<sup>h</sup> Εργάζομεν ισιδημίαν Θεῦ πρὸς ἀνθρώπους, ἵνα πρὸς Θεὸν Ιεδημένωμεν, οὐ ιτα-  
ίλημεν. Naz. Orat. 38.

<sup>i</sup> Agnosce, Christiane, dignitatem tuam, et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione recidere. Leo de Nat. Serm. i.

<sup>k</sup> Γενάμεθα ὡς Χριστός, λατιὶ γε Χριστός ὡς ἡμῶν. Γενάμεθα θεοὶ δι' αὐτοὺς, ιεπόμενοι δι' αὐτῶν; ἄνθρωποι. Greg. Naz. Orat. 41.

4. The consideration of this point should fill our hearts SERM. with spiritual comfort and joy; there never can be a greater XXIII. occasion or juster cause of rejoicing than this, that our Lord is born and come: it is signally *Evangelium, good tidings*; never news more welcome hath come into the world; never report more grateful was heard by mortal ears: it is news from heaven, and the best that ever came thence; *Behold,* (said the angel that brought it, and Luke ii. 10. message it was most worthy the mouth of an angel,) *εὐαγγέλιον ζεστόν εὐελπίδιον καλόν μητρόν γαλλικόν.* *I* tell good tidings of great joy, which shall be to all people; news, at which all heaven was pleased and ravished with joy, breaking presently forth into hymns of praise and congratulation; *There was with the angel a multitude of the heavenly host, praising God, and saying, Glory be to God on high, on earth peace, and good-will to men.* In this, if we mark it, all the grand causes of extraordinary joy and festivity do conspire.

Is the birth of a prince ever by honest subjects entertained and celebrated with joy? Behold a Prince born to all the world; a Prince that cometh to rule mankind with perfect equity and clemency; to bring with him all peace and prosperity; to achieve the most noble exploits that could be undertaken in our behalf, to protect us in most assured safety, to defend us from all evil, to subdue and destroy all the enemies of our welfare, to rescue us from the greatest slaveries and miseries, to settle us in perfect happiness; he bringeth *salvation from our enemies, and from the hands of all that hate us; so that being delivered from the hands of our enemies, we might serve him without fear, in holiness and righteousness before him all the days of our lives.*

Is victory glorious and joyful? See the invincible warrior issued forth into the field, conquering and to conquer; he that shall quell, disarm, and rifle the strong one, that shall rout all the forces of hell, that shall defeat sin, and slay death itself, that shall subdue the world, and subject all things to himself: the *Captain of our salvation* appeareth, triumphing in humility; the great blow is given; the Devil's pride and envy are abased; all the

SERM. enemies are amazed, are daunted, are confounded at his  
XXIII. presence; they cannot stand, they break, they scatter, they flee before him.

Is the publishing of peace acceptable? Behold eternal peace between heaven and earth, a general peace among men, a peace of conscience between man and himself, is now established and proclaimed: the illustrious ambassador, the noble hostage, the infallible pledge thereof is arrived; *Preaching peace to them that are far off, and to them that are near.*

Eph. ii. 17.  
 Acts x. 36.

Is recovery of liberty comfortable unto slaves and captives? Behold the Redeemer is come, the great ransom is laid down sufficient to purchase the freedom of whole worlds: innocence appearing in human nature hath unlocked the prison of sin, in which we were closely detained; hath broken the shackles of universal guilt, which sorely pinched mankind: he is come, who is anointed to preach (*αἰχμαλώτοις ἀφεσιν*) *dismission to the captives.*

Gal. iii. 22.

Is the coming of a good friend to be congratulated? Behold, the best friend to all mankind (bringing with him most wholesome advice, most needful succour, most seasonable consolation) is arrived to visit us, and dwell with us.

Luke iv. 18.

Is it a comfortable thing to be graced with honour? What greater honour could mankind be dignified with, than this of receiving the Son of God into its kind and kindred? What could more advance and adorn us, than this high relation?

Is mirth seasonable to the day of marriage? Behold heaven and earth this day are coupled, divinity is espoused to humanity, an eternal indissoluble knot of amity, of unity, is tied between God and man; the great Bridegroom is come forth clad in his nuptial garment of flesh, ready to wed the Church, his beloved spouse<sup>1</sup>.

Is the sun's rising (after a long, dark, and cold night) cheerful and comfortable? See, the *Sun of righteousness* is

<sup>1</sup> In natali Domini quasi in nuptiis spiritualibus sponsæ suæ ecclesie Christus adjunctus est, tunc processit sponsus de thalamo suo, hoc est verbum Dei de utero virginali. *Aug. de Temp. Serm. ii.*

risen, with healing in his wings ; dispensing all about his SERM. most pleasant light, and salutary influences; *The day-spring* XXIII. from on high hath visited us, diffusing an universal light Luke i. 78, upon the souls of men, dispelling the night of ignorance<sup>79.</sup> and error, shining out to those that sit in darkness and the shadow of death, and guiding our feet in the way of peace : *Arise, shine, for thy light is come, and the glory of the Lord* Isa. ix. 1. is risen upon thee, &c. Never did heaven with so clear and serene a countenance smile upon earth, as it did this day, when this super-illustrious luminary (this bright Rev. xxii. morning star, as he is called in the Apocalypse) did spring<sup>16.</sup> Ἀριθή λαμπ-  
-πετε και ἀ-  
-σηνός. up above our horizon. From this auspicious day commenced the revocation of that fatal curse, by which we were exiled from Paradise, condemned to death, exposed to hell ; the reinstating us in a condition of hope, in a capacity of happiness ; the return of life and joy into this region of corruption and disconsolateness : this is the day, which *all nations desired*, and earnestly longed for, (with an implicit sense;) which the good Patriarchs foreseeing did rejoice ; which the Prophets in so magnificent strains did predict and presignify. In our Lord's nativity all mankind was in a manner born, or did revive ; was restored from a manifold necessity of dying ; from lying dead in the guilt, and under the power of sin ; from having our bodies irrecoverably dissolved by corruption, and our souls immersed into that *second death* of endless misery. It is in effect therefore the world's nativity that we celebrate, annexed to that of our Lord ; the beginning of the new, better, spiritual, and eternal life to men : all reason therefore we have upon this consideration heartily to rejoice ; how extremely stupid and senseless are we, if the apprehension of goods so many, so excellent, hence accruing to us, doth not inspire our hearts with a grateful cheerfulness ! *This is the day which the Lord hath made ; let us rejoice* Ps. cxviii. and be glad therein. 24.

Conceived by the Holy Ghost, Born of the  
Virgin Mary.

## SERMON XXIV.

### THE INCARNATION OF OUR LORD.

MATT. i. 20.

Tὸν γάρ οὐκ ἀπό γεννήσας.  
*For that which is conceived in her, is of the Holy Ghost.*

SERM. I. **IF** every circumstance of our Lord's wonderful incarnation deserveth to be considered, as affording matter of good instruction, and serving to excite devout affection; then surely the principal causes and ingredients thereof may demand a special regard from us; such are those which are couched in this text; the efficiency of the Holy Spirit, by which it was accomplished; the concurrence of the blessed Virgin Mary, as the subject, in whom the divine virtue did work it: upon which two particulars we shall reflect, in order.

I. It was the *Holy Ghost*, by the singular virtue and operation of whom, without intervention of any man, or earthly father, the blessed Virgin became impregnated and did conceive. Joseph was, *ως ἐρωμένος*, in outward esteem, Luke iii. 23. Matt. xiii. 53. John vi. 42. Luke iv. 22. Mark vi. 3. the Father of our Saviour, (for, *Is not this, said they, the carpenter's son?* *Is not this the son of Joseph?*) the modesty of his holy mother being preserved from misprision

under the shroud of wedlock, during the time that by SERM. God's order the mystery and truth of things was to be concealed from general notice, *until the day of his being* Luke i. 80. shewed and manifested to Israel; but God only was in John i. 31. truth his Father, his incarnation being performed by the miraculous efficacy of God's Holy Spirit; upon which account (beside his eternal generation) he was also the Son of God; for, *Therefore*, said the angel to his mother, Luke i. 35. *that holy thing which shall be born of thee, shall be called the Son of God.*

The matter of fact was well known to Joseph by revelation, and to the blessed Virgin herself by her conscience also; and by them it was attested to the holy Apostles; their attestation being seconded by the miracles of our Lord, together with all the potent arguments which confirm his doctrine: nor do we find, that even the adversaries of our Lord did ever offer to impeach his parents of imposture, or did anywise trouble them about this report coming from them. And it is so clearly and fully affirmed in the Gospels, that it is prodigiously strange that here have been lately some (called Josephites) who have questioned Apud Episcopium— it, upon weak pretences of discourse; whom we cannot otherwise consider, than as intolerably audacious perverters of Scripture, or subverters of its authority and use; for surely nothing there can be deemed certain, if this point is not. The fact therefore we must take for granted; and, for our farther instruction about it, we shall consider three particulars; the *manner* of it, the *reasons* for it, the *practical use* whereto it may be applied.

i. The manner of that operation, whereby the Holy Ghost did effect the human generation of our Lord, is by the archangel Gabriel expressed to be from the *superintervention of the Holy Ghost, and the divine power overshadowing the blessed Virgin;* the which words being of so general interpretation, and as to precise meaning so little intelligible by us, may well serve to bound our curiosity, and to check farther inquiry. Some indeed (as the followers of Valentinus and Apollinarius, of old; as Menno, Servetus, and others, of late) have been so bold, as to de-

**SERM.** termine, that the Holy Ghost did bring from heaven a **XXIV.** body, which he did convey into the blessed Virgin; or that our Saviour's flesh was formed of a divine seed, from the substance of God himself; or that in his conception the Holy Ghost did create and impart somewhat of matter; but it is enough to say, that these are rash and groundless conceits; the holy Fathers, having weighed and discussed such imaginations, to prevent dangerous or misbecoming thoughts and speeches, about a point of so sacred nature, more soberly do teach, that our Saviour

Damasc. iii. was conceived by the Holy Spirit, not *συγκατάξεις, semi-*  
 2. *nally;* but *δημιουργίας, operatively;* & διὰ *ύπερτιας, not by*  
*copulation;* but διὰ *δύναμεως, by power;* not *de substantia*  
*Aug. de Spiritus Sancti, of the substance of the Holy Ghost;* but *de*  
*Temp.* *potentia, by the virtue of it;* and farther than this, say  
*Serm. vi.* they, *Generationem ejus quis enarrabit? Who can declare*  
*P. Leo de his generation, or exactly describe the manner of a per-*  
*Nat. Serm.* *formance so very wonderful and sublime; to the which*  
*no experience doth furnish any event like or comparable?* When therefore it is said, that the conception, or generation, was *ἐκ πνεύματος ἄρτιος, of the Holy Ghost,* the preposition *ἐκ* is to be taken for the same with *ἐν*, or *διὰ*, (as it is very commonly used,) denoting, not matter out of which, but efficiency by which the effect was derived. But,

2. Why was our Saviour conceived by the Holy Ghost?  
 Divers reasons for it may be assigned.

1. It was needful for assuring the divinity of our Saviour, or his being the eternal Son of God. That the Messias, the Redeemer of the world, should be the Son of God, was necessary, according to the purpose of God, the ancient predictions, the general opinions and expectations of

Psal. ii. 7, God's people, (often implied in the Gospels;) accordingly  
 12. such he was as the co-eternal Word in his divine nature;  
 1 Chron. xxii. 10. but it was requisite that he should also be such according  
 2 Sam. vii. 13. to his human nature; that by his extraordinary genera-  
 Pf. lxxx. 97. tion, as man, his other more sublime generation (so much  
 John i. 34, transcending human conceit) might be more credible, and  
 49. xi. 27. vi. 69. the world might be convinced of his divinity; for men  
 Matt. xvi. 16. Matt. xvi. hardly would have been capable to believe him more than  
 Mark xiv. 61. xxvi. 63. Matt. viii. 29. Mark i. 24. Luke iv. 34.

a man, whom they saw born in the common way of men : SERM. *Is not this the son of Joseph?* was an argument which XXIV. they urged against him, when he spake about his *descent from heaven*, John vi. 42. and caused them to admire, when they observed the power of his miracles (Matt. xiii. 55.) and the wisdom of his discourse, (Luke iv. 22.) but easily might they be induced to admit a mystery, which was countenanced by so grand a miracle, as the birth of a child, by the divine power, without a father.

2. This was the most fit way of accomplishing that so necessary conjunction of the divine and human nature : a work of such grandeur and glory, of such grace and goodness, was not to be achieved by any other agent than by him, who is the substantial virtue and love of God ; by whom we see all extraordinary and most eminent works to have been managed, to whom commonly the *μεγαλεῖα Θεῶν*, the majestic and magnificent things of God are ascrib- A&s ii. 11. ed ; for in the creation of the world, it was *the Spirit of God* which moved upon the waters, forming things, and impregnating them with all kinds of life and vigour natural ; he it is, to whom those signal works of Providence, the revelation of divine truth, the prediction of future events, the performance of miracles, the renovation of men's minds, and reformation of their manners, in a peculiar manner are attributed ; so likewise to him this incomparably supernatural, glorious, and important act was most properly due.

3. It being necessary that our Saviour should be consecrated to his great functions, and perfectly sanctified in his person, as man ; and those performances (according to the mystical economy of things among the divine Persons) being appropriated to the Holy Ghost, the natural spring of all derived sanctity ; his efficacy must needs intervene to this purpose : if Jeremiah, St. John Baptist, and St. Jer. i. 5. Paul, (persons designed for offices and employments in Luke i. 15. Gal. i. 15. dignity, in consequence so far inferior,) were sanctified, and separated by the Holy Ghost from their mother's womb ; in how more excellent kind and degree was it requisite,

SER.M. that he should be sanctified thereby, who was sent into the  
 XXIV. world to redeem and purify it from all filth and fault?

*John x. 36.* According to that saying of our Lord, *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* whereas the style of Gods was given to persons devoted to far meaner services.

*Futurum hominum salvatorem talis ortus decebat, qui et in se haberet humanae carnis inquinamenta necesse. Leo i. de Nativ. Ser. 2.* It was needful, that the human nature, which God did vouchsafe so highly to advance, by affixing it to a personal conjunction and union with himself, should be clear from all stain and pollution; such as in ordinary propagation doth adhere to our  *sinful flesh* and corrupt nature; that he whom God even as man would so dearly love, and so entirely be pleased with, should be void of the least inclination to iniquity or impurity; for, as the Psalmist telleth us, *God is not a God that hath pleasure in wickedness, neither shall evil dwell with him; he is of purer eyes than to behold evil, and cannot so much as look upon iniquity;* how then would he receive any defiled thing into so near an union, into so dear a regard, into so full a complacence? He therefore was to be thoroughly sanctified; and thence it was needful that his humanity should issue from the fountain of holiness, God's most holy Spirit.

*5.* It in like manner was necessary, that he who was ordained to appease God's displeasure, and fully to reconcile him toward us, to expiate all our offences, thoroughly to redeem mankind from the guilt and from the power of sin; who with absolute authority was to teach, to exempt, to plify, to command all righteousness, should himself know *no sin: Such an High Priest, as the Apostle saith, became us, who was holy, harmless, undefiled, separate from sinners; who had no need first to offer up sacrifices for his own sins:* the sacrifice expiatory for our offences was to be *a lamb without blemish and without spot:* whence he was to be fully sanctified; and to become *τὸ ἅγιον, that holy thing,* (absolutely,) as he was termed by the celestial messenger: whence from the source of sanctity, the Holy Ghost,

*2 Cor. v. 21. Heb. vi. 26, no 27.*

*us, who was holy, harmless, undefiled, separate from sinners; who had no need first to offer up sacrifices for his own sins:*

*1 Pet. i. 19. Luke i. 35.*

*the sacrifice expiatory for our offences was to be a lamb without blemish and without spot: whence he was to be*

*fully sanctified; and to become τὸ ἅγιον, that holy thing,* (absolutely,) as he was termed by the celestial messenger:

*whence from the source of sanctity, the Holy Ghost,*

whose proper name doth import holiness, whose proper S.E.R.M.  
work it is to sanctify, he was to derive a perfect sanctity XXIV.  
and purity in his sacred conception.

6. We may add, as an observable point, the analogy,  
or apposite resemblance thereof, between the conception  
of our Saviour for us, and his *formation in us*; his na- <sup>Gal. iv. 19.</sup>  
tural generation and the spiritual regeneration of Chris-  
tians; his becoming our brother in the flesh, and our  
being made his brethren in the Spirit; both being effected  
by the same agent: as Christ was made true man, and  
partaker of our nature, so we become true Christians, *and*  
*consorts of the divine nature*, by the operation of the same <sup>Spiritus patrum.</sup>  
divine Spirit: as he by the dispensation of God, so we by <sup>2 Pet. i. 4.</sup>  
his grace *are born, not by blood, nor by the will of flesh, nor* <sup>Eph. i. 10.</sup>  
*by the will of man, but of God*; hence doth accrue a new <sup>John i. 12.</sup>  
relation, and we become his brethren, not only as he was  
made like to us, but also as we become like to him; and  
are *begotten of God*, by the same heavenly virtue, the <sup>1 Pet. i. 23.</sup>  
same *incorruptible seed*. <sup>1 John iii. 9.</sup>

It may indeed be an admonition to us, to labour after  
this spiritual conception, which will render us conform-  
able to our Lord, and far more truly allied to him, than  
even his partaking our nature hath done; and indeed  
without that spiritual one, this carnal alliance will not  
signify any thing of benefit to us; it will little profit us,  
that he was born in the flesh, if we are not *born of the* <sup>2 Cor. v. 16.</sup>  
*Spirit*; without which generation *we cannot enter into the* <sup>John iii.</sup>  
*kingdom of God.* <sup>3, 5.</sup>

3. The proper application of this point is to engage us  
on a thankful adoration of the divine goodness and wis-  
dom; so fully, so fitly carrying on that infinitely gracious  
work of our redemption; all the divine Persons of the  
blessed Trinity in a particular manner conspiring, as in the  
designation, so in the execution thereof; the Father mer-  
cifully destinating and sending his Son; the Son willingly  
and gladly condescending to come; the Holy Ghost ef-  
fectually bringing him into the world; to which blessed  
Trinity therefore we should render all humble reverence

**SERM.** and hearty praise: and so much for the first particular  
**XXIV.** observed in the text.

II. The next is, the concurrence of the blessed Virgin  
<sup>τὸς αἵρετος γεννήσεως</sup> Mary to our Lord's generation; *that which is conceived* (or generated) *in her.*

The being generated (*τὸς γεννήσεως*, here) we may suppose to respect or to express his whole human generation, with the parts and progress thereof; implying on the Virgin's part all that she as a mother did confer thereto; wherein therefore are comprehended the following particulars;

1. His conception of her substance, whence he is called *Luke i. 42. the fruit of her womb*; and *a rod* (that is, a branch, or *Ifa. xi. 1. twig*) *sprouting from the stem of Jesse*; and, *Behold, said* *γαπτὶ. Luke the angel, thou shalt conceive in thy womb.*

i. 31. 2. The nutrition, accretion, and entire conformation of his body, out of her blood and substance; whence her *Luke xi. 27. womb is said to bear him, (Blessed is the womb that bare* *τὴν καρδίαν σου.* *Luke ii. 5. thee,) to have been gravidated, or great with child; the* *Matt. i. 18. which as it grew did swell her womb visibly; so that she* *τούτην ἦτορεν οὐκέτι* *was found, or observed, by apparent signs, to be with child* *οὐκέτι ἐχειν.* of him, or to have him in her womb.

3. His nativity itself, or exclusion into the open world; *Luke ii. 6, 7. which is thus expressed by the Evangelist; The days were* *accomplished that she should be delivered, and she brought* *forth her firstborn son.*

Whatever therefore any mother doth confer to the entire production of a child, is to be attributed to the blessed *Luke i. 43. Virgin; whence she was truly and properly the mother of our Lord,* and is accordingly often so called in the Gospels; whence also she hath been in the Church defined to be and commonly styled *Θεοτόκος*, the bearer and mother of God; that is, of him who is God; that term asserting the divinity of Christ and the unity of his person, [against Nestorius and his partizans; who said, that the Virgin was not properly *Θεοτόκος*, but *χριστοτόκος*; and that he who was born, was not God, but *ἄνθρωπος Θεοφόρος*, a man carrying God, or divinity, in him.]

*Nest. ad Cyril. in Conc. Eph. Cyril. Epist. ad Nest.*

Now for our instruction and use we may resolve the SERM. word *her* into three respects distinctly considerable; he XXIV. was born of her, a Woman; he was born of her, a Virgin; he was born of her, Mary; each of which respects is pregnant with matter observable: he was born of a Woman, that was highly needful to be; of a Virgin, that was very requisite; of Mary, that doth involve divers circumstances of importance.

i. Our Saviour was born of a woman.

The Valentinian heretics of old did opine, that he was only born through a woman, or did merely pass through her, as liquor doth pass through a vessel; but that is a great error; for he was born in her, and of her; in our text it is *ἐν αὐτῇ γεννηθεὶς*, *generated in her*; which in sound expresseth no more, than her containing him when conceived, but according to the force of the Hebrew particle בְ (be) answering to *in* here, is apt to signify more; and must be taken to do so in conformity to parallel expressions; as that of St. Paul, *God sent forth his Son born in Gal. iv. 4. γυναικὶς, of a woman*; and that of St. Luke (in the best copies, followed by our English translators) τὸ γεννώμενον *in σε, The holy thing that is born of thee, or out of thee.* Luke i. 35.

Indeed of a woman he was born, that is, from the matter and substance of a woman: so as thereby to bear the relation of a kinsman to us, becoming consanguineous to all mankind, which *God did make of one blood*; whence *he is not ashamed to call us brethren*, [and alloweth us to be of his flesh and of his bones.]

Acts xvii.  
Heb. ii.  
11—14.  
Eph. v. 30.

We may easily conceive, that God could immediately have created a nature in kind and properties like to ours, and have assumed it; but that would not have so fitly served the design of reconciling himself to us, and redeeming us; to the effecting that in the most congruous way, not only a resemblance in nature, but a cognition and proximity in blood was needful, or at least was very convenient and suitable: for our blood being tainted, our whole stock having forfeited its dignity and estate by the rebellious disloyalty of our common ancestors, it was expedient that it should be purged and restored by the satis-

SERMON. factory merit and acceptable fidelity of one, who was of  
**XXIV.** our race and kindred. We being to be adopted and re-  
 ceived into God's family, it was proper that business should  
 be transacted by intervention of a common relation ; ac-  
 Gal. iv. 5. cording to the discourse of St. Paul, *God sent forth his*  
*Son, born of a woman, born under the law, that he might*  
*redeem those that were under the law,* (that according to  
 the obligation undertaken by him, he performing the  
 obedience required by the law, might redeem those who,  
 being tied to obey the law, had yet transgressed it,) *we might*  
*underlaw droppes, that (it followeth) we might receive*  
*the adoption;* that is, that we by virtue and in conse-  
 quence of that birth from a woman, and of that obedience  
 to the law performed by our brother, might be in capacity  
 to receive the quality or state of sons to God.

It was likewise seemly, that the devil, who by the weakness of a woman had seduced man from his duty to God, had overthrown, triumphed over, and captivated God's creature, in just amends, for the reparation of God's honour, and our consolation, should by the strength and faithful constancy of one, proceeding from a woman, be himself defeated and debased ; according to the mystical intent of that most ancient prophecy, or promise, *The seed of the woman shall break the serpent's head ;* of the woman, the man is not mentioned ; for,

**Ils. vii. 14.** 2. Our Lord was born of a virgin : so it was anciently presignified and predicted ; *a virgin shall conceive and bear*  
 נָזְלִית *a son ; a virgin ; Almah, ἀπόκρυφος,* (so Aquila, with respect to the derivation of the word, did render it,) that is, *a recluse ;* one who perhaps had seldom seen, who *never had known a man.*

**Jer. xxxi. 22.** This, it seemeth, was that *new thing* (that most strange and admirable thing) which God in the prophet Jeremiah did foreshew, that he *would create in the earth*, and which should then happen, when he would restore Zion, and establish a new covenant with his people ; namely, a *woman shall compass a man* ; a woman in a manner extraordinary, without the concourse of a male, should conceive, and enclose in her womb a man ; that very man, who

should accomplish the great matters there predicted and SERM. promised. So it was, and so upon divers accounts it was XXIV. requisite that it should be.

For how otherwise apparently, to the sense and satisfaction of all men, could he be that which (according to ancient prophecies and common expectation, as also according to the exigency of things, and the tenor of divine purposes) he ought to be, both the Son of God and the Son of Man, otherwise than by coming of a virgin? He must be born of a woman, that he might truly be the Son of man; he must be born of a virgin, that he might be clearly the Son of God; how otherwise could there be an effectual conviction of his divine original?

It was also decent and expedient, that the tabernacle in "Επειτα γὰρ  
which God should reside and dwell, should be proper and ῥὸς ἦτορ ἀφ-  
inclosed; that the temple of the divinity should be holy Σαροφίς τὸν  
and separate; that the soil, whence holiness itself would τέρρος τὸν  
sprout forth, should be clear and pure from all sordid mix- ἀνθερώπων  
tures; that none should presume to touch the border of αἰρεῖ τὴν γῆν  
that holy \*mountain, where God so specially would ma- πάντας, ἀπ-  
nifest himself; that the lust of man should not approach αὐλαῖς ἀπό-  
that place, whence the glory of God would so illustriously θεάσαις. Greg.  
shine forth. Nysf. in  
Exod. xix. (tom. ii.)  
p. 776.)

It was also most convenient for exciting due attention and regard, for begetting faith, for procuring reverence<sup>11.</sup> and admiration in men, that our Redeemer should enter on the world in a manner so peculiar and miraculous: for who that heareth of such an event, can forbear to mind it, and ponder on it? who can doubt him to be the Son of God, whom by sufficient and certain attestation he learneth to have been conceived without any concurrence of man? who will not readily defer high veneration to him, who appeareth in a manner so glorious and supernatural?

3. Moreover, our Saviour was born of Mary; of that singular person determined and described in the Gospels; of her that was espoused to and did live with Joseph; with Joseph the carpenter; who was born in the town of Bethlehem, who lived in the city of Nazareth in

SER.M. Galilee; who both according to natural and legal extrac-

XXIV. ~~xxviii. 12.~~ <sup>Re. 11. 12.</sup> ~~xxix. 13.~~ <sup>Gen. 35. 11.</sup> ~~xxx. 14.~~ <sup>Ex. 17. 15.</sup> ~~xxxii. 15.~~ <sup>Ex. 22. 16.</sup> ~~xxxv. 16.~~ <sup>Ex. 23. 17.</sup> ~~xxxvii. 17.~~ <sup>Ex. 24. 18.</sup> ~~xxxix. 18.~~ <sup>Ex. 25. 19.</sup> ~~xxxxi. 19.~~ <sup>Ex. 26. 20.</sup> ~~xxxiii. 20.~~ <sup>Ex. 27. 21.</sup> ~~xxxv. 21.~~ <sup>Ex. 28. 22.</sup> ~~xxxvii. 22.~~ <sup>Ex. 29. 23.</sup> ~~xxxix. 23.~~ <sup>Ex. 30. 24.</sup> ~~xxxxi. 24.~~ <sup>Ex. 31. 25.</sup> ~~xxxv. 25.~~ <sup>Ex. 32. 26.</sup> ~~xxxvii. 26.~~ <sup>Ex. 33. 27.</sup> ~~xxxix. 27.~~ <sup>Ex. 34. 28.</sup> ~~xxxxi. 28.~~ <sup>Ex. 35. 29.</sup> ~~xxxv. 29.~~ <sup>Ex. 36. 30.</sup> ~~xxxvii. 30.~~ <sup>Ex. 38. 31.</sup> ~~xxxix. 31.~~ <sup>Ex. 39. 32.</sup> ~~xxxxi. 32.~~ <sup>Ex. 40. 33.</sup> ~~xxxv. 33.~~ <sup>Ex. 41. 34.</sup> ~~xxxvii. 34.~~ <sup>Ex. 42. 35.</sup> ~~xxxix. 35.~~ <sup>Ex. 43. 36.</sup> ~~xxxxi. 36.~~ <sup>Ex. 44. 37.</sup> ~~xxxv. 37.~~ <sup>Ex. 45. 38.</sup> ~~xxxvii. 38.~~ <sup>Ex. 46. 39.</sup> ~~xxxix. 39.~~ <sup>Ex. 47. 40.</sup> ~~xxxxi. 40.~~ <sup>Ex. 48. 41.</sup> ~~xxxv. 41.~~ <sup>Ex. 49. 42.</sup> ~~xxxvii. 42.~~ <sup>Ex. 50. 43.</sup> ~~xxxix. 43.~~ <sup>Ex. 51. 44.</sup> ~~xxxxi. 44.~~ <sup>Ex. 52. 45.</sup> ~~xxxv. 45.~~ <sup>Ex. 53. 46.</sup> ~~xxxvii. 46.~~ <sup>Ex. 54. 47.</sup> ~~xxxix. 47.~~ <sup>Ex. 55. 48.</sup> ~~xxxxi. 48.~~ <sup>Ex. 56. 49.</sup> ~~xxxv. 49.~~ <sup>Ex. 57. 50.</sup> ~~xxxvii. 50.~~ <sup>Ex. 58. 51.</sup> ~~xxxix. 51.~~ <sup>Ex. 59. 52.</sup> ~~xxxxi. 52.~~ <sup>Ex. 60. 53.</sup> ~~xxxv. 53.~~ <sup>Ex. 61. 54.</sup> ~~xxxvii. 54.~~ <sup>Ex. 62. 55.</sup> ~~xxxix. 55.~~ <sup>Ex. 63. 56.</sup> ~~xxxxi. 56.~~ <sup>Ex. 64. 57.</sup> ~~xxxv. 57.~~ <sup>Ex. 65. 58.</sup> ~~xxxvii. 58.~~ <sup>Ex. 66. 59.</sup> ~~xxxix. 59.~~ <sup>Ex. 67. 60.</sup> ~~xxxxi. 60.~~ <sup>Ex. 68. 61.</sup> ~~xxxv. 61.~~ <sup>Ex. 69. 62.</sup> ~~xxxvii. 62.~~ <sup>Ex. 70. 63.</sup> ~~xxxix. 63.~~ <sup>Ex. 71. 64.</sup> ~~xxxxi. 64.~~ <sup>Ex. 72. 65.</sup> ~~xxxv. 65.~~ <sup>Ex. 73. 66.</sup> ~~xxxvii. 66.~~ <sup>Ex. 74. 67.</sup> ~~xxxix. 67.~~ <sup>Ex. 75. 68.</sup> ~~xxxxi. 68.~~ <sup>Ex. 76. 69.</sup> ~~xxxv. 69.~~ <sup>Ex. 77. 70.</sup> ~~xxxvii. 70.~~ <sup>Ex. 78. 71.</sup> ~~xxxix. 71.~~ <sup>Ex. 79. 72.</sup> ~~xxxxi. 72.~~ <sup>Ex. 80. 73.</sup> ~~xxxv. 73.~~ <sup>Ex. 81. 74.</sup> ~~xxxvii. 74.~~ <sup>Ex. 82. 75.</sup> ~~xxxix. 75.~~ <sup>Ex. 83. 76.</sup> ~~xxxxi. 76.~~ <sup>Ex. 84. 77.</sup> ~~xxxv. 77.~~ <sup>Ex. 85. 78.</sup> ~~xxxvii. 78.~~ <sup>Ex. 86. 79.</sup> ~~xxxix. 79.~~ <sup>Ex. 87. 80.</sup> ~~xxxxi. 80.~~ <sup>Ex. 88. 81.</sup> ~~xxxv. 81.~~ <sup>Ex. 89. 82.</sup> ~~xxxvii. 82.~~ <sup>Ex. 90. 83.</sup> ~~xxxix. 83.~~ <sup>Ex. 91. 84.</sup> ~~xxxxi. 84.~~ <sup>Ex. 92. 85.</sup> ~~xxxv. 85.~~ <sup>Ex. 93. 86.</sup> ~~xxxvii. 86.~~ <sup>Ex. 94. 87.</sup> ~~xxxix. 87.~~ <sup>Ex. 95. 88.</sup> ~~xxxxi. 88.~~ <sup>Ex. 96. 89.</sup> ~~xxxv. 89.~~ <sup>Ex. 97. 90.</sup> ~~xxxvii. 90.~~ <sup>Ex. 98. 91.</sup> ~~xxxix. 91.~~ <sup>Ex. 99. 92.</sup> ~~xxxxi. 92.~~ <sup>Ex. 100. 93.</sup> ~~xxxv. 93.~~ <sup>Ex. 101. 94.</sup> ~~xxxvii. 94.~~ <sup>Ex. 102. 95.</sup> ~~xxxix. 95.~~ <sup>Ex. 103. 96.</sup> ~~xxxxi. 96.~~ <sup>Ex. 104. 97.</sup> ~~xxxv. 97.~~ <sup>Ex. 105. 98.</sup> ~~xxxvii. 98.~~ <sup>Ex. 106. 99.</sup> ~~xxxix. 99.~~ <sup>Ex. 107. 100.</sup> ~~xxxxi. 100.~~ <sup>Ex. 108. 101.</sup> ~~xxxv. 101.~~ <sup>Ex. 109. 102.</sup> ~~xxxvii. 102.~~ <sup>Ex. 110. 103.</sup> ~~xxxix. 103.~~ <sup>Ex. 111. 104.</sup> ~~xxxxi. 104.~~ <sup>Ex. 112. 105.</sup> ~~xxxv. 105.~~ <sup>Ex. 113. 106.</sup> ~~xxxvii. 106.~~ <sup>Ex. 114. 107.</sup> ~~xxxix. 107.~~ <sup>Ex. 115. 108.</sup> ~~xxxxi. 108.~~ <sup>Ex. 116. 109.</sup> ~~xxxv. 109.~~ <sup>Ex. 117. 110.</sup> ~~xxxvii. 110.~~ <sup>Ex. 118. 111.</sup> ~~xxxix. 111.~~ <sup>Ex. 119. 112.</sup> ~~xxxxi. 112.~~ <sup>Ex. 120. 113.</sup> ~~xxxv. 113.~~ <sup>Ex. 121. 114.</sup> ~~xxxvii. 114.~~ <sup>Ex. 122. 115.</sup> ~~xxxix. 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147. 140.</sup> ~~xxxxi. 140.~~ <sup>Ex. 148. 141.</sup> ~~xxxv. 141.~~ <sup>Ex. 149. 142.</sup> ~~xxxvii. 142.~~ <sup>Ex. 150. 143.</sup> ~~xxxix. 143.~~ <sup>Ex. 151. 144.</sup> ~~xxxxi. 144.~~ <sup>Ex. 152. 145.</sup> ~~xxxv. 145.~~ <sup>Ex. 153. 146.</sup> ~~xxxvii. 146.~~ <sup>Ex. 154. 147.</sup> ~~xxxix. 147.~~ <sup>Ex. 155. 148.</sup> ~~xxxxi. 148.~~ <sup>Ex. 156. 149.</sup> ~~xxxv. 149.~~ <sup>Ex. 157. 150.</sup> ~~xxxvii. 150.~~ <sup>Ex. 158. 151.</sup> ~~xxxix. 151.~~ <sup>Ex. 159. 152.</sup> ~~xxxxi. 152.~~ <sup>Ex. 160. 153.</sup> ~~xxxv. 153.~~ <sup>Ex. 161. 154.</sup> ~~xxxvii. 154.~~ <sup>Ex. 162. 155.</sup> ~~xxxix. 155.~~ <sup>Ex. 163. 156.</sup> ~~xxxxi. 156.~~ <sup>Ex. 164. 157.</sup> ~~xxxv. 157.~~ <sup>Ex. 165. 158.</sup> ~~xxxvii. 158.~~ <sup>Ex. 166. 159.</sup> ~~xxxix. 159.~~ <sup>Ex. 167. 160.</sup> ~~xxxxi. 160.~~ <sup>Ex. 168. 161.</sup> ~~xxxv. 161.~~ <sup>Ex. 169. 162.</sup> ~~xxxvii. 162.~~ <sup>Ex. 170. 163.</sup> ~~xxxix. 163.~~ <sup>Ex. 171. 164.</sup> 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<sup>Ex. 196. 189.</sup> ~~xxxv. 189.~~ <sup>Ex. 197. 190.</sup> ~~xxxvii. 190.~~ <sup>Ex. 198. 191.</sup> ~~xxxix. 191.~~ <sup>Ex. 199. 192.</sup> ~~xxxxi. 192.~~ <sup>Ex. 200. 193.</sup> ~~xxxv. 193.~~ <sup>Ex. 201. 194.</sup> ~~xxxvii. 194.~~ <sup>Ex. 202. 195.</sup> ~~xxxix. 195.~~ <sup>Ex. 203. 196.</sup> ~~xxxxi. 196.~~ <sup>Ex. 204. 197.</sup> ~~xxxv. 197.~~ <sup>Ex. 205. 198.</sup> ~~xxxvii. 198.~~ <sup>Ex. 206. 199.</sup> ~~xxxix. 199.~~ <sup>Ex. 207. 200.</sup> ~~xxxxi. 200.~~ <sup>Ex. 208. 201.</sup> ~~xxxv. 201.~~ <sup>Ex. 209. 202.</sup> ~~xxxvii. 202.~~ <sup>Ex. 210. 203.</sup> ~~xxxix. 203.~~ <sup>Ex. 211. 204.</sup> ~~xxxxi. 204.~~ <sup>Ex. 212. 205.</sup> ~~xxxv. 205.~~ <sup>Ex. 213. 206.</sup> ~~xxxvii. 206.~~ <sup>Ex. 214. 207.</sup> ~~xxxix. 207.~~ <sup>Ex. 215. 208.</sup> ~~xxxxi. 208.~~ <sup>Ex. 216. 209.</sup> ~~xxxv. 209.~~ <sup>Ex. 217. 210.</sup> ~~xxxvii. 210.~~ <sup>Ex. 218. 211.</sup> ~~xxxix. 211.~~ <sup>Ex. 219. 212.</sup> ~~xxxxi. 212.~~ <sup>Ex. 220. 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<sup>Ex. 269. 262.</sup> ~~xxxvii. 262.~~ <sup>Ex. 270. 263.</sup> ~~xxxix. 263.~~ <sup>Ex. 271. 264.</sup> ~~xxxxi. 264.~~ <sup>Ex. 272. 265.</sup> ~~xxxv. 265.~~ <sup>Ex. 273. 266.</sup> ~~xxxvii. 266.~~ <sup>Ex. 274. 267.</sup> ~~xxxix. 267.~~ <sup>Ex. 275. 268.</sup> ~~xxxxi. 268.~~ <sup>Ex. 276. 269.</sup> ~~xxxv. 269.~~ <sup>Ex. 277. 270.</sup> ~~xxxvii. 270.~~ <sup>Ex. 278. 271.</sup> ~~xxxix. 271.~~ <sup>Ex. 279. 272.</sup> ~~xxxxi. 272.~~ <sup>Ex. 280. 273.</sup> ~~xxxv. 273.~~ <sup>Ex. 281. 274.</sup> ~~xxxvii. 274.~~ <sup>Ex. 282. 275.</sup> ~~xxxix. 275.~~ <sup>Ex. 283. 276.</sup> ~~xxxxi. 276.~~ <sup>Ex. 284. 277.</sup> ~~xxxv. 277.~~ <sup>Ex. 285. 278.</sup> ~~xxxvii. 278.~~ <sup>Ex. 286. 279.</sup> ~~xxxix. 279.~~ <sup>Ex. 287. 280.</sup> ~~xxxxi. 280.~~ <sup>Ex. 288. 281.</sup> ~~xxxv. 281.~~ <sup>Ex. 289. 282.</sup> ~~xxxvii. 282.~~ <sup>Ex. 290. 283.</sup> ~~xxxix. 283.~~ <sup>Ex. 291. 284.</sup> ~~xxxxi. 284.~~ <sup>Ex. 292. 285.</sup> ~~xxxv. 285.~~ <sup>Ex. 293. 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~~xxxvii. 310.~~ <sup>Ex. 318. 311.</sup> ~~xxxix. 311.~~ <sup>Ex. 319. 312.</sup> ~~xxxxi. 312.~~ <sup>Ex. 320. 313.</sup> ~~xxxv. 313.~~ <sup>Ex. 321. 314.</sup> ~~xxxvii. 314.~~ <sup>Ex. 322. 315.</sup> ~~xxxix. 315.~~ <sup>Ex. 323. 316.</sup> ~~xxxxi. 316.~~ <sup>Ex. 324. 317.</sup> ~~xxxv. 317.~~ <sup>Ex. 325. 318.</sup> ~~xxxvii. 318.~~ <sup>Ex. 326. 319.</sup> ~~xxxix. 319.~~ <sup>Ex. 327. 320.</sup> ~~xxxxi. 320.~~ <sup>Ex. 328. 321.</sup> ~~xxxv. 321.~~ <sup>Ex. 329. 322.</sup> ~~xxxvii. 322.~~ <sup>Ex. 330. 323.</sup> ~~xxxix. 323.~~ <sup>Ex. 331. 324.</sup> ~~xxxxi. 324.~~ <sup>Ex. 332. 325.</sup> ~~xxxv. 325.~~ <sup>Ex. 333. 326.</sup> ~~xxxvii. 326.~~ <sup>Ex. 334. 327.</sup> ~~xxxix. 327.~~ <sup>Ex. 335. 328.</sup> ~~xxxxi. 328.~~ <sup>Ex. 336. 329.</sup> ~~xxxv. 329.~~ <sup>Ex. 337. 330.</sup> ~~xxxvii. 330.~~ <sup>Ex. 338. 331.</sup> ~~xxxix. 331.~~ <sup>Ex. 339. 332.</sup> ~~xxxxi. 332.~~ <sup>Ex. 340. 333.</sup> ~~xxxv. 333.~~ <sup>Ex. 341. 334.</sup> ~~xxxvii. 334.~~ <sup>Ex. 342. 335.</sup> ~~xxxix. 335.~~ <sup>Ex. 343. 336.</sup> ~~xxxxi. 336.~~ <sup>Ex. 344. 337.</sup> ~~xxxv. 337.~~ <sup>Ex. 345. 338.</sup> ~~xxxvii. 338.~~ <sup>Ex. 346. 339.</sup> ~~xxxix. 339.~~ <sup>Ex. 347. 340.</sup> ~~xxxxi. 340.~~ <sup>Ex. 348. 341.</sup> ~~xxxv. 341.~~ <sup>Ex. 349. 342.</sup> ~~xxxvii. 342.~~ <sup>Ex. 350. 343.</sup> ~~xxxix. 343.~~ <sup>Ex. 351. 344.</sup> ~~xxxxi. 344.~~ <sup>Ex. 352. 345.</sup> ~~xxxv. 345.~~ <sup>Ex. 353. 346.</sup> ~~xxxvii. 346.~~ <sup>Ex. 354. 347.</sup> ~~xxxix. 347.~~ <sup>Ex. 355. 348.</sup> ~~xxxxi. 348.~~ <sup>Ex. 356. 349.</sup> ~~xxxv. 349.~~ <sup>Ex. 357. 350.</sup> ~~xxxvii. 350.~~ <sup>Ex. 358. 351.</sup> ~~xxxix. 351.~~ <sup>Ex. 359. 352.</sup> ~~xxxxi. 352.~~ <sup>Ex. 360. 353.</sup> ~~xxxv. 353.~~ <sup>Ex. 361. 354.</sup> ~~xxxvii. 354.~~ <sup>Ex. 362. 355.</sup> ~~xxxix. 355.~~ <sup>Ex. 363. 356.</sup> ~~xxxxi. 356.~~ <sup>Ex. 364. 357.</sup> ~~xxxv. 357.~~ <sup>Ex. 365. 358.</sup> ~~xxxvii. 358.~~ <sup>Ex. 366. 359.</sup> ~~xxxix. 359.~~ <sup>Ex. 367. 360.</sup> ~~xxxxi. 360.~~ <sup>Ex. 368. 361.</sup> ~~xxxv. 361.~~ <sup>Ex. 369. 362.</sup> ~~xxxvii. 362.~~ <sup>Ex. 370. 363.</sup> ~~xxxix. 363.~~ <sup>Ex. 371. 364.</sup> ~~xxxxi. 364.~~ <sup>Ex. 372. 365.</sup> ~~xxxv. 365.~~ <sup>Ex. 373. 366.</sup> ~~xxxvii. 366.~~ <sup>Ex. 374. 367.</sup> ~~xxxix. 367.~~ <sup>Ex. 375. 368.</sup> ~~xxxxi. 368.~~ <sup>Ex. 376. 369.</sup> ~~xxxv. 369.~~ <sup>Ex. 377. 370.</sup> ~~xxxvii. 370.~~ <sup>Ex. 378. 371.</sup> ~~xxxix. 371.~~ <sup>Ex. 379. 372.</sup> ~~xxxxi. 372.~~ <sup>Ex. 380. 373.</sup> ~~xxxv. 373.~~ <sup>Ex. 381. 374.</sup> ~~xxxvii. 374.~~ <sup>Ex. 382. 375.</sup> ~~xxxix. 375.~~ <sup>Ex. 383. 376.</sup> ~~xxxxi. 376.~~ <sup>Ex. 384. 377.</sup> ~~xxxv. 377.~~ <sup>Ex. 385. 378.</sup> ~~xxxvii. 378.~~ <sup>Ex. 386. 379.</sup> ~~xxxix. 379.~~ <sup>Ex. 387. 380.</sup> ~~xxxxi. 380.~~ <sup>Ex. 388. 381.</sup> ~~xxxv. 381.~~ <sup>Ex. 389. 382.</sup> ~~xxxvii. 382.~~ <sup>Ex. 390. 383.</sup> ~~xxxix. 383.~~ <sup>Ex. 391. 384.</sup> ~~xxxxi. 384.~~ <sup>Ex. 392. 385.</sup> ~~xxxv. 385.~~ <sup>Ex. 393. 386.</sup> ~~xxxvii. 386.~~ <sup>Ex. 394. 387.</sup> ~~xxxix. 387.~~ <sup>Ex. 395. 388.</sup> ~~xxxxi. 388.~~ <sup>Ex. 396. 389.</sup> ~~xxxv. 389.~~ <sup>Ex. 397. 390.</sup> ~~xxxvii. 390.~~ <sup>Ex. 398. 391.</sup> ~~xxxix. 391.~~ <sup>Ex. 399. 392.</sup> ~~xxxxi. 392.~~ <sup>Ex. 400. 393.</sup> ~~xxxv. 393.~~ <sup>Ex. 401. 394.</sup> ~~xxxvii. 394.~~ <sup>Ex. 402. 395.</sup> ~~xxxix. 395.~~ <sup>Ex. 403. 396.</sup> ~~xxxxi. 396.~~ <sup>Ex. 404. 397.</sup> ~~xxxv. 397.~~ <sup>Ex. 405. 398.</sup> ~~xxxvii. 398.~~ <sup>Ex. 406. 399.</sup> ~~xxxix. 399.~~ <sup>Ex. 407. 400.</sup> ~~xxxxi. 400.~~ <sup>Ex. 408. 401.</sup> ~~xxxv. 401.~~ <sup>Ex. 409. 402.</sup> ~~xxxvii. 402.~~ <sup>Ex. 410. 403.</sup> ~~xxxix. 403.~~ <sup>Ex. 411. 404.</sup> ~~xxxxi. 404.~~ <sup>Ex. 412. 405.</sup> ~~xxxv. 405.~~ <sup>Ex. 413. 406.</sup> ~~xxxvii. 406.~~ <sup>Ex. 414. 407.</sup> ~~xxxix. 407.~~ <sup>Ex. 415. 408.</sup> ~~xxxxi. 408.~~ <sup>Ex. 416. 409.</sup> ~~xxxv. 409.~~ <sup>Ex. 417. 410.</sup> ~~xxxvii. 410.~~ <sup>Ex. 418. 411.</sup> ~~xxxix. 411.~~ <sup>Ex. 419. 412.</sup> ~~xxxxi. 412.~~ <sup>Ex. 420. 413.</sup> ~~xxxv. 413.~~ <sup>Ex. 421. 414.</sup> ~~xxxvii. 414.~~ <sup>Ex. 422. 415.</sup> ~~xxxix. 415.~~ <sup>Ex. 423. 416.</sup> ~~xxxxi. 416.~~ <sup>Ex. 424. 417.</sup> ~~xxxv. 417.~~ <sup>Ex. 425. 418.</sup> ~~xxxvii. 418.~~ <sup>Ex. 426. 419.</sup> ~~xxxix. 419.~~ <sup>Ex. 427. 420.</sup> ~~xxxxi. 420.~~ <sup>Ex. 428. 421.</sup> ~~xxxv. 421.~~ <sup>Ex. 429. 422.</sup> ~~xxxvii. 422.~~ <sup>Ex. 430. 423.</sup> ~~xxxix. 423.~~ <sup>Ex. 431. 424.</sup> ~~xxxxi. 424.~~ <sup>Ex.</sup>

*rule over the kingdom of Jacob for ever:* and that our SERM.  
Lord should be born at Bethlehem, that he should be called XXIV.  
*a Nazarene,* were circumstances touched in the Prophets, *A&s xv. 16.*  
*for the verification whereof it was needful that the mother* *Luke i. 39.*  
*of our Lord should be thus related.* *Jer. xxxiii. 15. xxiii. 5.*  
*Matt. ii. 9.* *15, 21, 23.*

She was also to be so duly qualified, as to her state and mind; being homely in state of life, and holy in disposition of mind; to signify, that God did not so much regard the outward pomps and appearances of this vain world, as the inward frame and temper of spirit.

It is indeed no small disparagement to those empty glories, which men are wont so hugely to admire, and it may be a strong inducement to a moderate esteem of them, if we consider it, that God did not choose for the mother of his Son, and Saviour of mankind, a visibly great princefs, or any to appearance honourable, splendid, or wealthy personage; but her that was espoused to a mechanic artificer, *1 Pet. iii. 4.* *ne* that was only rich in grace, and decked with interior endowments; *adorned* (after the garb which St. Peter recommends to women) *with the hidden man of the heart,* *Luke i. 51.* *in the incorruptible purity of a meek and quiet spirit, which* *in the sight of God is of great price.* This is the reflection which she herself did make upon the matter; for this her soul did magnify God, because he had regarded the low estate of his handmaiden;—he had shewed strength with his arm, he had scattered the proud in the imagination of their hearts; he had put down the mighty from their seat, and had exalted the humble and meek; he had filled the hungry with good things, and the rich he had sent empty away. This sheweth the extreme folly of contemning the poor, to whom commonly God expresseth so special regard, who are capable of so high favours, who have so glorious consorts of their state.

Such a person did the Son of God choose to bear himself, to bear duty unto, to confer that special favour and eminent honour upon; an honour, among all exterior honours the highest that ever was vouchsafed to any of human kind, or indeed to any mere creature.

I say of exterior honours; for spiritual advantages our  
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SERM. Lord himself doth teach us in our esteem to prefer above XXIV. this great privilege; they being *toto genere*, superior, and <sup>Mat. xii. 50.</sup> placing us in a nobler relation to him than this; *Whoever*, saith he, *shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother*; the same in a more excellent manner and sublime degree is allied, is endeared to me, than he can be upon the score of any carnal kindred: the conformity to him in our mind and affections doth render us nearer to him than any cognation of blood; the having him formed in our hearts is more considerable, than the bearing of him in the womb.

Indeed, the mother of our Lord herself, although as <sup>Luke i. 28. 48. 49.</sup> such she was *καθαριωμένη, especially favoured and graced,* and *blessed among women;* although upon that account *all nations must esteem and call her blessed;* although worthily she did in that respect acknowledge, that *God had done μεγαλεῖα, magnificent and mighty things for her;* yet really, in just esteem, to have Christ born in her soul, to have participated of his divine grace and presence in her heart, the Holy Ghost's having produced a spiritual birth of holy dispositions in her, was a nobler honour and a truer happiness than that; *neither would it, as St. Chrysostom saith, have been anywise profitable to her, if she had not been virtuous, to bear Christ in her womb, or to bring forth that admirable birth;* this our Saviour plainly declared, whenas a good woman, transported by the ravishing excellency of his discourse, did cry out, \* *Blessed is the womb that bare thee,* he thence took occasion to say, Yea <sup>Chrys. in Matt. xii. 50.</sup> rather, *blessed are they that hear the word of God and keep it.*

We might also here farther observe, that our Saviour upon other good accounts willingly did choose so mean a parentage; namely,

That he thence might have readier opportunity to undergo and taste the greatest inconveniences and hardships incident to our nature, thereby more fully meriting and suffering for us.

That he might have occasion to exemplify the most

difficult virtues and duties, (humility, meekness, patience, contentedness,) shewing us how we should virtuously comport with the lowest state; how we should cheerfully sustain wants, labours, pains, and disgraces; how we should contentedly be destitute of all the glories, riches, and pleasures of this world.

That also the divine power and glory might appear more conspicuously through his worldly state of impotency and baseness.

That he might insinuate the nature of his kingdom not to consist in secular pomp and puissance, but in spiritual power over the hearts of men.

That he might discover wherein our happiness doth consist; how little any thing, which is high in vulgar esteem of men, is an ingredient thereof: and what is the true grandeur of a man; not his outward garb and retinue, but his inward virtue and goodness.

Finally, this relation of the blessed Virgin to our Lord, as it should beget a precious esteem and honourable memory of her, (for let that mouth be cursed which will not call her blessed, let the name of him be branded with everlasting reproach of folly, who will not prefer her in dignity before any queen or empress,) so it should not serve to breed in us fond opinions, or to ground superstitious practices in regard to her, as it hath happened to do among divers sorts of Christians; especially among the adherents to Rome. For,

They (out of a wanton mind, but in effect profanely and sacrilegiously) have attributed to her divers swelling and vain names, divers scandalously unsavoury, some hideously blasphemous, titles and elogies, as alluding to, so intrenching upon, the incommunicable prerogatives of God Almighty and of our blessed Saviour; such as *the Queen of Heaven, the Health of the World, the Mother of Mercies, the Spouse of God, Our Lady*, (as if, beside our *unus Dominus*, there were *una Domina* in the Church, forgotten by St. Eph. iv. 5.  
1 Cor. viii. 6.)

They ascribe to her the most sublime attributes of God,

SERM. together with his most peculiar actions of providence and XXIV. protection over us, yea of redemption itself.

They yield acts of religious veneration (prayer and praise) to her, and those in a very high manner and strain; professing not only *to serve her* religiously, (which the holy Scripture chargeth us to do in regard to God and him only,) but ὑπερδούλευειν, to do more than serve her, or to serve her with exceeding devotion.

Who commonly do at the end of their works join, *Laus Deo et Praise be to God and to the blessed Virgin;* as if she were B. Virgin. to share with God in the glory and gratitude due for blessing or success upon our performances.

All this they do, without any plain reason, any plausible authority, any ancient example, yea manifestly enough against the best reason, the commands of God, the doctrine and practice of the primitive Church, all which do conspire in appropriating religious adoration to God alone; neither the holy Scripture nor the first Fathers excepting the blessed Virgin from the general rule, or taking notice of her as an object of our worship, but nipping the first essays of such a superstition in the Collyridians.

Such groundless and foolish conceits, such dangerous and impious practices, we should carefully beware; the which, as they much derogate from God's honour, and prejudice his service, and thwart his commands, so they indeed do rather greatly discredit, injure, and abuse the blessed Virgin, (making her name accessory to such enormous scandals,) than they do bring any honour, or do any right to her.

And I doubt not, but, οὐ τις αἰσθητός, if she from her seat of bliss doth behold these perverse services, or absurd flatteries of her, she with holy regret and disdain doth disfaste, loathe, disdain, and reject them; with a *Non nobis Domine, Psal. 115. Not unto us, O Lord;* and with the

*Rev. xix. angel in the Apocalypse, "Oρα μή, See thou do it not.*

*10. xxii. 9. Acts x. 26. xiv. 14. Whose greater honour it was, in truth, to be a meek and humble servant, than to be the mother of her Lord and Saviour; it is the chief and truest honour we can do*

her, to esteem her great modesty and humility, to imitate SERM.  
her piety and grace, after her pattern conscientiously to XXIV.  
reverence and obey her Son; unto whom therefore let us  
with hearty thankfulness render all glory and praise.

*Amen.*

## Suffered under Pontius Pilate.

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### S E R M O N XXV.

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i COR. i. 23.

*But we preach Christ \* crucified.*

\* Who was  
crucified.  
(τὸν ἀνα-  
γεῖσιν).  
THE doctrine of the Gospel is called † *the word of the*  
† Λόγος τὸς *cross*; that is, a report concerning our Lord's crucifixion,  
ταῦτα.  
1 Cor. i. 18. together with a declaration of the ends, effects, and uses  
of it; this being a special and main point therein, whereto  
all the rest are closely allied, and whereon the whole me-  
thod of our salvation dependeth; a point, which (as St.  
Paul in this and in several other places doth acquaint us)  
of all others did find the hardest entertainment among all  
sorts of people, to whom it was addressed; few auditors  
being disposed to swallow it, or able to digest it. The  
Jews were much offended, that one who suffered by their  
hands in so vile and wretched a manner should be pro-  
pounded to them as their *Messias* and *King*; the same  
who, according to their opinions and hopes, (grounded on  
their ancient prophecies plausibly interpreted, and on their  
constant traditions,) was destined to restore them from  
Celsus, Orig. lib. ii. p. 83, &c. their afflicted condition, and to rear them into a high state  
lib. i. p. of prosperity. The Pagans took it for an extravagantly  
368. foolish conceit, that a person of so mean a quality and so  
Porphyrius. Aug. de miserab. a fortune, should be such as was told them, *the*  
Civ. D. x. 28. Lucian. Son of God, and Lord of all things, the author of happi-  
Jul. apud nes, and the object of highest adoration to all men; very  
Cyrill. vi. p. 194. Tryphon. apud Just. (p. 317.) absurd and abominable this proposition did generally seem  
to the carnal and worldly prejudices of men, who little  
could understand, and less would consider the sublime de-

sign thereof; but to those who (being endued with a meek heart, and enlightened by divine grace) did rightly apprehend and duly weigh it, it did afford great satisfaction and comfort; it had on them a most effectual and beneficial influence; proving indeed unto them *the power of God to salvation*; as raising in them strong hopes of salvation, and engaging them in a practice conducible thereto. Upon this point therefore our Lord's ambassadors, the holy Apostles, in their preaching chiefly did insist, declaring the great ends and excellent fruits of our blessed Saviour's crucifixion; according to that of St. Paul, *I determine to know nothing among you save Christ, and him crucified.*

It is therefore questionless a most profitable, and ever (especially now, when our Lord's passion is by the Church solemnly commemorated) very seasonable subject of our meditation; apt to excite good thoughts, good affections, and good resolutions in us; and as such, I mean now to recommend and apply it; endeavouring to assist your meditation by suggesting some remarkable particulars concerning it; and in my discourse I shall not so much generally consider the death and passion of our Lord, as the particular manner and kind thereof, by crucifixion; the which we may contemplate, as qualified with divers notable adjuncts; namely, 1. As a suffering in appearance criminal. 2. As most bitter and painful. 3. As most ignominious and shameful. 4. As agreeable and advantageous to the intents of his passion. 5. As completory of ancient presignifications and predictions. 6. As apt to excite devotion in us, and to enforce on us the practice of our duty.

I. Let us consider it as a suffering in appearance criminal; or a seeming execution of justice upon our Lord, as a malefactor; *He was, as the Prophet foretold, numbered among the transgressors*; and, *God, saith St. Paul, made him sin for us, who knew no sin*; that is, God ordered him to be dealt with as an exceedingly sinful or criminous person, who in himself was perfectly innocent, and void of the least tendency to any fault: so in effect it was, that he

SERM. was impeached of the highest crimes, not only as a violator of the divine law, in breaking the sabbath, in keeping bad company, and holding an over-free conversation; but John v. 18. as an impostor, deluding and seducing the people; as a X. 30. vii. blasphemer, assuming to himself the properties and prerogatives of God; as a seditious and rebellious person, per Luke xxiii. 2. Matt. xxvii. 68. *verting the nation*, forbidding the payments of tribute to Cæsar, usurping royal authority, and pretending to be Christ a King; in general, as a *κακονιώς, a malefactor*, or one guilty of notable crimes; so his prosecutors (in the John xviii. Gospel) did affirm; *If, said they to Pilate, he were not a malefactor, we should not have delivered him up unto thee:* as such he was represented and arraigned; and that, although by a sentence wrested from the judge against his conscience, by the malicious importunity of his accusers, he was condemned, and in pretence suffered as such, is clear, and admitted by all.

Now whereas any death or passion of our Lord (as being in itself infinitely valuable, and most precious in the sight of God) might have been sufficient toward the accomplishing the general designs of his passion, the expiation of our guilt, the appeasement of God's wrath, the satisfaction of divine justice; it might be inquired, why God should so expose him, and why he should choose to suffer under this odious and ugly character: to satisfy this demand, and that we may the more admire the wisdom and goodness of God in this great dispensation, divers reasons may be assigned, which are intimated in holy Scripture, or bear a conformity to its doctrine, why it was so ordered. For,

1. As our Saviour freely did undertake a life of greatest meanness and hardship, so upon the like accounts he might be pleased to undergo a death, of all most bitter and uncomfortable: there is nothing to man's nature (especially to honest and ingenuous nature, wherein natural modesty is not extinct) more abominable than such a death: God for good purposes hath planted in our constitution a lively sense of disgrace; and of all disgraces that which proceedeth from an imputation of heinous crimes

is most disgusting and pungent; and being conscious of SERM. our innocence, doth increase the smart; and to reflect upon ourselves dying under it, or leaving the world with an indelible stain upon our name and memory, is yet more grievous; even to languish by degrees, enduring the torments of a long, however sharp disease, would, to any ingenuous person, be far more eligible, than in this manner (of being reputed and treated as a villain) to find a quick and easy dispatch; some touch of which resentment we may conceive breaking forth in our Lord, and somewhat of man's nature discovering itself in that question; *Be ye Luke xxii. come out as against a thief, with swords and slaves?* He did, <sup>52.</sup> Matt. xxvi. it seems, as a man, loathe to be prosecuted as a thief; yet <sup>53.</sup> he willingly chose it; as he purposelly did embrace other the worst of distasteful things belonging to our nature, and incident to that lowly condition, into which he did put himself, (not only *being made in the likeness of man*, Phil. ii. 7. but *taking the form of a servant*;) to endure want, and to fare hardly; to be slighted, envied, hated, scorned, and reproached through the whole course of his life. Had he died in any other way, he had not been so complete a sufferer, nor had tasted the worst of what men can and do endure; there had been a comfort in seeming innocent, which had impaired the perfection of his undertaking. Often was he in danger of death, both from the close John v. 18. machinations, and from the open violences of those who <sup>viii. 37, 40,</sup> maligned him; but he industriously declined a death so <sup>39. vii. 1,</sup> <sup>19, 25. x.</sup> <sup>39, 39.</sup> easy, and so honourable, if I may so speak; it not being so disgraceful to fall by private malice, or by sudden rage, as by the solemn and deliberate proceeding of persons in public authority and great credit.

This kind of death he did foresee, and plainly with satisfaction did aim at; he (as we have it related in the Gospels) did shew his disciples, that it was incumbent on him (by God's appointment, and his own choice) ὅτι δεῖ αὐτὸν Matt. xvi. πολλὰ πάσχειν, that he ought to suffer many things; to be re- <sup>21.</sup> Luke ix. 22. probated by the chief priests, elders, and scribes; to be vilified by them; to be condemned, and delivered up to the <sup>22.</sup> Απόδειγμα- σῆμα, οὗτος. <sup>23.</sup> δικαιοδοσία.

SERM. *Gentiles, εἰς τὸ ἡμετέρῳ, to be mocked, and scourged, and crucified;* as a most flagitious slave.

Thus would our Saviour, in conformity to all the rest of his voluntary afflictions, and for a consummation of them, not only suffer in his body by sore bruises and wounds, in his soul by the bitterest sorrows and agonies; but in his name also and reputation by the foulest scandals; undergoing as well all the infamy, as the infirmity which did belong unto us, or could befall us; thus meaning by all means to express his charity, and exercise his compassion toward us; thus advancing his merit, and yielding the utmost satisfaction to justice in our behalf. Again,

2. Death passing on him as a malefactor by public judgment, did best suit to the nature of his undertaking, was most congruous to his design in suffering, did most aptly represent what he was doing, and imply the reason of his performance. We all were guilty in a most high degree; we deserved an exemplary condemnation; the sharpest pain, together with the greatest shame, was due to us, for our unworthy offending our most great and our most good Lord and Maker; he did undertake in our stead to bear all this, and fully to satisfy for us; he therefore underwent the like judgment and punishment, being reputed, being termed, being treated as we should have been, in quality of a notorious malefactor, as we in truth are. What we really had acted in dishonouring and usurping upon God, in disordering and troubling the world, in deceiving and perverting others, (by our negligent mistakes and our presumptuous miscarriages; by our evil practices and contagious examples,) that was imputed to him, and avenged on him; *All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquities of us all;* he therefore did not only sustain an equivalent punishment, but in a sort did bear an equal blame with us before God and man. Farther,

3. Seeing it was determined that our Lord should die

for us, and that not in a natural but violent manner, so as SERM. perfectly to satisfy God's justice, to vindicate his honour, 

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XXV. and to evidence his indignation against our sins; it was most fit, that he should perform it in that way, wherein God's right is most nearly concerned, and his providence most discernible; wherein it should be most apparent, that God did exact and inflict punishment on him, that he did yield unto it, and submissively undergo it. *All judgment,* Deut. i. as Moses said in his charge, *is God's;* or is administered <sup>2 Chron.</sup> <sub>xix. 6.</sub> in his name, by authority derived from him; all magistrates being his officers and instruments, by whom he governeth and ordereth the world, his kingdom; whence that which is done in way of formal judgment by persons in authority, God himself may be supposed in a more special and immediate manner to execute it, as being done by his commission, in his stead, on his behalf; with his peculiar superintendance and guidance: it was therefore in our Saviour a signal act of submission to God's authority and justice, becoming the person which he sustained, of our proxy and redeemer, to undergo such a judgment, and such a punishment; whereby he received a doom, as it were, from God's own mouth, uttered by his ministers; and bare the stroke of justice from God's hand, represented by his instruments; wherefore very seasonably and pertinently did he reply to Pilate, avowing his authority under God in those words, *Thou hadst no power over me,* <sup>Kar' Ipatō.</sup> <sub>John xix. 11.</sub> (or against me,) except it were given thee from above; implying, it was in regard to that originally supreme authority of God his Father, and to his particular appointment upon that occasion, that our Saviour did then freely subject himself to those inferior and subordinate powers, as to the proper ministers of divine justice; had he suffered in any other way, by any private malice or passion of men, God's special providence in that case had been less visible, and Christ's obedience not so remarkable; and if he must die by public hands, it must be as a criminal, under a pretence of guilt and demerit; there must be a formal process, how full soever of mockery and outrage; there must be testimonies produced, however false and groundless;

S E R M. there must be a sentence pronounced, although most partial and corrupt ; for no man is persecuted by authority without some colour of desert ; otherwise it would cease to be public authority, and become private violence ; the prosecutor then would put off the face of a magistrate, and appear as a murderer, or a thief.

4. In fine, our Saviour perhaps in no other way, with such advantage, could have displayed all kinds of virtue and goodness, to the honour of God, and the furtherance of our benefit, as in this : the judgment-hall, with all the passages leading him thither, and from thence to execution, attended on by guards of soldiers, among the crowds and clamours of the people, were as so many theatres, on which he had opportune convenience visibly, in the eye of the world, to act divers parts of sublimest virtue ; to express his insuperable constancy in attesting truth and maintaining a good conscience, his meekness in calmly bearing the greatest wrongs, his patience in contentedly enduring the saddest adversities ; his entire resignation to the will and providence of God ; his peaceable submission to the law and power of man ; his admirable charity in pitying, in excusing, in obliging those, by his good wishes and earnest prayers for their pardon, who in a manner so injurious, so despiteful, so cruel, did persecute him ; yea in willingly suffering all this for their salvation : all these excellent virtues and graces, by the matter being thus ordered, were in a degree most eminent, and in a manner very conspicuous, demonstrated to the praise of God's name, and the advancement of his truth ; for the settlement of our faith and hope ; for an instruction and encouragement of good practice to us. Upon such considerations it might be expedient, that he should suffer in this kind as a criminal.

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**Was crucified.**

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## S E R M O N XXVI.

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1 Cor. i. 23.

*But we preach Christ crucified.*

IT is added in the Creed, under **Pontius Pilate**; in which words the preposition **in** may either denote the circumstance of time, when our Saviour's passion did happen; in the time of Pontius Pilate's government, or presidency over Judea; so the word **in** is very frequently used: or it may also farther imply a respect to that person, as an instrument of our Saviour's passion; so that it might also be rendered, by, or under, Pontius Pilate, as president and judge: thus is the word sometimes used, (as for instance, where in the Gospel it is said, **καὶ ἀκοσθῆ τὸτο οὐ πρεμένος, if this be heard by the Matt. governor, or, if it come to the governor's ear,** as it is rendered in our translation.) Neither of these senses were, I suppose, distinctly, but both rather conjunctly intended here; in relation to the evangelical history; the which (as to the main obvious passages) we are here supposed to know, and do profess to believe; neither do I think any thing more of mystery designed here beyond the full and clear determination of our Saviour's person; or the declaration of whom we do believe in by circumstances most apt and suitable to that purpose; the *time when*, the *person under whom*, and consequently the *place where*, and *manner how*

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XXVI.  
Matt. xxviii. 14.

SER.M. he suffered. However all these circumstances are in themselves considerable, and afford some matter of edification to our faith and practice: let us therefore touch them.

1. The *time*, in itself most fit, and most agreeable to divine predictions, doth illustrate the wisdom of God in his providence, doth confirm his veracity, his constancy, and his fidelity: for when the fulness of time was come; when the sceptre of legislation and sovereign authority was just departed from Judah; while the Jewish temple did stand, but was shortly to be destroyed; before the Jews were utterly unsettled and dispersed; when the *seventy hebdomades* (of years) were near expiring, the time when the *Den. ix. 26. M<sup>e</sup>ffias sh<sup>o</sup>uld be cut off*; when Judaism was by numerous accession of proselytes diffused over the world, the sacred writings being translated, and legible everywhere; when the world was in the most general peace and deepest calm, consequently men's attention being then more ready, and their minds more capable of instruction and persuasion concerning divine truths; when the most considerable part of the world was united under one empire, (or under two, that of the Romans, and that of the Parthians,) and thence more fit to be incorporated into a spiritual commonwealth, (to communicate in offices of piety, to impart and receive instruction;) when mankind by learning and policy was generally better civilized than ever, more inquisitive after knowledge, and more receptive of truth; when, in short, all things were duly prepared and suited for the great effects designed by God to proceed from our Saviour's passion, and other performances, then did he suffer and do what God had in his wisdom and goodness predetermined, presignified, and predicted. I might add, that the time was fit to be set down, as a character apt to confirm the truth of the history; for direction to a fair inquiry and trial concerning it; to exclude all confusion and uncertainty about it.

2. As for the *person* under whom our Lord suffered; if we consider him as a *Roman stranger*, (or *Gentile*,) or as a *governor* and *Judge*; or with regard to his personal qualities; or according to his deportment in this affair;

omething in all these respects may present itself observ- SERM.  
ible by us. XXVI.

He was an alien from the commonwealth of Israel ; so Jews and Gentiles conspired in violence and injury against their common Saviour ; that so in type and mystery it might be signified how the fins of all men did jointly bring him to his death ; *that every mouth might be stopped*, Rom. iii. 19. *and all the world might become guilty before God.* Neither was it for nothing decreed by God, that the Jews should (as our Saviour foretold) *deliver him up* (*τοῖς ἔνεστιν*) to the Matt. xx. Gentiles, *to mock, and scourge, and crucify him.* The Jews<sup>19. xxvii.</sup><sub>18.</sub> out of envy and malice delivered him up, accused and prosecuted him, instigated and importuned against him ; the Gentiles, out of ignorance, profaneness, and unjust partiality, condemned and executed him ; whereby the ingratitude, iniquity, and impiety of all mankind did in some sort appear, and was aptly represented ; and consequently Rom. v. 6, his immense goodness is demonstrated, who for so impious,<sup>8, 10.</sup><sub>1 Pet. iii. 18.</sub> unjust, and flagitious a generation, for so malicious enemies, for so cruel persecutors of himself, did willingly suffer : them, who so combined in mischief against him, he then designed to conjoin in reconciliation to God, and in mutual peace and charity toward one another ; *reconciling both unto God in one body by the cross, having slain* Eph. ii. 16. *the enmity thereby.* Col. i. 20.

A stranger also was proper for the management of this affair, as apt to be a more fair and indifferent judge ; doing what was designed and fit to be done in our Saviour's trial, for vindication of his personal innocence, and declaration of the iniquity practised against him.

Again, if we consider Pilate as a governor and judge, (for so he was, Cæsar's procurator, and president of Judea, *τετραγόνος*, and *ὑπουλών* he is called;) we therein may discern Matt. xxvii. the wisdom and special providence of God ; punishing our <sup>2, &c.</sup> Saviour for us by his own officer in a course of justice ; the loyal obedience of our Saviour submitting both to God and to man, although in a case of plain outrage and highest injustice against himself ; the heinousness of that wicked proceeding, wherein that sacred power committed

SERM. by God to men, and the venerable name of justice were so abused ; for if ever, then one might have said with the Preacher, *I saw the place of judgment, that wickedness was there ; and the place of righteousness, that iniquity was there.*

As for Pilate's personal qualities ; he is by the historians writing near those times reported to have been a man of a harsh and rough temper ; wilful and haughty in spirit ; violent, rapacious, and cruel in his proceedings ; and was therefore a proper instrument of Providence for execution of such a busines ; so holy and gracious in God's purpose, so villainous and barbarous according to man's intention ; such a person deserved to bear the guilt of a fact so execrably base ; was worthy to be employed therein, and ready enough to undergo it : it had not in itself been so plausible that such an act should, nor so credible that it could, proceed from any person otherwife of good disposition, or right intention ; but for him it was proper, of him it could not be improbable ; who by his former violences (such as upon the complaints of this Joseph. An- people did soon after, as Josephus telleth, remove him tiq. xviii. 5. from his charge) had so incensed the Jews, that he would not stick to gratify them in a matter wherein they so earnestly concerned themselves ; and which in semblance (setting aside considerations of justice and honesty, so little material in such a person's regard) so little touched his own interest ; in yielding up so poor, so as to outward shew inconsiderable a person, as a boon or sacrifice to their importunate rage ; *Pilate, saith St. Mark, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

Mark xv.  
15.  
Τὸν Ἰησοῦν  
ταῦτα τῷ  
Ιχθύᾳ.

John xix. 6.  
Luke xxiii.  
14, &c.

John xix.  
12. Ιησοῦς.

Such an one he was ; and yet it is observable, that in comparison to the furious Jews, he behaved himself with some moderation and ingenuity : he was so fair in examination of the case, as, notwithstanding their eager and clamorous prosecution, to discern the right, and to declare our Saviour guiltless : he was so far constant and true to his conscience, as to expostulate with the Jews, and once, twice, a third time, to challenge them, *Why, what evil*

*kath he done?* As often did he discover his inclination and SERM.  
readiness (yea, his will and intention, his earnest desire—) XXVI.  
so free the innocent person : yet had he not the heart or Luke xxiii.  
the honesty throughly to resist their importunitie<sup>s</sup> ; they were more obstinate in their wicked desig<sup>n</sup>s, than he resolute in his good purpos<sup>e</sup>s : so partly out of fear to offend hem, partly out of favour to oblige them, (those two usual corrupters of right judgment,) he yielded to them, unworthily suffering himself to be overborne by their wicked solicitations, so sacrificing acknowledged innocence to his own private interest and their implacable malice. Thus did the heathen judge behave himself, serving divine Providence, not only in the public and formal condemnation of our Saviour to the punishment due unto us, but in the solemn and serious absolution of him from all blame deserved by himself: in shew he condemned our Saviour; in truth he condemned himself, the corrupt judge; and the Jews, the malicious accusers : though he took away his life, yet he cleared his reputation ; affording a testimony most valid and convincing of his innocence ; such as was requisite to convince all Jewish slanders and aspersions ; and sufficient to confirm our faith.

3. Furthermore, the name of Pontius Pilate intimateth the place of our Saviour's passion ; he being well known to have been governor of Judea, and to have his tribunal of justice at the mother-city thereof, Jerusalem : at Jerusalem, that bloody city, as the Prophet calls it, whose character it was to be the killer of the Prophets, and the soner of them who were sent unto her ; out of which it was (in a sort) impossible, that a Prophet should perish ; yet the place of all the world most favoured, and graced by God by special blessings and privileges ; at Jerusalem, his own peculiar seat ; the city of God, the city of the great King, it is styled ; the which he out of all the tribes of Israel, out of all the people of the earth, had chosen to put his name (to place his especial presence) there ; the holy and beloved city ; there at his own doors, as it were, before his own sacred palace, where most especial respect and veneration were due to him, was the King of heaven adjudged

SER.M. and executed; by procurement of his own servants, particularly related to him, the chief priests and elders of his chosen people, persons wholly devoted to his service, and highly dignified by him; whose office and especial duty it was to maintain truth and encourage righteousness, to procure, by their instruction and practice, honour to God and obedience to his commandments; which circumstance considered, as it highly advances the goodness of him who willingly suffered there, and by such persons, so it much aggravateth man's ingratitude and iniquity.

I shall now proceed to handle the rest of the particulars which I proposed in the beginning of the last discourse.

II. We may consider that his suffering was most bitter and painful. We may easily imagine, what acerbity of pain must be endured by our Lord, in his tender limbs being stretched forth, racked, and tented, and continuing a good time in such a posture; by the *piercing his hands and his feet*, parts exquisitely sensible, with sharp

Psal. cv. 18. nails, (so that, as it is said of Joseph, *the iron entered into his soul*,) by abiding exposed to the injuries of sun scorching, wind beating upon, weather searching his grievous wounds and sores: such a pain it was, and that no stupefying, no transient pain, but a pain very acute, and withal lingering: for we see that he, and those who suffered with him, had both presence of mind and time to discourse;

O. T.  
Mark xv.  
25, 34.

even six long hours did he continue under such torture, sustaining in each minute of them beyond the pangs of an ordinary death. But as the case was so hard and sad, so the reason thereof was great, and the fruit answerably excellent; our Saviour did embrace such a passion, that in being thus ready to endure the most grievous smarts for us, he might demonstrate the vehemence of his love; that he might signify the heinousness of our sins, which deserved that from such a Person, so heavy punishment should be exacted; that he might appear to yield a valuable compensation for those everlasting tortures which we should have endured; that he might thoroughly exemplify the hardest duties of obedience and patience. Further,

III. We may consider this sort of punishment, as most SERM. sharp and afflictive, so most vile and shameful; being proper XXVI. to the basest condition of the worst men, and *unworthy*, as Quod etiam Lactantius saith, of a freeman, however nocent or guilty. It was servile supplicium, a punishment never by the Ro- mans, under whose law our Lord suffered, legally inflicted homine lib- erō quam- vis nocente videatur indi- gnum. Lact. iv. (p. 436.) upon freemen, but only upon slaves, that is, upon people scarce regarded as men, having in a sort forfeited or lost themselves; and among the Jews likewise, that execution which most approached thereto, and in part agreed with it, (for they had no so inhuman punishment appointed by their law,) hanging up the dead bodies of some who had been executed, was deemed most infamous and execrable; for *cursed*, said the Law, is every one that Deut. xxi. hangeth upon a tree; cursed, that is, devoted to reproach Gal. iii. 16. and malediction; accursed of God, it is in the Hebrew; that is, seeming to be deserted by God, or to be exposed Τόντο γέρε μόνον τῆς ει- λικρύνης τὸ θάνατος ὅτι ἀ- είσαι, Isa. vi. 1. to affliction by his special order.

Indeed, according to course of things, to be raised on Chrys. tom. vi. Or. 61. high, and for continuance of time to be objected to the view of all that pass by, in that calamitous posture, doth breed ill suspicion, doth provoke censure, doth invite contempt, scorn, and obloquy; doth naturally draw forth language of derision, despite, and detestation, especially from the inconsiderate, rude, and hard-hearted vulgar; which commonly doth think, speak, deal with men according to event and appearance, (*—sequitur fortunam semper et odit damnatos,*) whence Σεατρίζεσθαι, to be made Heb. x. 33. a gazing-stock, or object of reproach to the multitude, is accounted by the Apostle as an aggravation of the hardships endured by the primitive Christians: and thus in the highest degree did it happen to our Lord; for we read that the people did in that condition mock, jeer, and revile him; ἐξεμυκτήριζον, ἐντειλαῖον, ἐβλασφήμειν, they Luke xxiii. drew up their noses, they shot out their lips, they shaked 35, 36. Matt. xxvii. their heads at him; they let out their wicked and wanton 38. tongues against him; verifying that prediction in the Psalm, *I am a reproach of men, and despised of the people; Psal. xxii. all they that see me laugh me to scorn; they shoot out the 6, 7.*

SERM. *lip, they shake the head, saying, He trusted in the Lord, that he would deliver him; let him deliver him, seeing he delighted in him:* in this case the same persons who formerly had admired his glorious works, who had been ravished with his excellent discourses, who had followed and favoured him so earnestly, who had blessed and magnified him, (for he, saith St. Luke, did *teach in their synagogues*, δοξαζόμενος ὑπὸ πάντων, *being glorified by all,*) even those very men did then behold him with pitiless scorn Luke xxiii. and despise; εἰσήκει ὁ λαὸς θεωρῶν, *the people, saith St. Luke,*  
 35. Pfal. xxii. 17. *stood gazing upon him, in correspondence to that in the Prophet, They look and stare upon me; they looked in a scornful manner, venting contemptuous and spiteful reproaches, as we see reported in the evangelical histories.*  
 Heb. xii. 2. Thus did our Saviour *endure the cross, despising the shame;* despising the shame, that is, not simply disregarding or disesteeming it, as no evil, with a Stoical haughtiness, or Cynical immodesty; but not eschewing it, or not valuing it as so great an evil, that for declining it he would neglect the prosecution of his great and glorious designs. There is in man's nature an aversion and abhorrency from disgraceful abuse, no less strong than are the like  
 Heb. xi. 36. antipathies to pain; whence cruel *mockings and scourgings* we find coupled together, as ingredients of the sore persecutions sustained by God's faithful martyrs; and generally men will more readily embrace, and more contentedly support the latter than the former; pain not so grievously affecting the lower sense, as being insolently despised doth grate on the fancy and wound the mind;  
 Prov. xviii. 8. xii. 18. for the *wounds of infamy* do, as the Wise Man telleth us, *go down into the innermost parts of the belly,* piercing the very hearts of men, and touching the soul to the quick. We need not therefore doubt, but that our Saviour (as a man, endued with human passions and infirmities) was sensible of this natural evil; and that such indignity did add somewhat of bitterness and loathsomeness to his cup of affliction; especially considering that his great charity disposed him to grieve, observing men to act so very indecently, so unworthily, and so unjustly toward him; yet in

consideration of the glory that would thence accrue to SERM God, of the benefit that would redound to us, of *the joy* XXVI. *that was set before him*, when he *should see of the travail of Heb. xii. his soul, and be satisfied*, he did most willingly undertake <sup>Ifa. liii. 1</sup> and gladly undergo it : *He became*, as the Apostle saith, *a Gal. iii. 1 curse for us*, or was exposed to malediction and reviling ; he endured *the contradiction* (or obloquy) of *sinful men*, he was *despised, rejected, and disesteemed of men* ; he in <sup>Ifa. liii. 3</sup> the common apprehensions of men did seem deserted by God, according to that of the Prophet, *We did esteem him stricken, smitten of God, and afflicted* ; he did himself in a manner seem to concur in that opinion, as by that woful outcry, *Lama sabacthani?* doth appear ; so did he become a curse for us, *that*, as the Apostle subjoineth, *we might be redeemed from the curse of the Law*, that is, that we might be saved from that exemplary punishment due to our transgressions of the Law ; with the displeasure of God appearing therein, and the disgrace before men attending it : he chose thus to *make himself of no reputation*, as the Phil. ii. 7 Apostle speaketh, being contented to be dealt with as a wretched slave and wicked miscreant, that we might be exempted not only from the torment, but also from the ignominy we had deserved ; that we, together with our life, and safety, and liberty, might recover even that honour which we had forfeited.

But lest any one should be tempted not sufficiently to value these sufferings of our Lord, as things not so rare, but that other men have tasted the like ; or should be ready to compare them with the sufferings of other virtuous men, as Celsus did with those of Anaxarchus and Epictetus ; I shall by the bye interpose somewhat observable concerning them. We may then consider, that not only the infinite excellency of his person, and the perfect innocency of his life, did enhance the price of his sufferings, but some endowments peculiar to him, and some circumstances, did increase their force : he was not only, according to the frame and temper of human nature, sensibly affected with the pain and shame, and all the rest of evils apparently waiting on his passion ; as God (when he

SERM. did infest sense and passion in our nature, ordering objects  
XXVI. to affect them) did intend that we should be, and as other  
men in like outward circumstances would have been, but  
in many respects beyond that ordinary rate ; no man, we  
may suppose, could have felt such grief from them as he  
did ; no man did ever feel any thing comparable to what

Lam. i. 22. he did endure ; it might be truly applied to him, *Behold,*  
Luke xxii. *and see if there be any sorrow like to my sorrow, which is*  
44. *done unto me, wherewith the Lord hath afflicted me in the*  
*In Matthew, done unto me, wherewith the Lord hath afflicted me in the*  
*xxviii. day of his fierce anger,* as that extraordinary sweating  
37, 38. *great tumps of blood may argue ;* as the terms expressing  
Luke xxii. *his affliction do intimate ;* for, in regard to present evils,  
44. *his soul is said to have been exceedingly sorrowful unto*  
*1. ἀχαρις* *death ;* he is said, *ἀχαρινή,* to be in great anguish and  
*γνωστοῦ.* *anxiety ;* and to be in an agony, or pang ; in respect to  
John xiii. *mischief which he foresaw coming on, he is said, ταρά-*  
21. xii. 27. *τεῖναι τῷ άνθρώπῳ,* to be disordered, or *disturbed in spirit,*  
Mark xiv. *and ἀσπάζονται,* to be amazed, or dismayed at them ; to  
38. such excessive height of passion did the sense of incumbent  
evils and the prospect of impendent disasters, the apprehension of his own case and reflection upon our state, raise him : and no wonder, that such a burden, the weight of all the sins (the numberless heinous sins and abominations) which he did appropriate to himself, that ever have been, or shall be committed by mankind, lying upon his shoulders, he should feel it heavy, he should seem to crouch  
Psal. xi. 12. and groan under it ; *Innumerable evils, said he in the*  
*mystical Psalm, have compassed me about : mine iniquities*  
*have taken hold upon me, so that I am not able to look up :*  
*they are more than the hairs of my head : therefore my heart*  
*faileth me.* God's indignation so dreadfully flaming out against sin might well astonish and terrify him ; to stand before the mouth of hell belching out fire and brimstone upon him, to lie down in the hottest furnace of divine vengeance, to undertake with his heart-blood to quench all the wrath of heaven and all the flames of hell, (as he did in regard to those who will not rekindle them to themselves,) might well in the heart of a man beget unconceivable and unexpressible pressures of anguish ; when

such a Father (so infinitely good and kind to him, and SERM. whom he so dearly loved) did hide his face from him, did XXVI. angrily frown on him, how could he otherwise than be sorely troubled? It is not strange, that so hearty a love, so tender a pity contemplating our sinfulness, and sustaining our wretchedness, should be deeply affected thereby; any one of those persons, who fondly do pretend to, or vainly glory in, a stupid apathy, or in a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected; the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed to despair under the sense of those calamities which assaulted our Lord. With the greatness of the causes, the goodness of his constitution might also conspire to augment his suffering; for surely as his complexion was most pure and delicate, his spirit most vivid and apprehensive, his affections most pliant and tractable; so accordingly should the impressions upon him be most sensible; and consequently the pains which he felt both in soul and body most sharp and afflictive. That we in like cases are not alike affected, that we do not tremble at the apprehensions of God's displeasure, that we are not affrighted with the sense of our sins, that we do not with sad horror resent our own danger or our misery, doth arise from that we have very glimmering and faint conceptions of those things, or that they do not in so clear and lively a manner strike our mind and fancy; (not appearing in their true nature and proper shape, so heinous and so hideous, as they really in themselves and in their consequences are,) or because that we have but weak persuasions about them; or because we do but slightly consider them; or from that our hearts are hard and callous, our affections cold and dull, so that nothing of this nature (nothing beside gross material affairs) can easily move or melt them; or for that we have in us small love to God, and little regard to our own true welfare; for that briefly in respect to spiritual matters, we are neither so wise, so serious, so sober, nor so good and ingenuous in any reasonable measure, as we ought to be;

**SERM.  
XXVI.**

but our Saviour in all these respects was otherwise disposed; he most evidently discerned the wrath of God, the grievousness of sin, the wretchedness of man most truly, most fully, most strongly represented to his imagination and spirit; he most firmly believed, yea most certainly knew all that God's law had declared about them; he thoroughly did consider and weigh them; his heart was most soft and sensible; his affections were most quick, and easily excited by their due objects; he was full of dutiful love to God his Father, and most ardently desirous of our good, bearing a more than fraternal good-will toward us; whence it is not marvellous, that as a man, as a transcendently good man, he was so vehemently affected by those occurrences; that his imagination was so troubled, and his affections so mightily stirred by them; so that he thence truly did suffer in a manner and to a degree unconceiveable; according to that ejaculation in the Greek liturgies, Διὰ τῶν ἀγνώστων σου παθημάτων ἐλέησον θυάς, Χριστέ. *By thy unknown sufferings, O Christ, have mercy on us.* But farther,

IV. We may consider, that this way of suffering had in it some particular advantages conduced to the accomplishment of our Lord's principal design.

Its being very notorious, and lasting a competent time, were good advantages; for if he had been privately made away, or suddenly dispatched, no such great notice would have been taken of it, nor would the matter of fact itself have been so fully proved to the confirmation of our faith, and conviction of infidelity; nor had that his excellent deportment under such bitter affliction, (his most divine patience, meekness, and charity,) so illustriously shone forth: wherefore (to prevent all exceptions, and excuses of disbelief, and for other collateral good purposes) divine Providence did so manage the business, that as the course of his life, so also the manner of his death

*Acta xxvi.* should be most conspicuous and remarkable; *These things,*  
*26.* as St. Paul told King Agrippa, *were not done in a corner;*  
*John xviii.* *And, I, said our Lord himself, spake freely to the world,*  
*20.* *and in secret have I done nothing; so were the proceed-*

s of his life, not close or clandestine, but frank and SERM.  
in ; not presently hushed up, but carried on leisurely XXVI.  
the face of the world ; that men might have the ad-  
vantage to observe and examine them. And as he lived,  
he died most publicly and visibly, the world being wit-  
ness of his death, and so prepared to believe his resur-  
rection, and thence ready to embrace his doctrine ; ac-  
cording to what he did himself foretel, *I being lifted up John xii.32.*  
*on the earth shall draw all men unto me* ; he drew all  
men by so remarkable a death to take notice of it, he  
saw some from the wondrous consequences of it to be-  
lieve on him : and, *As*, saith he again, *Moses did exalt the John xiii.*  
*serpent in the wilderness, so must the Son of man be ex- 14.*  
*led* : the elevation of that mysterious serpent upon a  
tree did render it visible, and attracted the eyes of people  
towards it ; whereby God's power invisibly accompanying  
at sacramental performance, they were cured of those  
mortiferous stings which they had received ; so our Lord  
being mounted on the cross, allured the eyes of men to  
hold, and their hearts to cleave with him ; whereby the  
heavenly virtue of God's Spirit cooperating, they became  
delivered from those destructive sins, which by the Devil's  
tempting instigations they had incurred.

Another advantage of this kind of suffering was, that  
it was the nature of that kingdom, which he intended to  
establish, was evidently signified ; that it was not such as the  
mortal people did expect, an external, earthly, temporal  
kingdom, consisting in domination over the bodies and  
lives of men, dignified by outward wealth and splendour,  
managed by worldly power and policy, promoted by  
force and terror of arms, affording to men the advantages  
of outward safety, peace, and prosperity ; but a kingdom  
truly spiritual, heavenly, eternal ; consisting in the go-  
vernment of men's hearts and spirits ; adorned with en-  
twinnings of piety and virtue, administered by the grace  
and guidance of God's Holy Spirit, maintained and pro-  
pagated by meek instruction, by virtuous example, by  
earnest devotion and humble patience ; rewarding its  
loyal subjects with spiritual joys and consolations here, *Rom. xiv.*

**SER.M.** with endless rest and bliss hereafter; no other kingdom  
**XXVI.** could he be presumed to design, who submitted to this  
dolorous and disgraceful way of suffering; no other ex-  
ploits could he pretend to achieve by expiring on a  
cross, no other way could he govern who gave himself up  
to be managed by the will of his enemies; no other be-  
nefits would that forlorn case allow him to dispense; so  
that well might he then assert, *My kingdom is not of this*  
*world*, when he was going in this signal manner to de-  
monstrate that great truth. It was a touchstone to prove  
men's disposition, and to discriminate the ingenuous,  
well-disposed, humble, and sober persons, who would  
entertain our Lord's heavenly doctrine with acceptance,  
notwithstanding these disadvantages, *not being offended in*  
*him*, from those perverse, vain, proud, profane people, who  
being scandalized at his adversity would reject him.

Another advantage was this, that by it God's special  
Chrys. tom. providence was discovered, and his glory illustrated in the  
vi. Or. 61. propagation of the Gospel; for how could it be, that a  
person of so low parentage, of so mean garb, of so poor  
condition, who underwent so woful and despicable a kind  
of death, falling under the pride and spite of his adver-  
saries, should so easily gain so general an opinion in the  
world, (among the best, the wisest, the greatest persons,) of being *the Lord of life and glory*; how, I say, could it  
be, that such a miracle should be effected without God's  
aid and special concurrence? that Herod, who from a  
long reign in a flourishing state, with prosperous success  
in his undertakings, got the name of Great; or that Vef-  
pasian, who triumphantly did ascend the imperial throne,  
should either of them by a few admirers of worldly vanity,  
seriously or in flattery, be deemed the Meffias, is not so  
very strange: but that one who so miserably was tram-  
pled on, and treated as a wretched caitif, should in-  
stantly conquer innumerable hearts, and from such a depth  
of extreme adversity should attain the sublimest pitch of  
Psal. cxviii. glory; that *the stone which the builders with so much*  
29, 23. *scorn did refuse, should become the head stone of the corner,*  
*this (with good assurance we may say) is the Lord's doing,*

*and it is marvellous in our eyes.* It may well be so, and **SER.M.** thereby *the excellency* of divine power and wisdom was **XXVI.** much glorified; by so impotent, so implausible and im- <sup>2 Cor. iv. 7.</sup> probable means, accomplishing so great effects; subduing <sup>1 Cor. i. 27.</sup> the world to his obedience, not by the active valour of an illustrious hero, but through the patient submiffion of a poor, abused, and oppressed person; restoring mankind to life by the death of a crucified Saviour.

Again, this kind of suffering to the devout fathers did seem many ways significant, or full of instructive and admonitive emblems; being a rich and large field for a devout fancy to range with affectionate meditation.

His posture on the cross might represent unto us that <sup>Extendit in</sup> *paffione* large and comprehensive charity which he bare in his <sup>manus</sup> heart toward us, stretching forth his arms of kindness, <sup>fusas, &c.</sup> *Lxx. iv. p.* pity, and mercy, with them, as it were, to embrace the <sup>437.</sup> world, receiving all mankind under the wings of his gracious protection.

It might exhibit him as earnestly wooing and entreating us to return unto God, accepting the reconciliation which he then was purchafing, and did then offer to us; *I have* <sup>Isa. lxv. 2.</sup> *spread out my hands all the day unto a rebellious people,* said God of old, doing it then meditately and figurately by his Prophets, but he did so now immediately and properly by himself; the cross being as a pulpit, from which our Lord *God blessed for ever* did himself in person earnestly preach the overtures of grace, did exhort to repentance, did tender the remiffion of fin, with action most pathetical and affecting.

His ascent to the cross might set forth his discharging <sup>Levit. ix. 22.</sup> *2 Chron. iv. 1.* that high office of univerſal High Priest for all ages and <sup>Chrys. tom.</sup> <sup>1.</sup> all people; the cross being an altar, whereon he did offer <sup>vi. Or. 82.</sup> <sup>Quod un-</sup> up his own flesh, and pour forth his blood, as a pure and <sup>quam faciūm fa-</sup> perfect sacrifice, propitiating God and expiating the sins of <sup>cratius fuit,</sup> mankind. <sup>quam quod verus Pon-</sup> <sup>tifex altari crucis per immolatio-</sup> <sup>nem fuit carnis im-</sup> <sup>posuit? Leo</sup> <sup>M. Ep. 68.</sup>

His elevation thither may suggest to our thoughts that submiffion to God's will, suffering for truth and righteousness, the exercises of humility and patience, are conjoined with exaltation, do qualify for, and in effect pro-

SERM. cure true preferment ; so that the lower we stoop in humility, the higher we shall rise in favour with God, the nearer we shall approach to heaven, the surer we shall be of God's blessing, according to that aphorism of our Lord,

*Luke xviii. Whosoever humbleth himself shall be exalted.* The cross  
 4.  
 Matt. xxii. was a throne, whereon humility and patience did sit in  
 15.  
 1 Pet. v. 5. high state and glorious majesty, advanced above all worldly pride and insolence ; it was a great step, a sure ascent  
 10. James iv. unto the celestial throne of dignity superlative ; for because  
 Phil. ii. 8. cause our Lord was obedient unto death, even the death of  
 9. the cross, therefore did God far exalt him above all dignity  
 and power in heaven and earth, as St. Paul doth teach  
 us.

O the fallacy of human sense ! O the vanity of carnal judgment ! nothing ever was more auspicious or more happy than this event, which had so dismal an aspect, and provoked so contemptuous scorn in some, so grievous pity in others : the Devil thought he had done bravely, when he had by his suggestions brought the Son of God into this case ; the world supposed itself highly prosperous in its attempts against him ; but O how blind and foolish is malice, which then doth most hurt itself, when it triumpheth in the mischief which it doeth to others ! How impotent is wickedness, which is never more thoroughly ruined than by its own greatest success ! for by thus striving to debase our Lord, they most highly did advance him ; by thus crossing our salvation, they most effectually did promote it.

Farther, looking up to the cross may admonish us how our salvation is acquired, and whence it doth proceed ; not by casting our eyes downward, not from any thing that lieth upon earth ; but *our help cometh from above*, our salvation is attained by looking upwards ; we must lift up our eyes to behold our Saviour procuring it, we must raise up our hearts to derive it from him.

Our Lord's crucifixion may also intimate to us, how our flesh must be dealt with, and to what usage we must submit it ; for we must not only imitate our Saviour in his holy life, but in some manner should resemble him in

his ghastly death ; being, as St. Paul speaketh, *conformable to his death, and planted together with him in the likeness of it ; mortifying our earthly members, crucifying the flesh with its affections and lusts ; having our old man crucified together with Christ, that the body of sin may be destroyed.* His death may fitly shadow our death to sin, his grievous pain the bitterness of our repentance, wherein our souls should be pierced with sharp compunction, as his sacred flesh was torn with nails ; his shame that confusion of mind, which regard to our offences should produce within us

Reflecting on him we may also discern our state here ; *Patio ipsa per se acerba et amara speciem nobis futurorum tormentorum dabant,* quam in hoc seculo morantibus virtus ipsa proponit— *Lxx. lib. iv. • 1 Thess. iii. 8.*  
*\* We are, saith St. Paul, appointed to this; it is our lot and portion affigned to us by divine immutable decree;* *being † predestinated to a conformity with this image of God's Son : We must, as he did, by many tribulations enter into the kingdom of God : All that will live godily in Christ Jesus shall certainly suffer persecution, one way* *† Rom. viii. 29.*  
*or other partaking of his cross.* *Acts xiv. 22.*  
*2 Tim. iii. 12.*

Divers such analogies and resemblances devout meditation might extract from this matter, suggesting practical truths, and exciting good affections in us.

V. We may (for the confirmation of our faith, and begetting in us a due adoration of the divine wisdom and providence) observe the correspondence of this our Saviour's manner of suffering to the ancient prophecies foretelling, and the typical representations foreshewing it.

That most famous, clear, and complete prophecy concerning the passion, doth express him suffering as a malefactor, (*he was reckoned among the transgressors,*) suffering *Isa. lxx. 13.* in a manner very painful, (*he was wounded for our transgressions, and bruised for our iniquities,*) suffering in a most ignominious way, (*he was despised, and rejected of men,*

SER.M.  
 XXVI.

Συμμορφώσαντος τῷ Σανάρι αὐτῷ.

Phil. iii. 10.

Rom. vi. 5.

Gal. ii. 20.

v. 24.

Col. iii. 5.

Rom. viii.

18.

SERM. as a man of sorrow, and acquainted with grief;) which circumstances could scarce so punctually agree to any other kind of suffering, or punishment then used, as to this.

In the 22d Psalm, the royal Prophet describeth an afflicted and forlorn condition, such as by no passages in the story concerning him doth in the full extent, and according to the literal signification of his words, appear suitable to his person, which therefore is more properly to be accommodated unto the Messias, whom he did represent; and in that description, among other passages agreeing to our Lord, these words do occur; *Thou hast brought me into the dust of death; for dogs have compassed me, the assembly of the wicked have enclosed me; they pierced my hands and my feet;* which words how patly and lively do they set out our Saviour's being nailed to the cross, and treated in that cruel and in that shameful way by his malicious adversaries?

In the Prophet Zechariah, God speaking in his own name, *They* (namely some of the Jews, being sensible of what they had acted, and penitently affected for it, they) *shall look upon me, whom they have pierced;* which words need no violence to wring from them the right meaning, no comment to explain them, in accommodation to that matter, to which the Evangelists do apply them, and to which they are so literally congruous.

The same was also fitly prefigured by apposite types. Gen. xxiii. Isaac, the immediate *heir of the promise*, in whom the Rom. ix. 8. faithful seed was called and conveyed down, and so a most James ii. 21. Heb. xi. 17. apt type of our Saviour, being devoted and offered up to God, did himself bear the wood by which he was to be offered: so did our Saviour, the promised seed, in *whom all nations should be blessed*, himself bear the cross by which he was to suffer, and to be offered up a sacrifice to God.

Tert. c. Jud. cap. 10. Those who were dangerously bitten by fiery serpents, were, by looking upon a brazen serpent set upon a pole, preserved in life, which (according to most authentic exposition) did represent the salvation, which should pro-

ceed from our beholding and believing on him lifted up SERM. upon the cross to us, who had been mortally struck and XXVI. stung by that old serpent's poisonous insinuations.

The paschal lamb was a most congruous emblem of *Christ our passover*, (that most innocent and meek, most <sup>1</sup> Pet. unblemished and spotless Lamb, slain for the sins of the world.) It was to be killed by the whole assembly of the congregation of Israel, its blood was to be dashed on the fide-posts and cross-beams of every door; its body was not to be eaten raw, nor sodden with water, but <sup>Exod. xii.</sup> roasted whole, and dressed upon a spit; nor were any of <sup>5, 6, 9, 46.</sup> its bones to be broken: which circumstances, with so exact caution and care prescribed, how they justly suit and fitly adumbrate this manner of our Saviour's passion, I need not otherwife than by the bare mention of them declare; every one easily being able to compare and adapt them.

VI. Lastly, the consideration of our Lord's thus suffering is applicable to our practice; being most apt to instruct and affect us; admonishing us of our duty, and exciting us to a conscientiable performance thereof: no contemplation indeed is more fruitful, or more efficacious toward the sanctification of our hearts and lives, than this of the cross; for what good affection may not the meditation on it kindle? what virtue may it not breed and cherish in us?

1. How can it otherwise than inflame our heart with love toward our Lord, to think what acerbity of pain, what indignity of shame he did willingly undertake, and gladly endure for us? No imagination can devise a greater expression of charity and friendship; and if love naturally is productive of love, if friendship meriteth a correspondence in kindness, what effect should the consideration of such ineffable love, of so incomparable friendship, have upon us?

2. How can a reflection on this case otherwise than work hearty gratitude in us? Suppose any person for our sake (that he might rescue us from the greatest mis-

John xv. 13.  
Eph. v. 2,  
25.

Gal. ii. 20.  
Rev. i. 5.  
Eph. iii. 19.

SERM. chiefs, and purchase for us the highest benefits) willingly  
XXVI. should deprive himself of all his estate, his honour, his  
ease and pleasure, should expose himself to extremest ha-  
zards, should endure the sorest pains and most disgraceful  
ignominies, should prostitute his life, and lose it in the  
most hideous manner: should we not then be monstrously  
ingrateful, if we did not most deeply resent such kindness;  
if upon all occasions we did not express our thankfulness  
for it; if we did not ever readily yield all the acknow-  
ledgment and all the requital we were able? The case in  
regard to our Lord is the same in kind, but in degree,  
whatever we can suppose, doth infinitely fall below the  
performances for us of him who stooped from the top of  
heaven, who laid aside the felicity and majesty of God,  
for the sorrows and infamies of the cross, that he might  
redeem us from the torments of hell, and procure to us  
the joys of heaven; so that our obligation to gratitude is  
unexpressibly great, and we are extremely unworthy, if  
the effects in our heart and life be not answerable.

Rom. viii.  
32. 3. What surer ground of faith in God, or stronger en-  
couragement of hope can there be, than is hence afforded  
to us? for if *God spared not his own Son, but delivered*  
*him up for our sake* to the suffering of these bitter pains  
and contumelies; how can we in any case distrust his  
bounty, or despair of his mercy? *How,* as St. Paul ar-  
gueth, *shall he not also with him freely give us all things?*  
What higher favour could God express, what lower con-  
descension could he shew; how more plainly or surely  
could he testify his willingness and his delight to do us  
good, than by ordering the Son of his love to undergo  
these most grievous things for us? How consequently  
could there be laid a stronger foundation of our hope and  
entire confidence in God?

4. What greater engagement (in general) can there be  
to obedience, than to consider how readily and cheerfully  
our Lord did submit to the will of God, in bearing the  
most heavy yoke that could be imposed on him, in drink-  
ing the most bitter cup that could be tempered for him:

how that he did humble himself, being obedient unto death, SERM.  
*even the death of the cross?* how dearly he did purchase XXVI.  
his property in us, and dominion over us ?

Phil. ii. 8.

What detestation of our sins must the serious consideration of this event produce in us ? of our sins, that brought such tortures and such reproaches on our blessed Redeemer. Judas the wretch who betrayed him, the Jewish Priests who did accuse and prosecute him, the wicked rout which abused and insulted over him, those cruel hands that smote him, those pitiful hearts that scorned him, those poisonous tongues that mocked and reviled him, all those, who anywise were instruments or abettors of his affliction, how do we loathe them ! how do we detest and curse their memories ! But how much greater reason have we to abominate our sins, which were the principal causes of all that woful tragedy ! *He was delivered for our offences;* <sup>Rom. iv. 25.</sup> they were indeed the traitors, <sup>2 Cor. v. 21.</sup> which by the hands of Judas delivered him up ; *He that knew no sin was made sin for us;* that is, was accused, was condemned, was executed as a sinner for us : it was therefore we who by our sins did impeach him ; the spiteful priests were but our advocates ; we by them did adjudge and sentence him, Pilate (against his will and conscience) was but our spokesman ; we by them did inflict that horrid punishment on him, the Roman executioners were but our agents therein : *He became a curse for us;* <sup>Gal. iii. 13.</sup> that is, all the mockery, derision, and contumely he endured did proceed from us ; the silly people were but properties, acting our parts ; our sins were they that cried out *Crucifie,* (*Crucify him, crucify him,*) with clamours more loud and more effectual than did all the Jewish rabble ; it was they which by the borrowed throats of that base people did so outrageously persecute him ; *He was wounded for our transgressions, and bruised for our iniquities;* it was they which by the hands of the fierce soldiers and of the rude populacy, as by senseless engines, did buffet and scourge him ; they by the nails and thorns did pierce his flesh and rend his sacred body : upon them

SERM. therefore it is most just and fit that we should turn our  
XXVI. hatred, that we should discharge our indignation.

5. And what in reason can be more powerful to the breeding in us remorse and penitent sorrow, than reflection upon such horrible effects proceeding from our sins? how can we but earnestly grieve, when we consider ourselves by them to have been the betrayers, the slanderers, the murderers of a person so innocent and lovely, of one so great and glorious, of God's dear Son, and the Lord of all things, of our own best friend, and most kind Saviour!

(Matt. xxvii. 45,  
51.  
Luke xxiii.  
44.)

6. If ingenuity will not operate so far, and hereby melt us into contrition, yet surely this consideration must needs produce some fear within us; for can we at least otherwise than tremble to think upon the heinous guilt of our sins, upon the fierceness of God's wrath against them, upon the severity of divine judgment for them, all so manifestly discovered, all so livelily set forth in this dismal spectacle? If the view of an ordinary execution is apt to beget in us some terror, some dread of the law, some reverence toward authority, what awful impressions should this singular example of divine justice work upon us! How greatly we should be moved thereby, we may learn from the deportment of the most inanimate creatures; the whole world did seem affected therat with horror; the frame of things was disturbed, all nature did feel a kind of compassion and compunction for it; the sun (as out of aversion or shame) did hide his face, leaving the earth covered for three hours with mournful blackness; the bowels of the earth did yearn and quake; the rocks were rent; the vail of the temple was torn quite through; graves did open, and the bodies did wake; and can we (who are most concerned) be more stupid than the earth, more obdurate than rocks, more drowsy than buried carcases, the most insensible and immoveable things in nature?

7. How also can it but hugely deter us from wilful commission of sin, to consider that by it we do, as the

Apostle teacheth, *recrucify the Son of God, and again expose him to open shame*; bringing upon the stage, and acting over all that direful tragedy; renewing (as to our <sup>ἀνεργοῦν.</sup> guilt) all that pain and that disgrace to him; that we <sup>Heb. vi. 6.</sup> thereby, as he telleth us, do *trample upon the Son of God,* <sup>Heb. x. 29.</sup> and prize the blood of the covenant (that most sacred and precious blood, so freely shed for the demonstration of God's mercy, and the ratification of his gracious intentions toward us) as a common thing, of no special worth or consideration with us; despising all his so kind and painful endeavours for our salvation; defeating his most gracious purposes and earnest desires for our welfare; rendering all his so bitter and loathsome sufferings, in regard to us, altogether vain and fruitless, yea indeed hurtful and pernicious; for if the cross do not save us from our sins, it will sorely aggravate their guilt, and augment their punishment, bringing a severer condemnation and a sadder ruin on us.

8. It may also yield great consolation and joy to us, to contemplate our Lord upon the cross, expressing his immense goodness and charity toward us; transacting our redemption; expiating our sins, and sustaining our miseries; combating and defeating all the adversaries of our salvation.

Is it not comfortable and pleasant to behold him there standing erect, not only as a resolute sufferer, but as a glorious conqueror; where having spoiled principalities <sup>Col. ii. 15.</sup> and powers, he made a solemn shew, triumphing over them? No conqueror loftily seated in his triumphal chariot did ever yield a spectacle so gallant or magnificent; no tree was ever adorned with trophies so pompous or precious. To the external view and carnal sense of men, our Lord was then exposed to scorn and shame; but to spiritual and true discerning, all his and our enemies did there hang up, as objects of contempt, quite overthrown and undone: There the Devil, διάγυπτος, that strong and sturdy one, did <sup>Matt. xii. 29.</sup> hang, bound and fettered, disarmed and spoiled, utterly <sup>Luke xi. 22.</sup> baffled and confounded. There death itself hung gasping, <sup>Heb. ii. 14.</sup> with its sting plucked out, and all its terrors quelled; his <sup>1 Cor. xv. 54.</sup> <sup>2 Tim. i. 1.</sup>

SERM. death having prevented ours, and purchased immortality  
 XXVI. for us. There the world, with its vain pomps, its coun-  
 terfeit beauties, its fondly admired excellencies, its be-  
 witching pleasures, did hang up, all disparaged and de-  
 faced, as it appeared to St. Paul; *God forbid*, said he,  
*that I should glory, save in the cross of Christ, by which*  
*the world is crucified unto me, and I unto the world.* There  
 our sins, those sins which, as St. Peter saith, our Saviour  
 did carry up unto the gibbet, did hang, as marks of his  
 victorious prowess, as objects of our horror and hatred, as  
 malefactors by him condemned in the flesh. There that  
 manifold enmity (enmity between God and man, between  
 one man and another, between man and his own self, or  
 conscience) did hang, abolished in his flesh, and slain upon  
 the cross; by the blood whereof he made peace, and recon-  
 ciled all things in heaven and earth. The blood of the  
 cross was the cement, joining the parts of the world.  
 There, together with all our enemies, did hang all those  
 causes of woe and misery to us, those yokes of bondage,  
 those instruments of vexation, those hard laws, which did  
 so much burden and encumber men, did set them at such  
 distance and variance, did so far subject them to guilt and  
 condemnation; all that bond of ordinances, inducing our  
 obligation to so grievous forfeitures and penalties, was  
 nailed to the cross, being cancelled and expunged by our  
 Saviour's performances there.

9. This consideration is a strong inducement to the practice of charity toward our neighbour: for can we forbear to love those, toward whom our Lord bore such tender affection, for whom he did sustain so woful tortures and indignities? Shall we not in obedience to his most urgent commands, in conformity to his most notable example, in grateful return to him for his benefits, who thus did suffer for us, discharge this most sweet and easy duty toward his beloved friends? Shall we not comport with an infirmity, or bear a petty neglect, or forgive a small injury to our brother, wheras our Lord did bear a cross for us, and from us, obtaining pardon for our numberless most heinous affronts and offences against God? It is St.

*Ἄνθετος*  
*Ιερὸς Σύλλογος.*  
 1 Pet. ii. 24.

Rom. viii. 3.

Col. i. 10.  
 Eph. ii. 15,  
 16.

Col. ii. 14.

Paul's reasoning; *We that are strong ought to bear the infirmities of the weak—for even Christ pleased not himself;* XXVI but, as it is written, *The reproaches of them that reproached thee fell on me.* Can we hear our Lord say, *This is my command, That ye love one another, as I have loved you;* <sup>Rom. xv. 3.</sup> John xv. 12. xiii. 1 and, *Hereby shall all men know that ye are my disciples, if ye love one another:* can we hear St. Paul exhorting, *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour:* can we consider St. John's arguing, *Beloved, if God so loved us, then ought we also to love one another: Hereby we perceive the love of God, because he laid down his life for us: wherefore we ought to lay down our lives for the brethren?* can, I say, we consider such discourses, without being disposed to comply with them for the sake of our crucified Saviour; all whose life and death were nothing else but one continual recommendation and enforcement of this duty?

10. Furthermore, What can be more operative than this consideration toward breeding a disregard of this world, with all its deceitful vanities and mischievous delights; toward reconciling our minds to the worst condition it can bring us into; toward supporting our hearts under the heaviest pressures of affliction it can lay upon us? How can we refuse, in submiffion to God's pleasure, to bear contentedly a slight grievance, when he, as he gladly did, bore a cross, infinitely more grievous to carnal will and sense than any that can befall us? Can we expect, can we affect, can we desire great prosperity, whenas the Son of God, our Lord and Master, did only taste such adversity? Who can admire those splendid trifles which our Lord did never regard in his life, which at his death did only serve to mock and abuse him? Who can relish those sordid pleasures, of which he living did not vouchsafe to taste, and the contraries whereof he dying chose to feel in all extremity? Who will dare to vilify, to disdain, to reject a state of sorrow or disgrace, which he by a voluntary susception of it hath so dignified and graced; by which we resemble and become conformable <sup>Rom. viii 17.</sup>

SERM. to him; by which we concur and partake with him; yes,  
**XXVI.** by which we may promote, and in a sort complete, his

*Phil. iii. 10.* designs; filling up, as St. Paul speaketh, *that which is behind of the afflictions of Christ in our flesh?* Who now

*Rev. i. 9.*

*1 Pet. iv. 18.*

*Col. i. 24.*

*Ἄσπεντα λα-*

*γοῦν τὰ δι-*

*γῆρας.*

can much prefer being esteemed, applauded, approved or favoured by men, before infamy, reproach, derision, or persecution from them, especially when these do follow conscientious adherence to righteousness? Who can be

*Cogitemus*

*crucem*

*eius, et di-*

*vitas lo-*

*tum pata-*

*bimus.*

*Hier. Ep. ii.*

*ad Nepos.*

*Quis bea-*

*tam vitam*

*cō arbitre-*

*tar in hi,*

*qua con-*

*temnenda*

*effe docuit*

*filius Dei?*

*Aug. de Ag.*

*Ch. c. 11.*

and prosperous in this world, to swim here in affluence and pleasure; can we take it for a misery to be mean and low, to conflict with any wants or straits here, seeing the fountain of all happiness did himself condescend to so forlorn a state, and was pleased to become so deep a sufferer? If with the eyes of our mind we do behold our Lord hanging naked upon a gibbet, besmeared with his own blood, groaning under extreme anguish of pain, encompassed with all sorts of disgraceful abuses, *yielding*, as the Prophet foretold of him, *his back to the smiters, and his cheeks to them who plucked off the hair, hiding not his face from shame and spitting;* will not the imagination of such a sight dim the lustre of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all the glee which we can find in any wild frolics or riotous merriments?

II. It is surely a great commendation of afflictions, and a strong consolation under them, to ponder well this point; for if hardship was to our Lord a school of duty,

*"Εμαδί, ἐφ' ἡ, as the Apostle faith, learning obedience from what he suffered; if it was to him an instrument of perfection, as*

*Heb. v. 8.*

the same Apostle implieth, when he saith, that *it became S.E.R.M.* God to perfect the Captain of our salvation by suffering ; if XXVI. it was a means of procuring the divine favour even to Heb. ii. 10. him, as those words import, *Therefore the Father loveth John x. 17.* me, because I lay down my life ; if it was to him a step unto glory, according to that saying, *Was not Christ to Luke xxiv. suffer, and so to enter into his glory ?* yea, if it was a <sup>26.</sup> ground of conferring on him that sublimest pitch of dignity above all creatures, as we are taught ; for because, Phil. ii. 9. faith St. Paul, he was obedient to death, even the death of the cross, therefore did God exalt him, and gave him a name above every name ; and, We see Jesus, faith the Apostle to the Hebrews, for the suffering of death crowned with glory and honour ; and, Worthy, crieth out the heavenly society in the Revelations, is the Lamb that was <sup>(9.)</sup> slain, and who redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing ; if affliction did minister such advantages to him ; and if by our conformity to him in undergoing it with like submission, humility, and patience, it may afford the like to us, what reason can there be, that we should anywise be discomposed, discouraged, or disconsolate under it ? Much more reason surely there is, that with St. Paul and all the holy Apostles we should boast, rejoice, and exult in our tribulations ; far more Rom. v. 3. cause we have with them to esteem it a favour, a privilege, and an ornament to us, than to be discontented or displeased therewith. To do thus is a duty incumbent on Col. i. 24. Matt. v. 12. Luke vi. 23. Phil. i. 29. Acts v. 41. Jam. i. 2. Heb. x. 84. 1 Pet. i. 7. Heb. xii. — 1 Cor. i. 4. Luke xiv. Matt. x. 36. xvi. 24. it is presented to him by God's hand ; he that doth not contentedly bear it, when it is by Providence imposed on him, is nowise worthy of the honour to wait on Christ ; he is not capable to be reckoned among the disciples of our heavenly Master ; he is not worthy of Christ, as not having the courage, the constancy, the sincerity required of a Christian ; of one pretending to such great benefits,

SERM. such high privileges, such excellent rewards, as Christ our **XXVI.** Lord and Saviour doth propose; he cannot be Christ's

Matt. xi. 29. διδάσκαλος μετέπειταν λέγει τοῖς μαθηταῖς αὐτοῦ. disciple, shewing such incapacity to learn those needful lessons of humility and patience dictated by him; declaring such an indisposition to transcribe those copies of sub-mission to divine will, self-denial and self-resignation, so fairly set him by the instruction and example of Christ:

1 Pet. ii. 21. 1 Pet. iv. 1. *Forasmuch then as Christ hath suffered for us in the flesh,*  
1 Pet. ii. 21. *arm yourselves likewise with the same mind; and, Christ suffered for us, leaving us an example, that we should follow his steps,* faith St. Peter.

Naz. Or.  
38. ad fin.

12. The willing susception and the cheerful sustenance of the cross is indeed the express condition, and the proper character of our Christianity; in signification whereof it hath been from immemorial time a constant usage to mark those who enter into it with the figure of the cross.

Tὸν τρίποδον τοῦ σταύρου. The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act

Apost.  
Const. viii.  
12.

the last part of his miraculous obedience, consummating our redemption; as the field wherein the *Captain of our salvation* did achieve his noble victory, and erect his glorious trophies over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual warfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist; for,

Ἐμοὶ μὲν γάρ τον ταῦτα καυχάσθαι οὐδεινόν. *God forbid, faith St. Paul, that I should glory, save in the cross of Christ.*

Gal. vi. 14. Let it be *to the Jews a scandal*, or offensive to their fancy, prepossessed with expectations of a Messias flourishing in secular pomp and prosperity; let it be *folly to the Greeks*, or seem absurd to men imbued (puffed up, corrupted) with fleshly notions and maxims of worldly craft, disposing men to value nothing which is not grateful to present sense or fancy; that God should put his own most beloved Son into so very sad and despicable a condition; that salvation from death and misery should be procured by so miserable a death; that eternal joy, glory, and happiness should issue from these fountains of extreme sorrow

Orig. in  
Cels. lib. ii.  
p. 79.

and shame; that a person in external semblance devoted SERM.  
to so opprobrious and slavish usage should be the Lord  
and Redeemer of mankind; the King and Judge of all the  
world; let this doctrine, I say, be scandalous and distaste-  
ful to some persons tainted with prejudice; let it appear  
strange and incredible to others blinded with self-conceit;  
let all the proud, all the profane, all the inconsiderate part  
of mankind slight and reject it; yet to us it must appear  
grateful and joyous; to us it is *πιστὸς λόγος, a faithful* (and <sup>1 Tim. i. 15.</sup>  
<sup>2 Tim. ii.</sup>  
*credible) proposition, worthy of all acceptance, that Jesus* <sup>11.</sup>  
*Christ came into the world thus to save sinners:* to us, who  
discern by a clearer light, and are endued with a purer  
sense, kindled by the divine Spirit, from whence, with  
comfortable satisfaction of mind, we may apprehend and  
taste that God could not in a higher measure, or a fitter  
manner, illustrate his glorious attributes of goodness and  
justice, his infinite grace and mercy toward his poor crea-  
tures, his holy displeasure against wickedness, his im-  
partial severity in punishing iniquity and impiety, or in  
 vindicating his own honour and authority, than by thus  
 ordering his Son to suffer for us; that also true virtue  
 and goodness could not otherwise be taught, be exempli-  
 fied, be commended and impressed with greater advan- Grot. de  
tage. Ver. iv. 12.

We might allege the suffrages of eminent philosophers,  
persons esteemed most wise by improvement of natural  
light, who have declared, that perfection of virtue can  
hardly be produced or expressed otherwise than by under-  
going most sharp afflictions and tortures<sup>a</sup>; and that God  
therefore, as a wise Father, is wont with them to exercise  
those whom he best loveth: we might also produce in-  
stances of divers persons, even among Pagans<sup>b</sup>, most fa-  
mous and honourable in the judgment of all posterity for  
their singular virtue and wisdom; who were tried in this

<sup>a</sup> Plat. de Rep. ii. p. 594.

Magnum exemplum, nisi mala fortuna non invenit. Sen. de Prev. iii.  
Plut. de Stoic. contr. p. 1931.

<sup>b</sup> Socrates, Phocion, Thraceas, Aristides, &c. Vid. Zelian. Var. xl. 9.  
2. 43.

SERM. furnace, and thereby shone most brightly ; their suffering,   
XXVI. by the iniquity and ingratitude, by the envy and malignity of their times, in their reputation, liberty, and life; their undergoing foul slanders, infamous punishments, and ignominious deaths, more than any other practices of their life, recommending them to the regard and admiration of future ages<sup>c</sup>; although none of them, as our Lord, did suffer of choice, or upon design to advance the interests of goodness, but upon constraint, and irresistible force put on them ; none of them did suffer in a manner so signal, with circumstances so rare, and with events so wonderful ; yet suffering as they did was their chief glory ; whence it seemeth, that even according to the sincerest dictates of common wisdom this dispensation was not so unaccountable ; nor ought the Greeks, in consistency with themselves, and in respect to their own admired philosophy, to have deemed our doctrine of the cross foolish, or unreasonable.

To conclude ; since thereby a charity and humanity so unparalleled, (far transcending theirs who have been celebrated for devoting their lives out of love to their country, or kindness to their friends,) a meekness so incomparable, a resolution so invincible, a patience so heroical, were manifested for the instruction and direction of men ; since never were the vices and the vanities of the world (so prejudicial to the welfare of mankind) so remarkably disparaged ; since never any suffering could pretend to so worthy and beneficial effects, the expiation of the whole world's sin, and reconciliation of mankind to God, such as no performance beside, nor any other sacrifice did ever aim to procure ; since, in fine, no virtue had ever so glorious rewards, as sovereign dignity to him that exercised it, and eternal happiness to those who imitate it ; since, I say, there be such excellent uses and fruits of the cross borne by our Blessed Saviour, we can have no reason to be

<sup>c</sup> Cicutae Socratem magnum fecit, &c. *Sen. Ep. 18, et 67, et 104.* (*Sen. Ep. 81. Ep. 118.*)

Rudilii innocentia ac virtus lateret, nisi accepisset injuriam ; dum violatur effulgit. *Sen. Ep. 79.*

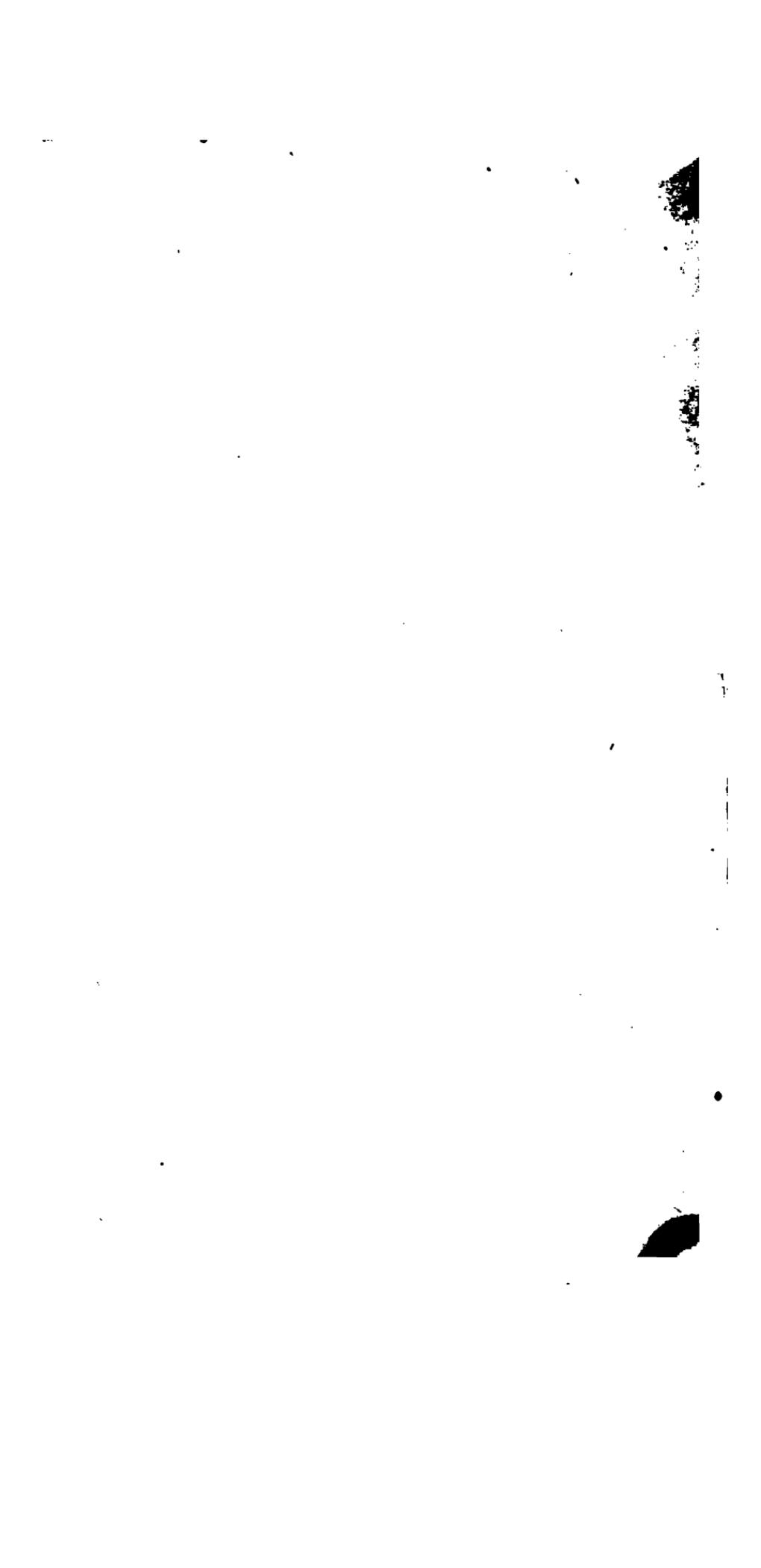
ded at it, or ashamed of it; but with all reason SERM.  
ily we should approve and humbly adore, as well the XXVI.  
wisdom of God, as all other his glorious attributes,  
riously displayed therein: to whom therefore, as is  
due, let us devoutly render all thanks, all praise, and

*1.*  
*Ad, Unto him that loved us, and washed us from our Rev. i. 5, 6.  
in his blood, and hath made us kings and priests unto  
and his Father; to him be glory and dominion for ever  
ever.*

*Leſſing, and honour, and glory, and power, be unto him Rev. v. 13.  
fitteth upon the throne, and unto the Lamb for ever  
ever. Amen.*

THE END OF THE FIFTH VOLUME.







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